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FIRST LINES

OF

CHRISTIAN THEOLOGY,

In the form of a Syllabus,

PREPARED FOR THE USE OF THE STUDENTS IN THE OLD COLLEGE, HOMERTON:

WITH SUBSEQUENT ADDITIONS AND ELUCIDATIONS;

BY

JOHN PYE SMITH, D.D., LL.D., F.R.S., F.G.S.,

LATE DIVINITY TUTOR IN THAT INSTITUTION.

EDITED FROM THE AUTHOR'S MANUSCRIPTS,

WITH ADDITIONAL NOTES AND REFERENCES, AND COPIOUS INDEXES,

BY WILLIAM FARRER, LL.B.,

SECRETARY AND LIBRARIAN OF NEW COLLEGE, LONDON.

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'Αοκνότητος γὰρ ἐπιστήμης ἔρως, ἐχθρὸς μὲν ὕπνου, φίλος δὲ ἐγρηγόρσεως· διανιστὰς οὖν καὶ ἀνεγείρων καὶ παραθήγων αἰεὶ διάνοιαν, πανταχόσε περιφοιτᾷ ἀναγκάζει.

PHILO JUD. *De Temul.* [*De Ebriet.* Mang.] *Opera*, p. 263, d [ed. Par. 1640. I. 381, ed. Mang.]

["For most contrary to indolence is the love of knowledge; a foe to sleep, a friend to watching. Therefore ever rousing and awakening and sharpening the intellect, it constrains that faculty to traverse [the whole field of research] in every possible direction."]

"Cedat consuetudo veritati." AUGUSTIN. *Contra Donat.* i. 3.

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1854.

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TO
THE MINISTERS OF JESUS CHRIST
IN GREAT BRITAIN AND ELSEWHERE
EDUCATED
UNDER THE SUPERINTENDENCE OF
THE LATE REV. DR. PYE SMITH
These Memorials
OF A TEACHING WHICH BY THE GRACE OF GOD
HAS BEEN LONG FRUITFUL OF BLESSING
TO THE CHURCH AND TO THE WORLD
ARE
WITH FRATERNAL AFFECTION
RESPECTFULLY INSCRIBED.

EDITOR'S PREFACE.

NEARLY three years have elapsed since the manuscript of this work was placed in the hands of the Editor, and more than a twelvemonth since the work itself was announced for publication. It is a matter of simple justice to the Publishers to state that they are not in the least responsible for the unwonted delay which has occurred in bringing out the volume, and that it has arisen from circumstances entirely beyond their control. Those circumstances have lain, partly in the official duties of the Editor,—partly in a succession of private and extra-official avocations, which, though to a large extent unexpected and unwelcome, have been, not less than the former, *duties* which could not be evaded or postponed,—partly in consequent weariness and depression, rendering many moments of leisure of no avail towards the progress which might otherwise have been achieved,—and partly in the extent of the editorial labour to be accomplished. What that labour has been, will in part appear from the explanations supplied below.

Before proceeding, however, to give account of the manner in which he has endeavoured to discharge the trust committed to him, it may be proper for the Editor to offer a few words concerning the origin and history of the work which he is permitted to introduce to public notice. It is not often that the *genesis* of a theological system can be so clearly and satisfactorily traced as in the present instance.

The work, in its original form, appears to have been drawn

up in the year 1805, about the time of the Author's "provisional" appointment to the Theological Chair in the Old College, Homerton.¹ It was, as the title imports, a mere Syllabus or outline-system of Theology, intended, not to be lectured upon, but to be copied by the Students under the Author's care, as the ground-work of a series of written exercises extending over the whole period of theological study in the College.² A short preface, *On the Method of Using the Syllabus*, afforded such hints as were necessary for the guidance of the Student, who was further assisted by suggestions towards the solution of the more important propositions, and by the numerous literary references scattered throughout the volume. About the year 1818, however, as we are informed by a marginal note of the Author, "necessity compelled to the method of oral lecturing;" and from this time the *Syllabus* received constant accessions (the substance of one or more of the separate courses of lectures mentioned by Dr. Raffles having been apparently incorporated with it), until it assumed the shape in which it is here presented.

But the *Syllabus* was not the first attempt of its Author towards the construction of a theological system. As early as the year 1798 (the second or third of his student-life at Rotherham), he commenced writing (perhaps as a College-exercise) a series of Theological Lectures, on the basis of the Syllabus drawn up by the late Dr. Edward Williams.³ This fragment, which is still in existence (*v. infra*, p. 503-4), supplies the link of connexion between Dr. Smith's completed system and that of his venerable instructor. Through the kindness of the Rev. John Hammond, of Handsworth, the Editor has been permitted to examine a copy of Dr. Williams's outline. A comparison of this document with the manuscripts left by Dr. Smith clearly indicates the powerful influence which the eminent defender of modern Calvinism exerted upon the

¹ See the Rev. J. Medway's *Memoir* of Dr. Smith, p. 148-9. †

² A particular account of these exercises, and of the several courses of lectures by which they were accompanied, may be seen in Mr. Medway's *Memoir*, p. 174-5; or in the Appendix to Raffles's *Memoirs* of Spencer, p. v.-vi.

³ V. Gilbert's *Memoir* of Dr. E. Williams, p. 537.

whole cast of thought of his most distinguished pupil, while it shows, at the same time, that this influence was not such as to involve a sacrifice of mental independence on the part of the latter. The fundamental principle, the general arrangement and sequence of topics, are very much the same in both systems; and there are some remarkable coincidences both of phraseology and of subordinate detail: but the reading of Doddridge's *Lectures*, and the native tendency of Dr. Smith's mind, seem to have impressed upon his system a scholastic form which Dr. Williams would probably have disapproved,⁴ while his love of order and organization led to a *grouping*⁵ of subjects which Dr. Williams does not seem even to have attempted. The coincidence is the most striking in the earlier portions; the divergence greatest towards the end. It must be understood, of course, that this comparison relates chiefly to the *ground-plan* of the two systems; for of filling up, such as the extensive and diversified reading of Dr. Smith induced and enabled him to supply, there is in Dr. Williams's *Syllabus* little or none. Whatever, therefore, of advantage the Author may have derived from Dr. Williams in the way of suggestion, the present work is to be regarded as properly his own.

The manuscript which formed the groundwork of Dr. Smith's *Lectures on Systematic Theology* consists of (1) the original *Syllabus*, with numerous additions written in by the Author, and occasionally running over the page in every direction in which a blank space could be found; (2) three *Supplements*, containing augmentations, illustrations, and reconstructions of various portions of the *Syllabus*; (3) another separate volume, presenting an entirely new version of the chapter on the Trinity; and (4) a number of tractates of a few pages each, respectively devoted to the elucidation of particular

⁴ See Williams's ed. of Doddridge's *Works*, IV. 281.

⁵ The table of contents in the MS. of 1798 (a transcript of that in Dr. Williams's sketch) has some pencil-marks in the margin, which make it possible almost to reproduce the mental act by which this grouping was effected, and the somewhat *slipshod* arrangement of Dr. Williams (in which there are neither books, chapters, nor sections) converted into a well-rounded and logically coherent whole.

doctrines.⁶ All these have had to be examined, revised, the superseded portions laid aside, and the rest, so to speak, *dove-tailed* together, according to the indications of the Author's intention afforded by the manuscripts themselves, and by the recollections of the Editor and his friends. Owing to this complexity of the original documents, and the imperfection of the professed copies which were at the Editor's disposal, he has found it necessary, to a very considerable extent, to make the transcript for the printer with his own hand.

The numerous references have been another source of difficulty and delay. At first sight, indeed, it might seem that the almost proverbial accuracy of the Author should have been accepted as a guarantee for the correctness of his citations. No one, however, who has had much to do with works of this kind will be surprised to learn that even the watchfulness of Dr. Smith had not prevented the occurrence of a sufficient *proportion* of errors to necessitate the verification, as far as practicable, of the entire mass of references. Nor was this all. Every student who has enjoyed the privilege of the Author's instructions will hardly fail to recollect how assiduously he used to cultivate, and how faithfully to confide in, his own excellent memory; and how earnestly he exhorted his pupils to follow his example. From this cause, perhaps, it has arisen that many of the references in the *Syllabus* are extremely defective, and that the Students' copies which the Editor has been able to compare have seldom afforded any assistance towards filling up a hiatus of this kind. But for the advantage which, as Librarian of New College, the Editor has enjoyed, of unrestrained access to a large proportion of the very books habitually used by Dr. Smith in illustration of his lectures, and marked or annotated by him for the purpose, it might have been difficult, if not impossible, to have accomplished this part

⁶ The *Lectures on Christian Ethics*, referred to at p. 684 and elsewhere, also formed a part of the work according to the original plan, but were afterwards separated from it by the Author. Upon the whole it has not been thought desirable to print them. It will be seen, however, that they have been used in preparing this volume for the press.

of the work at all. Even with the assistance specified, the cases have not been few in which the verification and completion of a single reference has been the work of hours, or even of days. In two or three instances, the most careful search has been in vain.

In a work which, though constantly used by its Author for five-and-forty years,—enlarged, modified, and corrected from time to time as increasing knowledge and ripening judgment suggested,—was never formally revised by him for the press, and which, from its very nature, was likely to contain many brief hints, abrupt transitions, and abridged intimations rather than complete expressions of the writer's meaning, it will readily be believed that some alterations and additions have been found necessary to fit it for the public eye. The Editor has deeply felt the responsibility thus imposed upon him; and it has been his anxious desire and constant endeavour to confine these modifications of the original within as narrow limits as possible. He has been especially careful not to interfere with the marked peculiarities of the Author's style; and where the choice has lain between an alteration in this respect, and the retention of a certain degree of obscurity (arising from the use of characteristic idioms and a laboured condensation of expression), the latter part of the alternative has been unhesitatingly preferred. *Obvious* ellipses have generally been supplied, and palpable oversights corrected, without remark; but where there could be any doubt or difference of opinion as to the manner in which these offices should be performed, the words or passages inserted are enclosed in square brackets, and the reader is thus placed, as far as possible, in the position of a person consulting the original. The Editor's first intention was in accordance with the wish of Dr. Smith's representatives, that *all* departures from the letter of the manuscript should be thus typographically indicated; but he found upon examination that it would be impossible to carry out this intention, and that the mere attempt to do so would be needlessly embarrassing to the printer, as well as useless, inconvenient, and annoying to the reader. He has therefore contented himself with marking

in this way all changes and additions of *importance*, and a few which do not partake of this character; the latter in order that the reader may have some means of judging for himself how very trifling have been the corrections of which no outward sign is given.

Notwithstanding the changes which the work has undergone in the course of years, its prevailing character is still that of an extended *outline*. The original title has therefore been retained; but with a slight modification, to include the *accretions* already referred to.

It will be seen that for a large proportion of the notes the Editor is responsible. For these he ventures to solicit the candid consideration of the reader. From a cause before referred to, the materials at his command in the shape of Notes of Lectures, &c.,⁷ have been but scanty,—much more so than he could have wished; especially since Dr. Smith's habit of illustrative digression, and incidental allusion to books and authors, (though tending latterly towards an extreme development,) often yielded valuable results of instruction to the occupants of his class-room. Still, the Editor has felt it to be his duty to attempt, however imperfectly, some portion of that service which the Author would no doubt have performed for the work if it had been published under his own care. The class whose benefit has been chiefly kept in view is that for which the book was written,—the class of Students in Theology, especially of junior standing; and the works referred to in the additional notes are, with but few exceptions, such as had a place in the Author's library and were constantly used by him. Frequent references are also given to his published writings, as those from which his meaning could be most legitimately and unquestionably illustrated.

⁷ Materials for a few notes have been gleaned from copies of the *Syllabus*, or portions of it, entrusted to the Editor by his former fellow-students, the Rev. Henry More, of Lowestoft, and the Rev. R. Davey, late of Olney; also by the Rev. S. Eldridge, of Brixton, as one of the representatives of the late Rev. S. J. Farrer. To these gentlemen, as well as to the Rev. John Hammond, whose courtesy has been acknowledged above, the Editor desires to offer his cordial thanks.

The amount of time and labour bestowed upon the Indexes will be best appreciated by those who have had a similar task to perform. The plan of the Indexes constructed by Dr. Smith himself for the *Scripture Testimony to the Messiah* has been mainly followed; with a slightly extended application of the principle by which the Index of Subjects and Authors is made to serve as a supplement to the biographical and bibliographical notices occurring in the work itself. Where the *edition* of a book referred to is of any consequence, the information will generally be found, either in the fourth Index, or in one of the original references which that Index will enable the reader to discover.

The Editor cannot conclude this reference to his own connexion with the work, without offering his warmest acknowledgments to the Family of the late Dr. Pye Smith: for the honourable confidence reposed in him; for the care, and courtesy, and promptitude with which they have afforded every facility in their power towards the accomplishment of his task; and, not least, for the unwearied kindness with which they have endured a delay as severely trying to their patience as it has been to his own.

He would also record his grateful sense of obligation to those of his fellow-students by whose advice or approval the choice of an Editor was in this instance mainly determined; and not merely from a motive of duty, but because the fact itself constitutes an important part of his justification for having undertaken the responsibility assigned to him. That this responsibility has been perfectly fulfilled he will not venture to affirm. One hope, however, he does venture to cherish,—that no fault, whether of excess or of defect, attributable to *him*, will be permitted to hinder the appropriate usefulness of *the book*, as a testimony in favour of a theology based upon comprehensive knowledge, enlightened research, vital Christian experience, and the *decisive* authority of Scripture fairly ascertained and justly interpreted. It would be foreign to the plan, and impossible within the proper limits, of this Preface to attempt a fitting estimate of Dr. Pye Smith's merits as a theo-

logian, or of the influence which he exerted, in regard to spirit and method, upon the theology of his age. Trusting that this problem may ere long receive, from the hands of some veteran divine, himself a spectator and agonist of the theological arena during the struggles of the last forty years, a more exact solution than has yet been essayed, the Editor now takes leave of a labour which has awakened many sacred recollections, and occupied many profitable hours; and, in so doing, desires humbly to commend both the work and its readers to the blessing of the ONLY WISE GOD.

NEW COLLEGE, LONDON :

April, 1854.

CONTENTS.

	PAGE
EDITOR'S PREFACE	v
INTRODUCTION :—OBSERVATIONS AND ADVICES, ADDRESSED TO A STUDENT ENTERING UPON HIS THEOLOGICAL STUDIES	1
APPENDIX TO INTRODUCTION, by the Editor	17

BOOK I.

ON THE NATURE AND FOUNDATIONS OF CHRISTIAN THEOLOGY.

CHAP. I. General Views on the Sacred Science of Theology	29
PRINCIPAL NOTES :—Importance of thorough investigation in Theology ; p. 29. Etymology of <i>Religio</i> ; <i>ibid.</i> Controversies on the Theology of the Unregenerate, &c. ; p. 35. Useful Text-books of Theology ; p. 38—46.	
CHAP. II. On the Foundations of a Moral System, and on Natural Religion	49
CHAP. III. On the Evidences of Revealed Religion	54
PRINCIPAL NOTES :—Notice of Lord Forbes ; p. 57. References to Thomas Aquinas on Miracles ; p. 61.	
CHAP. IV. On the Grounds of Authority in True Theology	72
SECT. 1. The Perfection of the Scriptures as the Rule of Theological Truth	72
SECT. 2. On the Canonical Authority, the Authentic Text, and the most important Versions of the Scriptures	76
SECT. 3. On the Inspiration of the Scriptures	82
SECT. 4. On the Province and Use of Reason in Theological Science	84

BOOK II.

ON THE DEITY.

CHAP. I. On the Existence of God	97
PRINCIPAL NOTES :—Brenner on the Testimony of Nature and Reason to the Divine Existence ; p. 97. On Albert the Great ; <i>ibid.</i> On Politian ; p. 108. Schelling, and his ecclesiastical position ; p. 116.	
CHAP. II. On the Essence of God, and the Scriptural Appellations given to Him	124

	PAGE
PRINCIPAL NOTES:—Augustine and the Controversy with the Dualists; p. 127. Brenner on the Spirituality of the Divine Nature; p. 129. Gesture, &c. in prayer, not implicative of anthropomorphism; <i>ibid.</i>	
CHAP. III. On the Divine Attributes	133
SECT. 1. On the Attributes of God in general	133
SECT. 2. Attributes of which the Immediate Conception is the Nega- tion of Imperfection: (Simplicity, Immensity, Eternity, and Immu- tability)	134
PRINCIPAL NOTES:—Cicero on the difficulty of elevating the mind to a simple and pure conception of God; p. 135.	
SECT. 3. Attributes of which the Immediate Conception is the Ascrip- tion of Perfection: (Life, Understanding, Will, and Power)	140
PRINCIPAL NOTES:—Thomas Aquinas on the Plan and Government of God as the best possible system; p. 148. Various definitions of Justice; p. 174. Ernesti on Positive Institutions in Religion; p. 178. Theodulus the Presbyter, of Cœlesyria; p. 196. Böhmer on the Deduction of particular Divine Attributes from the notion of Infinite Perfection; p. 201.	
CHAP. IV. On the Sentiments concerning the Divine Nature usually expressed by the term, THE HOLY TRINITY	203
INTRODUCTION. Historical Sketch of the Views that have been pro- mulgated upon this subject	203
PRINCIPAL NOTES:—On the Theological Schools of Alexandria and Antioch; p. 212. Basil and others on Dionysius of Alexandria; p. 214. Trechsel on the alleged Tritheism of John Philoponus; p. 225. Notices of persons accused of Modalism, p. 227; of Sub- ordinationism, p. 230; of Tritheism, p. 232; of Unitarianism, p. 233. Illustrations of the moral argument against Unitarianism, from its effects,—especially in the prospect of dissolution, p. 235-6.	
SECT. 1. On the Person of the Messiah	238
PRINCIPAL NOTES:—Traditions of the ancient Egyptians concerning the Word of the Creator; p. 240. Von Hammer on the Zoroas- trian and Platonic Trinities; <i>ibid.</i>	
SECT. 2. Of the Doctrine concerning the Holy Spirit	268
SECT. 3. Doctrine of the Trinity: Summary and Conclusion	269
PRINCIPAL NOTES:—On the terms <i>Dreifaltigkeit</i> , <i>Dreieinigkeit</i> , <i>Drei- einheit</i> ; p. 270. Stillingfleet on the Trinity; <i>ibid.</i> Summary of argument for the Deity of Christ as the Son; p. 272. Different arrangement of passages in the <i>Scripture Testimony to the Messiah</i> and in the corresponding portion of this work; p. 276.	

BOOK III.

ON THE OPERATIONS OF DIVINE WILL AND POWER.

CHAP. I. On the Decrees of God	277
INTROD. Historical Sketch of the Views that have been promulgated concerning the Purposes and Decrees of God	277
PRINCIPAL NOTES:—Gregory Nazianzen on the Topics to be discussed in Sermons; p. 279. Passages from Ambrose, bearing on the	

doctrine of the Divine Decrees ; <i>ibid.</i> Passages from Augustine on the same subject ; p. 282. His use of <i>justus, justificare, &c.</i> ; p. 284. Hilary the Deacon ; p. 285. Luther on the Character of Bernard ; p. 289. Thomas Aquinas ; <i>ibid.</i> John Von Wesel ; p. 290. Savonarola ; p. 291. Seb. Castello ; p. 293. Schleiermacher ; p. 295. Controversy in the Church of Rome (Cent. XVI.—XVIII.) on Predestination, Grace, &c. ; p. 297—300.	
On the Eternal, All-comprehending, and Unalterable Purposes of God	301
APPENDIX :—On the Doctrine of Necessity	312
SECT. 1. Definitions	312
SECT. 2. Considerations on the Hypothesis of Philosophical Liberty	313
SECT. 3. The Doctrine of Necessity Stated ; Considerations in its favour	314
SECT. 4. Objections, and Replies	316
CHAP. II. On the Operations of Divine Power in Creation	318
INTROD. On the Operations of God ; the putting forth of his Necessary Activity	318
PRINCIPAL NOTE :—Mosheim on the distinction between Divine Operations <i>ad intra</i> and <i>ad extra</i> ; p. 319.	
CAPITULE I. Of Creation in general	319
CAPITULE II. Of the Intellectual and Moral Beings which are objects of Creation	327
SECT. 1. Of intelligent Creatures Superior to Man	327
SECT. 2. On the Creation and Primitive State of Man	340
CHAP. III. On the Providential Government of God	351
CHAP. IV. On the Legislative Operations of the Divine Authority	353

BOOK IV.

ON THE APOSTASY AND RUIN OF MAN.

CHAP. I. On the Nature of Sin	363
PRINCIPAL NOTE :—On Barthol. Keckermann ; p. 367.	
CHAP. II. On the Origin of Sin	368
CHAP. III. On the Sinful State of the Human Race	373
SECT. 1. On the Fact of the Universal Depravity of Mankind	373
PRINCIPAL NOTES :—Capt. Back on the Moral Character of the Esquimaux ; p. 373. Socrates on the Natural Character of Children ; p. 375. On A. H. Niemeyer ; p. 376. On John ix. 39—41 ; p. 377.	
SECT. 2. On the Remote Cause of Human Depravity, in the Constitutions of the Divine Government	378
CHAP. IV. On the Consequences of Sin	391
PRINCIPAL NOTES :—On the views of Lactantius concerning the Duration of the Future Punishment of Sin ; p. 405. On those of Justin Martyr ; p. 406. Of Lessing ; p. 407.	

BOOK V.

ON THE REDEEMING LOVE OF GOD.

CHAP. I. On the Eternal Purposes of Mercy to Fallen Man	410
PRINCIPAL NOTES :—On the different senses of the term <i>Will</i> as applied to God ; p. 414. Relation of the existence of Moral Evil to the perfect manifestation of the Divine Attributes ; p. 421.	

CHAP. II. On the Method of Redemption	424
PRINCIPAL NOTE:—Examples of the Classical Use of <i>λύω, λύτρον</i> , &c. ; p. 439.	
CHAP. III. On the Progressive Dispensations of Redeeming Mercy	454
PRINCIPAL NOTE:—On the manner in which the Wanderings of the Children of Israel in the Wilderness conducted to the various ends of the Mosaic Economy ; p. 460.	
CHAP. IV. On the Person, Offices, and States of the Redeemer	483
SECT. 1. The Constituted Person of our Mediator and Redeemer	483
PRINCIPAL NOTE:—On our ignorance as to the bodily form and features of the Saviour ; p. 485.	
SECT. 2. On the Offices of the Redeemer	495
PRINCIPAL NOTE:—On Matt. v. 21, 22 ; p. 519.	
SECT. 3. On the two Contrasted States of the Messiah	539
CHAP. V. On the Impartation of Salvation	549
SECT. 1. On the Calling of Sinful Men to the Enjoyment of Spiritual Blessings	550
SECT. 2. Of Regeneration and Conversion	569
SECT. 3. Of Faith and Repentance	571
PRINCIPAL NOTE:—On C. F. Bahrdt ; p. 578.	
APPENDIX:—Separate Lecture on Faith	
SECT. 4. On Union to Christ, and Justification	584
PRINCIPAL NOTES:—On the Pardon of Sin ; p. 589. The term <i>Satisfaction</i> ; p. 596. Luther and Witsius on the importance of the doctrine of Justification ; p. 597.	
SECT. 5. On Adoption	602
SECT. 6. On Sanctification and Good Works	603
SECT. 7. On Perseverance	608
PRINCIPAL NOTE:—Augustine on the Perseverance of the Saints ; p. 609.	
SECT. 8. On Christian Hope, Assurance, and Joy	612

BOOK VI.

ON THE CONSTITUTION, DISCIPLINE, AND ORDINANCES OF THE CHRISTIAN CHURCH ; ITS ULTIMATE EXTENT IN THE PRESENT WORLD ; AND THE CONSUMMATION OF THE DIVINE DISPENSATIONS TOWARDS THE RACE OF MANKIND.

CHAP. I. On the Constitution and Discipline of the Christian Church	615
PRINCIPAL NOTES:—The Author's later views with regard to the Ignatian Epistles ; p. 623. Comparative want of copies of the Scriptures among the early Christians ; p. 626. The first assemblies of Christian converts necessarily small ; p. 632. The brothers Theiner ; p. 634.	
CHAP. II. On the Ordinances of the Christian Church	635
SECT. 1. On the Sabbath	635
SECT. 2. On the Ordinances of Social Worship	640
PRINCIPAL NOTES:—Eusebius on the Hymns of the early Christians, &c. ; p. 643. Ancient Hymn-writers,—and Hymn-tunes ; <i>ibid.</i> Mozarabic Liturgy ; p. 645. Colleges of “Sons of the Prophets ;”	

p. 647. On the various Appellations of Christian Ministers in Scripture; p. 650. On Domestic Worship; p. 651.	
SECT. 3. Symbolical Ordinances	654
PRINCIPAL NOTES :—Patristic use of the word <i>Sacramentum</i> ; p. 655. On Lay and “Women’s” Baptism; p. 657. On the testimony of Origen in favour of Infant-Baptism; p. 666. On certain circumstances in the early history of Baptism by Immersion; p. 669. Hezel on the Eastern mode of burial; p. 672. Schulthess on the words of institution of the Lord’s Supper; p. 675.	
CHAP. III. On the Ultimate Extent of the Church of Christ on Earth .	678
PRINCIPAL NOTES :—On the Obligation of Christians to Missionary Effort; p. 678. Notices of some leading Missionary Societies; p. 681-2.	
CHAP. IV. On the Conclusion of the Present Dispensation and its Reference to the Everlasting Futurity: (Sketch)	684
PRINCIPAL NOTE :—On the first plan of the present work; p. 684.	
CONCLUDING SENTIMENTS	688

INDEXES.

I. Hebrew Words and Phrases	691
II. Greek Words and Phrases	693
III. Passages of Scripture	696
IV. Principal Subjects, Occasional Topics, and Authors referred to .	701

ERRATA AND ADDENDA.

- P. 39, line 13; for "*Speciello*" read "*Specielle*."
P. 63, line 8; for "Demonstrate" read "It is demonstrable."
P. 109, line 12 from bottom; for "their" read "this."
P. 255, line 14; for 'Ορᾶν read 'Ορᾶν.
P. 275, last line; for "II. 22" read "II. 224."
P. 295, line 15 from bottom; for "Grevinshovius" read "Grevinchovius."
P. 331, line 2 of note 14; after "p. 398" add "p. 400."
P. 355, line 6; for "Rutherford" read "Rutherforth."
P. 409. The second reference in note 20 belongs to note 18.
P. 455, line 12; for συνεστέναξε read συνεστέναξε.
P. 476, line 23; for "Otili" read "Ottii."
P. 555, line 6 from bottom; for "Lübeck" read "Dantzig."
P. 603, line 21; for ἀγιάζειν read ἀγιάζειν.

(See also the corrections at pp. 697-8, 705. The reader is likewise requested to supply the Greek accents in the few instances in which they have been accidentally omitted.)

OBSERVATIONS AND ADVICES

ADDRESSED TO A STUDENT ENTERING UPON HIS
THEOLOGICAL STUDIES.

"Cursed is the man who ventures to say *I*, with God."—*A Turkish Proverb.*

"He that would seriously set upon the search of Truth, ought, in the first place, to prepare his mind with a LOVE of it: for he that loves it not will not take much pains to get it, nor be much concerned when he misses it."

LOCKE, [*Essay concerning Human Understanding*, Book IV. ch. xix. §

"Il faut aimer les choses divines, pour les connaître."—PASCAL, [*Pensées*, 1^{re} Partie, Art. iii.]

"Cave ne Theologia tua deveniat mataeologia."—ERASMUS.

"Ἡ κάθαρσις ποιεῖ ἐν γνώσει τῶν ἀρίστων εἶναι.—PLATO.

"For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right."

This oft reiterated couplet, is, in its I fear originally intended and commonly understood sense, as absurd as it is infidel and impious. But, let its subject, "life," and its predicate, "being in the right," be understood in a fair and proper sense, and we accept it as a glorious apophthegm. Our *life*, intellectual and moral, must have its chief reference to the Infinite and Perfect Being: and what is *being in the right* with regard to Him?

MY DEAR BROTHER

IN OUR ONLY LORD AND MASTER, JESUS CHRIST.

You have devoted yourself to a most solemn, and difficult, and holy work,—the work of God, of souls, and of eternity. You cannot lawfully recede, without clear providential direction. Much less can you dare to be negligent, superficial, frivolous, proud, or indolent, in your present studies or in your future work, without incurring a tremendous load of guilt. This high and holy calling has been your own free and deliberate choice. It is, therefore, with the most incontrovertible right that your

Tutors, your Supporters in the Academy, the Churches of the Saints, and above all, your Omniscient and Righteous Judge, expect and demand that you be found faithful. If truly and scripturally faithful, you will be very lowly and humble in spirit, you will have an abasing sense of weakness and unworthiness, and you will feel the exceeding preciousness of the promises which the word of Jesus reveals for your support. In this becoming state of mind, you will be truly sensible of the great importance of opportunities for study and sacred retirement, previously to your entering on the public guardianship of God's ark; and you will thankfully accept every aid, however feeble may be the instrument, for a purpose so desirable and momentous.

Providence has called me to attempt a measure of such instrumentality. As far as God may be pleased to afford ability, it is my desire to afford you assistance in the investigation of DIVINE AND HOLY TRUTH. Yet the utmost I can ever do is to *point out* the way: it must remain with yourself to *walk in it*, depending on the influences of enlightening, preserving, and sanctifying grace. This requisition of your personal exertion is a particular character of the plan of THEOLOGICAL STUDIES upon which you are now entering. The object of the present address is, to lay before you some observations and rules, designed to promote an increased proportion of advantage in your attendance on the following course, and in your whole future life as a student in the things of God. For the sake of brevity and easy recollection, I shall adopt the concise form of plain and short maxims. These will relate to the *state and dispositions of the heart* necessary for the profitable study of Divine truth,—to the *auxiliaries of literature* with which you are expected to be furnished,—and to the *means of securing the best improvement* when actually engaged in theological studies.

I. THE FIRST REQUISITE TO FORM THE CHARACTER OF A CHRISTIAN DIVINE IS A CONSTANT AND WATCHFUL ATTENTION TO THE SPIRITUAL STATE AND CONDITION OF THE SOUL.

The neglect of this great principle has been the source of all the corruptions, the reproachful scandals, and the damnable heresies that have ever afflicted the Church of God. Be it, my dear pupil, your first and unabating care to avoid this evil. If you should fall a victim to it, your everlasting perdition can-

not but be aggravated to the most agonizing degree. *I take for granted* that you are a TRUE CHRISTIAN, born again of the Holy Spirit, washed, and justified, and sanctified, taking up your cross daily and following the Holy Jesus. If you are, at this moment, conscious of the contrary;—if your own heart bears witness that you have never known a saving renewal unto vital holiness: I charge you, in the name of the Eternal and Most Holy Jehovah, and by all the terrors of His most tremendous and fiery wrath,—to *stop here*. If you presume to advance, know that every step you take is a swift approach to hell, that every line you write is a sentence of damnation. *Stop here, nor dare to proceed* till your hypocrisy and wickedness are forgiven you,—till you have solid reason to conclude that you are no longer in the gall of bitterness and the bond of iniquity.

O merciful, almighty, and most holy Saviour! Never, never permit an unregenerate wretch, however deep his self-delusion and specious his profession, to pass this boundary, and become a curse to Thy blessed cause and the author of tenfold destruction to his own soul! Amen! Amen!

This grand point being settled to the satisfaction of a tender conscience, I would press upon your heart the following plain but all-important injunctions.

1. Cherish in your heart the lively flame of *love to God*, and to His blessed image appearing in revealed *truth* and in genuine *holiness*. The obvious means for this purpose are prayer, sacred reading, self-examination, watching the thoughts primarily and then the tongue and the life, and frequently setting apart solemn seasons for extraordinary private devotion.

2. Study to advance daily in *self-knowledge*: that you may duly *estimate your talents*, and the best mode of occupying them till your Lord come; that you may grow, instead of declining as too many awfully do, in the amiable grace of unaffected *humility*; and that you may thus avoid that common reproach of academies, the ruin of students, and the just object of disgust to all wise and good men,—*self-conceit and ostentatious folly*.¹

¹ Mason on *Self-knowledge*, pt. II. ch. iii.—Newton's *Omicron*, Lett. II. (p.

3. Maintain a *seriousness of spirit and demeanour*. Abhor levity, wantonness, and a vain, frothy character, as the plague. Study to possess and exemplify the cheerful and manly gravity of an immortal child of God.

4. Let your mind be constantly kept in a deep and practical submission to the *will and authority of God*. Let this be your perpetual guide and your ultimate appeal in all your studies and pursuits. Receive nothing as truth which does not resolve itself into this principle: and, as the still greater danger, dread that common insensibility of heart which disregards or treats with indifference the acknowledged will of the Most High. "*Tremble at the words of the God of Israel.*"

5. Be *upright, candid, and impartial* in all your inquiries. Be on your guard against the bias of internal corruption, the flattering lies of pride in the understanding, the illusions of the imagination, the sentiments and conduct of worldly men and lax professors, and the *unevidenced* prepossessions of education and human authority. But do not embrace the demon of indifference for the angel of candour. Ever recollect that the worst of all prejudices is *a heart ensnared by sin*. The dominion of this influence will infallibly lead you to error and ruin. The conquest over it, through the love and power of Jesus, will render you safe and happy, while thousands are making shipwreck of the 'faith and a good conscience.

6. Let all your inquiries, speculations, and pursuits be regulated by a designed subserviency to *practical and experimental holiness*.² If your acquisitions have not a *sanctifying* effect upon your heart and life, be assured that you are either holding them in unrighteousness, or receiving the dreams of error instead of the light of truth.³

7. Keep your mind pure, noble, and heavenly in its *motives and aims*.⁴ "*Oculus ad scopum.*" Pursue every thing with a clear and conscientious reference to the knowledge and love of Christ in your own soul, to the advancement of His kingdom

11).—Baxter's *Reformed Pastor*, Palmer's Abridgment, p. 247, 248. (The Glasgow Abridgment is much better).

² Baxter's *Directions for Students* (*Works*, fol. ed. I. 254), Dir. 2, 4, 6, 7. *Ref. Past.* (abr.) p. 248-9, 250-1.


³ *Palato non sano pœna est panis, qui sano suavis est; et oculis ægris odiosa lux, quæ puris est amabilis.*—August. [*Confess.* lib. VII. cap. xvi.]

⁴ Baxter, *ubi sup.* Dir. 3, 5. [*Works*, I. 255.]

among men, to the meditations of death, and to the glory or terror of the eternal world. Let this great design be not in profession alone, but let it govern your *whole heart, life, and actions*, and be *daily present* to your mind in its awful and engaging magnitude.

8. Be very diligent, conscientious, and strict in the *employment of time*.⁵ Consider that the habits which you are now acquiring will stamp your character as holy, respected, and useful *for life*, or else as base and contemptible. If you *now* yield to the temptations of indolence, self-indulgence, or sensuality it is highly probable and justly to be expected that God will give you up to be a prey of abominable laziness and lusts, and to become vile and despicable in the eyes of the world.

9. In all and above all your studies, seek heavenly wisdom and all holy graces by *constant prayer*.⁶ Be *lively*, and earnestly labour to have your *hearts deeply interested* in your regular devotions. A decay here is the lodgment of a very murderer in your spiritual vitals. Also let *special* prayer sanctify your studies. If we justly condemn those as profane contemnors of God who do not seek his blessing on their daily food, how much more ought we to dread and avoid the monstrous impiety of prayerlessly studying the things of God !

 In the Archigymnasium, or University of ROME, students who frequently absent themselves from the religious exercises appointed, or who show a habitual want of a devotional spirit, are expelled. V. Mr. Robinson's *Biblical Repository*, 1831, I. p. 185.

On this most important class of admonitions, the student is earnestly and solemnly enjoined to read over, *frequently*, and with *self-application*, Baxter's *Reformed Pastor* and his *Directions to Students*; Edwards's *Resolutions*; the *Brief Directory for Evangelical Ministers* by Dr. Ryland; Booth's *Pastoral Cautions*; the *Lives of Janeway, Stockton, Halyburton, Brainerd, Edwards, Doddridge, Philip and Matthew Henry, Henry Martyn, George Hall, Bruen, and Payson*.

⁵ Baxter, *Dir.* 8, 20 [I. 255, 259]. *Ref. Past.* (abr.) p. 244-5.

⁶ Prov. ii. 4, 5, Acts vi. 4. Crocius, *De rat. stud. theol. apud G. J. Vossii et al. Dissert. de stud. rectè instituendis*, p. 414-5. (Traj. ad Rhen. 1658.)

II. SOME OBSERVATIONS ON THE ASSISTANCE TO BE DERIVED FROM HUMAN LITERATURE, IN THE SACRED STUDY OF CHRISTIAN THEOLOGY.

There is a *general* advantage of solid literature from its tendency to invigorate the powers of the mind, by accustoming them to diversified exercise upon a variety of interesting objects, and giving a large and liberal scope to that exercise. A Christian divine would act very much out of character who should despise this advantage, or neglect to make it his own, according to his measure of opportunity. Besides, Theology itself has such a vast and extensive compass of relations and connexions, that it may be justly said to include and appropriate to itself the whole circle of inferior knowledge. It would, indeed, be difficult to specify any branch of real science which, under the management of a truly *sanctified* and active mind, will not yield great and valuable emolument to the studies of Scriptural divinity. But our present design is not to enlarge on this wide and general statement, but to point out some specific and particular bearings of literature and science, in a more direct way, upon the great science to which these remarks are introductory.

i. Of LANGUAGES.

In the great questions upon the Necessity, the Evidences, and the Influence of Revealed Religion, and upon the Condition and Expectations of Man as a Moral Agent, an acquaintance with the religious opinions, worship, and practices of the ancient heathen world is of prime importance, if not indispensably requisite. This acquaintance can only be obtained, in an authentic and satisfactory manner, by reading the poets, philosophers, and historians of ancient Greece and Rome. The following selection of classical authors, independently of the rich feast of genius and intellect which they afford, will be found to comprise the best information on those subjects:—Homer, Xenophon, Plato, Herodotus, Æschylus, Sophocles, and Euripides; Lucretius, Virgil, Horace, Cicero, Juvenal, Seneca, Livy, and Tacitus.

Many questions in Theology require the student to be able to consult the writings of the Greek and Latin Fathers.⁷

⁷ *Vid.* Forbesii *Instructiones Historico-Theologicæ*: [forming the second vol. of his *Works*, 2 vols. fol. Amst. 1703].

A large collection of good passages from them are to be found, methodically arranged, in the Magdeburg Centuriators.

In all reputable Academies, the students are required to compose and defend Theses in Latin on subjects of divinity.⁸ At least, they should be able to do so.

Perhaps the very best theological writings that ever the world beheld,—next to the sacred fountains themselves,—are the Latin works of foreign divines who have flourished since the period of the Reformation. It is no extravagance to affirm, that all the toil and labour of acquiring a masterly acquaintance with the Latin tongue would be richly recompensed by the attainment of this single object, an ability to read and profit by those admirable authors. It is an additional recommendation that they are commonly sold cheap. For a few shillings one may get information which many pounds would not purchase in English. To mention some of these worthies may not be an unacceptable piece of service:—Calvin, Beza, the Magdeburg Centuriators, Musculus, Zanchius, the Spanheims, Francis Burmann, Rivet, Alting, Alsted, Hoornbeek, Voetius, Witsius, the Turretines, Van Mastricht, the Vitringas, Lampe, Stapfer, Venema, Marck, Pictet, Storr, Knapp, the two Tittmanns, Pelt.⁹

But, above all, the study of the original Scriptures is the *work and pleasure of a true divine*. For this grand purpose he must not only be versed in the classical and in the Hellenistic Greek, but also in the Hebrew text of the Old Testament; and, if his taste and opportunities encourage, he ought not to rest without an acquaintance with the languages of the principal Oriental Versions of the Scriptures. Hebrew cannot be thoroughly understood without the aid of its cognate dialects: and the same species of learning is necessary for the just interpretation of the numerous Oriental idioms occurring in the New Testament. At least, therefore, the Biblical student ought to join with his Hebrew studies an attention to the Samaritan, Chaldee, and Syriac dialects: and he will not find the attainment difficult.

⁸ [It should be remembered that this was written nearly fifty years ago. Dr. Smith's papers contain references to several Latin Theses read and defended by him when a student at Rotherham College. At what time the practice was discontinued at Homerton, the Editor has been unable to ascertain.—ED.]

⁹ [See the Appendix to this Introduction, p. 18 *et seq.*—ED.]

These philological studies, applied to the elucidation of the inspired volume, form the art of *Sacred Criticism*; a department of knowledge, some proficiency and habitude in which is absolutely necessary to the character of a Christian divine and preacher.

ii. Philology leads us to another class of literary employment, generally called the *LITERÆ HUMANIORES*, or the *BELLES LETTRES*.

The originality, simplicity, exquisite beauty, and unrivalled sublimity of the Holy Scriptures, especially the poetical parts of the Old Testament, form a subject of peculiar interest to the scholar and the man of taste: and, assuredly, it would be greatly to the reproach of a Christian divine to treat it with neglect. Here, then, is a demand for an attentive study of the Art of Criticism, as applied to literary composition and the displays of true genius. We possess an example and a guide of consummate excellence in Bishop Lowth's *Prælectiones de Sacrá Poesi Hebræorum*.¹⁰

Without an acquaintance with History at large, and especially with the History and Antiquities of the ancient world, not only must a principal part of the Scriptural narratives and prophecies remain destitute of elucidation, but we must be totally ignorant of their meaning: and the study of History, civil or sacred, is impossible, to any substantial purpose, without the constant lights of Chronology and Geography.

iii. Of the SCIENCES.

In establishing the proofs of a Deity and of His perpetual providence and agency, the observance of the phænomena of nature and the studies of them in the extensive range of Natural Philosophy, supply the most important aid.

An intimate knowledge of the Constitution, the Powers, and the Susceptibilities of the Human Mind, will be found an auxiliary of the first consequence in relation to Experimental and Practical Divinity. Those great and accomplished divines, President Edwards, Mr. John Maclaurin, and Dr. Witherspoon, were indebted for much of their distinguished excellence to their steady attention to the science of human nature.

¹⁰ [Oxon. 1753. 4to. An enlarged edition was published by the author in 1763, in 2 vols. 8vo.—ED.]

The theological student is, of all mankind, most deeply concerned to guard against the illusions of prejudices in all their variety, to unravel the intricacies of sophistry, and to acquire the habit of a penetrating and solid exercise of reason and judgment. Hence it is incumbent on him to be a correct logician: and if he possess taste and opportunity for the cultivation of *Mathematics*, especially *Pure Geometry*, he will find those studies conducive to the improved acuteness, vigour, and patience of his reasoning powers.

Above all, let the student ever reflect that all the advantages of human literature and science are only subordinate to nobler purposes; and that all his acquisitions, if they are not conscientiously laid at the foot of the cross,—if they do not promote his personal modesty and humility, his love to God and his desires of the best usefulness to men,—are abused talents, whose *possession* will be a *curse*, and whose *end* will be a *double damnation*.

III. MAXIMS FOR THE ASSISTANCE AND CONDUCT OF THE MIND IN THE ACTUAL STUDY OF THEOLOGY.

§ i. GENERAL RULES.

1. Let nothing be admitted as truth which is not supported by *evidence*, such as is *sufficient*, and *appropriate* to the nature of the subject. Let your assent be always *in proportion* to your perception of evidence, after diligent and upright investigation. Where you clearly perceive the Word of God to determine a point, let your assent be decided, full, and firm; but where the evidence is dubious, suspend your assent, and *search* and *pray* for Divine instruction. At the same time, get well acquainted with the various *kinds* of evidence, their suitable adaptation to their respective subjects, and the absurdity of confounding them. This rule, if duly observed, will keep you from the opposite and very dangerous extremes of credulity and scepticism.

2. Distinguish, with careful accuracy, between the *hypotheses* and *conjectures* of divines, however plausible and probable, and the clear dictates of *Divine authority* in the Scriptures. How-

ever much we may be pleased, or even satisfied with the former, it is the latter only that is the proper object of faith.

3. Let your mind be well established in the undeniable fact, that there are some subjects of great importance in religion, but which can only be known and comprehended *in part*, by man in the present state ; yet, that the *evidence* of those facts may be so cogent as fully to satisfy a sincere and humble inquirer.

4. Aim at *harmony* and *consistency* in your theological sentiments ; but do not, from a desire to systematize and harmonize everything at once, force or distort any truth for which you perceive Divine evidence. Some things may now appear to you irreconcilable, which future study, meditation, and experience will show you to be quite harmonious.

5. Be very attentive to the *methodical arrangement* of your knowledge. A man may have his mind crammed with numerous and diversified notions, all existing in the state of a disordered chaos : but he is really the worse, with respect to any valuable purpose, and not the better, for all his supposed attainments. How much more desirable is a *little* knowledge, *well digested* into lucid order and practical benefit, than such loads of massy lumber !

To attain the design of this direction, I would recommend to a divinity student to draw up a compendious system of Theology, with a strict attention to ease and perspicuity of method ; and to make this the depository of all the fruits of his future meditation, observation, and reading, so far as they have any useful relation to any branch of divinity. They may be inserted in the way of reference, scholium, note, &c. By this method, the results of extensive reading and long study will be much more securely preserved, and more easily recollected when wanted : and the connected parts of sacred theology will be enriched with treasures of the most serviceable proofs and elucidations. To lay a foundation for this most improving mode of study, is one object of the present plan of Divinity Lectures.

6. Let the mind be thoroughly fixed in the *Evidence*, *Persuasion*, and *Influence* of a few grand *First Principles* in religion. For example :—The glory, loveliness, and absolute perfection of the Deity. The moral government of God. The evil of sin. The ground of salvation. The holy tendency of truth.

These great principles of truth will serve to the Christian Student as land-marks to the mariner. The mind, *once established in their full and decisive evidence*, will not readily call them in question : and a reference to them will generally lead to the satisfactory confirmation of any subordinate truth, in conjunction with its own direct evidence ; and will also, in general, quickly uncover the fallacy of any erroneous proposition.

§ ii. RULES OF EXEGETICAL THEOLOGY.

1. The first and chief direction, without which every other must be both nugatory and pernicious, is, *assiduously to search the Holy Scriptures*, in the possession and actual exercise of becoming dispositions of mind, such as a profound deference to the authority of God, humility and modesty, love to truth and holiness, lowly dependence on the light and direction of the Holy Spirit, and earnest prayer for that invaluable blessing.

2. Habituate yourself to the just application of the auxiliaries from human literature which have been before enumerated.

3. Adopt the most useful *method* for your constant reading of the Scriptures. I would recommend that of following the order of the Divine dispensations, availing yourself of the best authors for the elucidation of each period, and of the questions which will arise in course. But, when you have been for some time accustomed to a particular method, do not quit it for a new one that may be recommended to you as, in some respects, preferable : for the change may be far more detrimental to you than the proposed novelty may be advantageous. A plan which is not in itself the best, will be relatively so to the individual who has been long in the habit of using it.

4. Let your daily reading of the Scriptures be in the established translation : but make a point of revising the most important passages, at least, in the originals, as soon as possible afterwards. Besides this daily exercise, a student ought not to be satisfied without reading a regular portion, every day, of the original Scriptures.

5. Do not fly to commentators till you have attentively read and meditated on the *pure text* of the Sacred Writings. The just use of commentators is, not to anticipate, but to help the exercise of our own judgment.

6. If possible, use one good and correct copy for your constant study Bible.

7. Make private marks in your copy of the Bible, but so small and neat as not to disfigure the pages. The following are merely recommended, and may, at least, be a specimen.

† An important, sententious passage,—suitable as the text of a sermon.

‡ The same with a stroke drawn through it, to denote that the text has been preached from.

~ A difficult passage, with any present interpretation of which you are not satisfied.

∧ Two dots added to the same, to denote that the difficulty is satisfactorily removed.

8. An interleaved Bible (either a translation or the originals, but I advise the latter) will be found of great value as a repository of remarks, illustrations, questions, and references.

9. Acquire a just and accurate acquaintance with the nature, use, and interpretation of *figurative diction*, particularly that species of it which characterizes the Sacred Writings.¹¹

10. Adhere to the *plain and literal sense*, unless the general tenor of the inspired volume and the clear dictates of reason require us to seek a more remote interpretation.

11. Carefully consider the writer, the style, the scope, the method, and the intention of each particular book, and of the subordinate passages.¹²

§ iii. RULES FOR STUDYING POLEMICAL THEOLOGY.

1. Take the arguments and statements of opponents fairly from their own writings, and, if possible, in their own words. A very slight change or omission, though there be no intention to deceive, will often materially alter the meaning of a writer. Even an author's precise words may be, and often are, so managed by garbling or omission in the citation, as to present a sense essentially foreign from his intention.

2. Do not mistake the sentiments of an individual for those of his party.

¹⁰ *Vid.* Lowth, *Praelect.*, Pars II.; also his *Prel. Dissert.* to Isaiah.—Smith on the *Proph. Prelim. Disc.*

¹¹ *Vid.* Campbell on the *Gospels*, vol. I. Dissert. iv. *Encyclop. Brit. Art. Scripture*, § 128. Ernesti on the *Interpr. of the N. T.* transl. by Mr. Stuart. Tittmann, *De Synonymis N. T.*

3. In every controversy there is a *prime question*, a capital turning point on which all the rest is but dependent. This is the *arx causæ*, the *πρῶτον ψεῦδος* of every error, the *πρώτη ἀλήθεια* of every truth. To the discovery of this point ever direct your chief and vigorous attention. The trouble will be amply remunerated; for the rest of the controversy, being suspended on this hinge, will be determined with satisfaction and ease, when that is ascertained.¹³

4. Never spend time on trifling and useless controversies.¹⁴ *Amor!* The greatest fury of prejudiced and infatuated zealots has often been exercised in contentions about mere words and names, or about things their ignorance of which has been equal to their bigotry.

In itself controversy is a very undesirable thing, and its effects on the heart, without great caution, will be hurtful. Besides, all true Christians, when they candidly explain themselves, are much more of one sentiment than the unhappy spirit of party often permits them to think. It is, therefore, a grand object to confine controversy within as narrow bounds as possible, so as to unite, more and more closely, all who love our Lord Jesus Christ in sincerity.

5. Study the *affinity*, or the *opposition*, of any proposed sentiment to the common *causes* of error in religion: such as indifference, carnal affections, pride of understanding, unbridled imagination, ambition, ignorance, precipitancy, obstinacy, superstition, false preconceptions, and especially that greatest and most inveterate of all prejudices, the love of sin. To these causes, all error in religion is congenial, and its affinity may generally be easily discovered; but all holy truth is diametrically, and irreconcilably opposed to them.

6. It is very important to be acquainted with the *origin* and *occasion* of any particular controversy. This knowledge will always cast great light upon the controversy itself, and will often discover the subtle fallacies of error more readily and more effectually than any other mode can do.

7. The same truth, or the same error, may be expressed in a

¹³ An excellent work, on account of the attention paid to this point, is Spanhemii *Elenchus Controv.* [Opera, tom. III. 725—1014] Also Stapfer's great work, [Institutiones Theologiæ Polemicæ Univ. ordine scientif. dispos. 5 Tom. Tiguri: 1743-7. Ed. ult. 1752.]

¹⁴ 1 Tim. i. 4—7. 2 Tim. ii. 14.

great variety of *forms*. It is, therefore, necessary to analyze every proposition, and examine thoroughly the meaning of every term, so as to arrive at the exact *matter* under any form in which it may be presented. This process will frequently extinguish a controversy, by evincing that the differences lay in the mere *form*, not in the *matter* or *essence*.

It will be useful to observe some of the principal circumstances which have given, and will continue to give, occasion to the different aspects under which the same matter may be viewed, and the various forms under which it may be represented.

(i.) The different constitution of minds inclines them to different ways of conceiving the *order* of subjects as to their importance and relative influence. That appears to one man primary, which to another appears to occupy a subordinate position. This principle still further extends itself; so that, in the result, the collection and arrangement of doctrines, setting out from different points and moving on in different directions, both the whole and the component parts become respectively extremely different, and sometimes in apparent contradiction: and yet, if a thorough analysis were to be made, it would be manifest that, in matter or essence, the opposing representations were the same.

Of this phenomenon in the disposition and processes of the human mind, one effect is the different conception of what articles of faith are of that deeply influential kind, with regard to the moral feelings of man in relation to God, as to be deemed *essential* to salvation that they be believed and practically impressed. In some systems, they are made very numerous; in others, very few.

(ii.) Different *phraseology* is employed by different persons and parties, for the expression of sentiment.

The language of Scripture, through the medium of the LXX., the Greek N. T., and the Vulgate, has been made the established phraseology in divinity, both doctrinal and practical. Greek and Latin terms have therefore been naturalized in our own and some other living languages, as the vocabulary of theology. Hence have arisen,

(1). An advantage; in appropriateness and precision.

(2). A disadvantage; in that persons acquire the words, are not duly careful to ascertain their genuine meaning, tacitly

attach to them arbitrary and improper notions, use them perpetually in such improper senses, and fancy themselves learned and acute divines.

On the other hand, scriptural terms may be rendered by what are believed to be terms of correspondent import, but from another family of language: *e. g.* the Old English part of our language; the genius of the German, Dutch, and cognate languages as to word-formation. This has

(1). The advantage of securing a more easy and ready understanding of religious subjects.

(2). The danger of attaching to the *common* words which are thus brought into *peculiar* acceptations, senses which err or lead to err by their *vagueness*, their liableness to comprehend a variety of ideas derived from common life, but which are incoherent with the true and sacred meaning of the terms.

(iii). The modes of *explaining* and *illustrating* Divine truths are productive of an immense diversity in the form and mode of representing them to the minds of hearers and readers.

(1). *Figurative language* is among the first, most natural, and most necessary modes of attempting to explain. All our terms for the designation of mental, moral, and theological objects are, in their origin, metaphorical. But, besides these, the Scriptures, and mankind universally, go largely into the invention of more ornate and studied metaphors, comparisons, and these often prolonged into parables and allegories. Those which occur in Scripture, we are antecedently sure, are just and proper; our only care is to obtain a knowledge of their import, to seize their *one chief point*, to interpret correctly their design, and to avoid both excess and defect in our reduction of them into plain terms. But such analogies and figurative illustrations as we invent are of extremely delicate properties and difficult management. A theological writer devises a *comparison*, which he thinks serves to render plain some truth. If it be not perfectly relevant, (and perhaps no comparison *can* be so), it is, after the first purpose has been served, taken up under other points of view, *assumed* to be justly applicable in each new position, and thus becomes a source of error. Or it may be originally very unsuitable: then, if it meet with acceptance and imitation, it is more immediately prolific of mistakes in doctrine. If it have a novel, beautiful, striking appearance, it becomes an object of undue fondness, it is put

in place of an argument, it is extended into an allegory, upon all the parts of which new positions of doctrine are rested; and finally, an extensive system is drawn out of a mere work of imagination.

The cautions, therefore, to be used, with regard to figurative language, may be deduced from these observations.

(2). We inevitably connect our system of *Moral* and *Mental Philosophy* with our Theology. An upright man *must* do so: but the danger lies in the adoption of an erroneous philosophy, and in the presumptuous reducing of religious truths to the model of our philosophical system.

Examples: Tertullian was probably affected by the severity of Stoicism. Justin Martyr, Clemens Alexandrinus, and especially Origen, were fascinated and bewildered by Platonism.

The Persian Theology and Æonology produced a crowd of sects.

The Aristotelian Philosophy enslaved the Middle Ages.

The Cartesian Philosophy.

The Philosophy of Leibnitz and Wolf.

The Philosophy of Hutcheson.—Hume.—Locke.—Reid.—Stewart.

The Philosophy of Kant.

The Philosophy of Fichte.¹⁵

The Philosophy of Schelling.¹⁶

(iv.) The kinds of *proof* which have been adduced for the confirmation of religious sentiments, have been the occasion of greatly diversifying the form of theological representation.

In a very early age, and by some in every age, an ingenious *allegory* has been thought to be a sufficient argument. *Examples*: Justin Martyr;—Origen.

[Other kinds and bases of proof, or substitutes for proof, have been the following:]

Authority. Some of the Fathers have laboured to extract sentences from Plato and other Heathen philosophers, which wore some resemblance to the truths of revelation; and these they adduced as evidences of those truths. A like respect has been shown to the authority of Aristotle:—of Thomas Aquinas, —Duns Scotus,—Peter Lombard:—Chrysostom, Augustine:—

¹⁵ [V. Book II. ch. i. Appendix to Schol. 5: *Scrip. Test.* II. 398 (4th ed.) —ED.]

¹⁶ [V. Book II. ch. i. Append. to Schol. 5.—ED.]

the Papal See:—the Anglican Articles and Homilies:—Luther:—Calvin:—Wesley:—Gill. Even those who pretend the most to mental independence are often poor slaves to Locke, Benson, Pierce, Taylor, and others of the same class.

The *amassing of Scripture citations*, without criticism, to secure a genuine text;—without just grammatical interpretation, to obtain the meaning, unbiassed; or without sound judgment in the conduct of inferences and reasonings.

The supremacy of *reason*;—but which is, in the actual fact of the case, nothing more than the preconceived opinion of the individual.

Thus a corrupt *form* may destroy the essence of the truth.

That form of representation is the best, which most luminously keeps in view the *authority* and *grace* of God, arouses the heart to *holy affections* amidst all intellectual exercises, and is the most closely associated with the *conformity* of our hearts and lives to the image of our adorable Redeemer.

APPENDIX TO INTRODUCTION,

CONTAINING BRIEF NOTICES OF THE AUTHORS MENTIONED AT P. 7.

[JOHN CALVIN (Jean Cauvin, Chauvin, or Caulvin), b. July 10, 1509, at Noyon in Picardy; d. at Geneva, May 27, 1564. The principal events of his life belong to the history of the Church, in which connexion they have been often and fully detailed. It may be sufficient, here, to refer to the Life of Calvin by Beza, and to the more ample biography published a few years ago by Dr. Paul Henry, a Minister of the Reformed Church at Berlin (*Das Leben Joh. Calvins, des grossen Reformators*: Hamb. 1835-47, 4 vols. 8vo.) There is a popular abridgment of this work, by the author, in one vol. 8vo. Hamb. 1846. The English translation (Lond. 1849, 2 vols.) is very unsatisfactory.

The nearest approach to a complete edition of the works of Calvin¹⁷ was made at Amsterdam, in the years 1667-71 (*Calvini Opera Omnia*, 9 tom. fol.) The first seven volumes of this collection contain his Expository Works¹⁸ (Commentaries, Lectures, and Sermons or Homilies, on the greater part of the Bible). In the eighth are his Theological Tracts and Treatises¹⁹ (mostly polemical), and his Commentary on Seneca's essay *De Clementiâ* (first published by him in 1532, at the age of twenty-three). The ninth comprehends his

¹⁷ [The Geneva Library is said to contain more than *two thousand* MS. Sermons of his which have never been published.—ED.]

¹⁸ [The French editions of the Expository Works, prepared by Calvin himself or under his superintendence, and published, in some cases, before the Latin version, are now rare; some of them extremely so.—ED.]

¹⁹ [Collected by Beza in 1576.—ED.]

Institutes of the Christian Religion,²⁰ and his Correspondence as published by Beza in 1575. A new volume of Letters by Calvin, Beza, and others, appeared at Leipzig in 1835 (8vo.) under the editorship of Bretschneider. The Commentary on Genesis was newly edited by Hengstenberg in 1838 (Berl. 2 vols. 8vo.) Among recent writers, Tholuck has rendered especial service in again directing the attention of theologians, especially on the Continent, to the eminent merits of Calvin as an expositor and divine. To him we are indebted for newly revised and convenient editions of the *Institutio Theol. Christ.* (2 vols. 8vo. Berl. 1834-5; 2d ed. 1849), the Latin Commentaries on the N. T. (7 vols. 8vo. Halle, 1833-4; 2d ed. Berl. 1838) and on the Psalms (2 vols. Berl. 1836). His Essay on *The Merits of Calvin as an Expositor of Holy Writ* (Tholuck's *Vermischte Schriften*, Hamb. 1839, II. 330-60; or *Litterar. Anzeiger* for 1831, 321-44) will repay a careful perusal.

An English version of the principal works of Calvin (with occasional bibliographical notices), is in course of publication by the Calvin Translation Society (Edinb. 1834 and subsequently). The series seems likely to extend to about fifty volumes.—ED.]

[THEODORE BEZA (de Bèze), b. of a noble family, at Vezelai in Burgundy, June 24, 1519; studied at Orleans under Wolmar; graduated in laws; and afterwards went to Paris, where he seems to have led a somewhat dissolute life. His excesses were restrained by a secret marriage, contracted in 1543. A severe illness, which followed shortly after, was probably the chief instrument in producing a change of mind, and a resolution to devote himself to the service of the Reformed Church. Renouncing the advantages of his former position, he fled with his wife to Geneva, and in 1549 received the appointment of Professor of Greek at Lausanne. Here he lectured on some of the N. T. Epistles; wrote "his unhappy book *De Hæreticis a Magistratu puniendis*,"²¹ with other polemical works in defence of Calvin and his views; and began to develop that diplomatic talent and activity which were afterwards so largely exercised on behalf of the Reformed Churches. Thus recommended to the notice and friendship of Calvin, he became the colleague of the latter at Geneva in 1559, first in the pastorate, and then in the Professorship of Theology also. He attended the Conference of Poissy in 1561, and was much occupied at different times, in labours and negotiations for the Protestants of France. Beza survived Calvin for more than forty years, enjoying during this long period the highest reputation and influence among the Churches of the Reformed Confession, and dying at last of old age, Oct. 13, 1605. He wrote much; his exegetical works, and some contributions to the history of his own time, are still highly esteemed. He was possessed of "great talents, genius, learning, ardour; but dogmatical, intolerant, and unfair towards his opponents."²² His correspondence with Calvin is preserved in the library at Gotha.

Beza's Latin Version of the N. T., with a Commentary, (Gen. 1564), was greatly improved in the successive editions which appeared in his life-time; the last of them in 1598.—ED.]

[THE MAGDEBURG CENTURIATORS.—CENTURIE MAGDEBURGENSES is the name currently applied to the first comprehensive work on Church History attempted by any Protestant writer. It was commenced in 1552 by Matthias Flacius

²⁰ [1st ed. Bas. 1535. The work, however, first attained its maturity in the Strasburg ed. of 1559.—ED.]

²¹ [Dr. Smith's *MS. Lectures on Eccles. Hist.*, Vol. II. Suppt. p. 111.—ED.]

²² [Dr. Smith, *ubi supra*.—ED.]

Illyricus,²³ during his residence at Magdeburg. His great object was to shew the agreement of the Reformers with the Primitive Church, and the gradual corruption of doctrine, discipline, morals, and worship through the influence of Papal Rome. His principal coadjutors in this labour were John Wigand and Matthew Judex, preachers at Magdeburg; Basil Faber, a lawyer; together with Andrew Corvinus and Thomas Holzhuter.²⁴ The necessary funds were supplied by reigning princes and nobles devoted to the Protestant cause. The first edition, in 13 vols. fol. (each volume embracing the term of a century) appeared at Basle, 1559—1574. The work was re-edited by L. Lucius (Bas. 1624; 13 vols. fol. in 3 or 4), who allowed himself to make some alterations; on which account his edition, although the more current of the two among the theologians of the Reformed Confession, is passed over without mention by some of the more zealous Lutheran writers (for example, Guericke, *Handb. der Kircheng.*, 6th ed. I. 21). Lucas Osiander published an abridgment of the original work, with a continuation to the sixteenth century (*Epitomes Hist. Eccles. Centuriæ XVI.* Tübing. 1592 et seq. 8 Tom. 4to.) A new edition of the Centuriæ Magdeburgenses, in quarto, was commenced by Baumgarten and Semler (Nuremberg, 1757—65); but reached no further than to the sixth century.—Ed.

[WOLFGANG MUSCULUS was born of poor parents at Dieuze, in Lorraine, Sept. 1497. Like Luther, he obtained an education after the manner of "poor scholars" in those days, by singing in the streets for a living. At the age of fifteen, he was offered a gratuitous admission into the Benedictine Order, which he accepted; and soon distinguished himself as a preacher. Having embraced and openly professed the doctrines of the Reformation, he fled to Strasburg in the latter end of the year 1527, where he married Margaret Barth, to whom he had been betrothed before leaving the monastery. For some time he had great difficulty in supporting himself, but at length obtained a diaconate at Strasburg, whence he removed in Jan. 1531, to become one of the ministers of Augsburg. On the introduction of the Interim in 1548, he retired to Switzerland; where after a brief residence at Constance and at Zurich, he became professor of Theology at Berne in 1549. Rejecting invitations from other places, and also the offer of the pastorate at Berne, he continued in the office before mentioned until his death, which took place Aug. 30, 1563. His writings consist of Latin translations of historical and exegetical works of the Greek Fathers; Commentaries of his own on several books of Scripture; and his *Loci Communes Theologiæ Sacræ*, commenced in 1549, but not published till 1560. He is to be distinguished from Andrew Musculus, a Lutheran divine, (born at Schneeberg),

²³ Matthias Flacius (Vlacich), born March 2, 1520, at Albona, in Istria, within the boundaries of the ancient Illyria, and hence surnamed Illyricus; studied at Basle, Tübingen and Wittemberg; Professor of Hebrew at Wittemberg from 1544 to 1549; left on account of his dissatisfaction with the Leipzig Interim; lived for a time at Magdeburg; Professor of Theology and General Superintendent at Jena, 1557; quarrelled with Victorin Strigel respecting the Synergistic views of the latter, and was dismissed from his professorship in 1561; wandered about from place to place, in constant trouble and difficulty, until his death, which occurred at Frankfort on the Maine, March 11, 1575. A man of great learning and ability; but a violent polemic; and hence betrayed into an offensive exaggeration, or rather a caricature, of the Lutheran doctrine with regard to original sin. Besides his contributions to the Magdeburg Centuries, he wrote two other works which are still highly esteemed:—*Catalogus Testium Veritatis*, Basil. 1556, and *Clavis Scripturæ Sacræ*, 2 Tom. Basil. 1567. A full catalogue of his writings will be found at the end of the Biography published by John Balthasar Ritter (*Eigentliche und umständliche Beschreibung des Lebens, Handels und Wandels u. s. w. M. Mat. Flacii Illyrici*. 8vo. Frankf. a. M. 1723. 2nd ed. 1725). See also Twisten, *Matthias Flacius Illyricus* (a Lecture, with an Appendix of important documents relating to the life of Flacius), 8vo. Berlin, 1844.—Ed.

²⁴ A fuller list of those who assisted Flacius in the work will be found in Ritter, p. 58, 59, note h (1st. ed.)—Ed.

Prof. Theol. at Frankfort on the Oder, and General Superintendent of the March of Brandenburg; one of the six divines by whom the *Formula Concordiæ* was completed in 1577; an ardent controversialist, and strenuous advocate of the Ubiquitarian notion; died 1580.—Ed.]

[HIERONYMUS ZANCHIUS (Girolamo Zanchi) was born in 1516, at Alzano, in the province of Bergamo, Italy. Having entered the order of Regular Canons of the Lateran, he became an auditor of Peter Martyr Vermilio at Lucca, and was led by his instructions to the acceptance of the Reformed religion. He was also very intimate with Maximilian Celsus Martinenghi, who afterwards became the first pastor of the Italian Church founded at Geneva. When, in 1542, Vermilio was obliged to leave Italy, the two friends successively followed his example; and Zanchius, after many vicissitudes, extending over a number of years, went at last to Heidelberg, where he became Professor of Theology, and obtained a distinguished reputation. On the death of the Elector Frederick III., he was induced to remove to Neustadt in the Palatinate, to teach theology in a new College which the Count Palatine had established there, but which, on the death of the Elector Lewis, was merged in the parent University at Heidelberg. Zanchius, infirm and blind, retired on a pension. He again visited Heidelberg, and died there in the year 1590. His theological and controversial works were published after his death in 8 vols. sm. fol. (usually bound in 3):—*Zanchii Opera*, Genevæ, (Sam. Crispin) 1619. There is an earlier edition, likewise in 8 vols. (Genevæ, Steph. Gamonet, 1613); but it appears to want two or three of the smaller treatises. Both editions contain two books of Epistles, which furnish important materials for the biographer. There is a Life of Zanchius by G. Gallizoli, of Bergamo: Berg. 1785.

Dr. Pye Smith, in his MS. Outline of Lectures on Church History, (from which some portions of this notice have been derived,) characterizes Zanchius as “a divine of *eminently fine judgment*.”—Ed.]

[THE SPANHEIMS.—FREDERICK SPANHEIM the elder was born in the year 1600, at Amberg in the Palatinate. He was Professor of Theology at Geneva, and afterwards at Leyden, where he died in 1649. His works are numerous. He is perhaps best known by his *Dubia Evangelica* (Genev. 1654. 3 tom. 4to. —1st ed. 1639).

FREDERICK SPANHEIM the younger, born at Geneva, May 1, 1632, was the younger son of the former. Having completed his studies, he obtained a professorship at Heidelberg in 1656; and removed to Leyden, in a similar capacity, in 1670. His death took place May 18, 1701. He enjoyed among his contemporaries, in Holland, Germany, and England, the reputation of being indisputably the greatest Church Historian of his age.²⁵ In the great controversies of the day, he took part against the Cartesians and Cocceians. The fine edition of his Works, published after his death in three volumes folio, (Lugd. Bat. 1701—3), does not contain those which he wrote in the French language.

His elder brother, EZECHIEL SPANHEIM, (born at Geneva, Dec. 7, 1629; Professor of Belles Lettres at Geneva, 1651; then Tutor to the Electoral Prince Palatine; afterwards Ambassador in Paris from the Elector of Brandenburg; and, last of all, Ambassador Extraordinary from Frederick I. of Prussia to the Court of London, where he died, Nov. 7, 1710) is known by his editions of a

²⁵ [Vid. H. L. Bentham (d. 1723), *Holländischer Kirch und Schulen-Staat* (Frankf. u. Leipz. 1698. Svo.) Part II. p. 400-2; a work interesting for its contemporary sketches of some of the great divines referred to in this Appendix.—Ed.]

few classical writers, but especially by his great work *De Usu et Præstantia Nummorum Antiquorum* (Tom. I. Lond. 1706 ; Tom. II. Amst. 1717. Fol.)—ED.]

[FRANCIS BURMANN (son of Peter Burmann, who was Minister of Frankenthal in the Palatinate, but fled into Holland on the taking of the place by the Spaniards) was born at Leyden in the year 1628 (not 1632, as his descendant, Gasp. Burmann, has erroneously stated). He studied at Leyden under Festus Hommius ; and after labouring for several years in the ministry, became Professor of Theology and Pastor at Utrecht in 1662. In 1671 he received the Professorship of Sacred History. After a life of great popularity as a lecturer, he died at Utrecht in 1679. Burmann was a Cartesian in philosophy ; and adhered to the Cocceian interpretation of the Decalogue. His works consist of Commentaries (in Dutch) ; Orations, Controversial Tracts, and Dissertations ; and his *Synopsis Theologiæ* (Traj. 1671 ; Amst. 1699. 2 Tom. 4to.) A complete list of them will be found in Gasp. Burmann, *Trajectum Eruditum*, p. 51—54. Others of the family acquired a reputation in the world of letters ; but it is not necessary that their names should be mentioned here.—ED.]

[ANDREW RIVET, a native of St. Maixant in Poitou, was born July 25, 1572.²⁶ After several eventful years of life and labour as a Pastor of the Reformed Church in France, he removed to Leyden, as Professor of Theology, and one of the ministers of the French Church there. In 1621 he visited England, and was admitted D.D. (*ad eundem*) at Oxford. He died at Breda, Jan. 7, 1651. An account of his last illness and death may be found in Burnham's Pious Memorials, p. 184—203 (2d ed. 1754). His collected Latin writings make three large volumes,²⁷ in folio (Rotterdam, 1651—60). They consist chiefly of *Commentaries and Meditations on Scripture ; Orations and Homilies ; and Controversial Treatises*.—ED.]

[ALTING.—There were two theologians of this name who attained to eminence. The elder of them, HENRY ALTING, was born in 1583, at Emden, where his father, Menso Alting, was pastor for thirty-eight years. Returning from Heidelberg (whither the family had retired for safety during the war with the Spaniards), young Alting pursued his studies at Emden, Groningen, and Herborn, where he attached himself especially to Piscator as his instructor. Appointed, in 1605, Governor (Hofmeister) to the three young Counts of Nassau, who were residing in France, he accompanied them in the following year to Germany, where he was entrusted with the education of the Rhinegrave John Frederick, and the Electoral Prince Palatine Frederick (afterwards King of Bohemia, and son-in-law to our James I.) In 1612 he followed the young Elector to England, where he became acquainted with Archbishop Abbot and others of the Episcopal clergy. On returning to Heidelberg, he was appointed Professor of Theology, the department of Common-Places (*Theologia Locorum Communium*), as it was called, being specially assigned to him. In 1616 he was made Inspector of a kind of Preacher-Seminary in the same city. Two years later, in conjunction with Scultetus and Tossanus, he represented the divines of the Palatinate at the Synod of Dort. After a narrow escape from destruction at the sack of Heidelberg by Tilly in 1622, Alting retired into Würtemberg, and thence to Emden and to Leyden, where

²⁶ [Meursius, *Athenæ Batavæ*, p. 315.—ED.]

²⁷ [But several treatises mentioned by his colleague Meursius (*ubi supra*, p. 320-1) are not included in this collection.—ED.]

Frederick's eldest son was placed under his tuition. Rejecting other invitations, he was at last induced, in 1627, to go to Groningen in place of Ravensberger (d. 1625). Here he remained, abounding in labours and in usefulness, until his death, Aug. 25, 1644. He wrote much, but published very little. His most important works appeared after his death, under the editorship of his son.²⁸ The Dutch Version of the New Testament and the Apocrypha is said to have been revised by him.

HIS SON, JAMES OR JACOB ALTING, (born at Heidelberg, Sept. 27, 1618, while his father was at the Synod of Dort), having completed his studies in Holland, came to England, and visited Twiss at Newbury. Becoming acquainted with some of the Episcopalian clergy, he received ordination from Bishop J. Prideaux, and entertained serious thoughts of settling in England. But the approach of the Civil War, and the receipt of an invitation to Groningen as Professor of Hebrew, led to a change of determination. He accepted the appointment; and in 1666 became Professor of Theology, as the colleague of Maresius and Widmar. With the former of these he was soon engaged in a violent controversy: Alting being a textuary, Maresius an adherent of the old-fashioned scholastic forms and distinctions in theology. Alting died Aug. 20, 1679. His Works (Exegetical, Philological, and Dissertations, Theological and Academic) were edited (in 5 vols. fol. Amst. 1687), with a life of the author, by Balthasar Becker, one of the ministers of Amsterdam, (known for his denial of the agency of evil spirits, which led to his deposition a few years later).—ED.]

[JOHN HENRY ALSTED, Professor of (Reformed) Theology, Rhetoric, and Philosophy, at Herborn, and at Weissenburg in Transylvania; d. 1638, when about fifty years of age. He wrote treatises on the Lullian art and on Ramus's philosophy. His great work is his *Encyclopædia*: 7 parts in 2 vols. fol. (Herbornæ Nassovior. 1630).—ED.]

[JOHN HOORNBECK, born at Haarlem, Nov. 4, 1617, studied at Leyden and at Utrecht (in the latter place under Voet), and in 1639 became minister at Mulheim near Cologne; in 1643 D.D., in 1644 Professor of Theology, and in 1645, Preacher, at Utrecht. In 1653 he removed to Leyden as Professor of Theology and Pastor; though after much reluctance on his part, and strenuous resistance from the magistrates and people of Utrecht, who were greatly attached to him. He died at Leyden, after enduring severe suffering from attacks of gout and stone, Aug. 23, 1666. A list of his works, Latin and Dutch, (which are numerous, considering his bodily infirmity and early death), will be found in Burmann, *Traf. Erud.*, p. 150-155; or at the end of the Life by David Stuart, prefixed to the posthumous treatise, *De Converse Indorum et Gentium Libri II.* (Amst. 1669. 4to.)—ED.]

[GISBERTUS VOETIUS (Gisbert Voet), born at Heusde, Mar. 3, 1589, studied at Leyden under Gomar and Arminius, with promise of excellence, and after twenty-three years of devoted pastoral labour, (in the course of which he attended and took part in the proceedings of the Synod of Dort), became, in 1634, Professor of Theology and the Oriental Languages in the Seminary of Utrecht,

²⁸ [These are:—

Scripta Theologica Heidelbergensia. 3 Tom. Amst. 1646. 4to. The first vol. contains his Common Places didactic and controversial: the second, a collection of Questions or Problems in theology theoretical and practical, with the solutions; and the third, an Exposition and Defence of the Heidelberg Catechism).

Exegesis Augustana Confessionis. &c. Amst. 1647. (Polemical, as it respects the points of difference between the Lutherans and the Reformed.)

Methodus Theol. Didactica, et Methodus Theol. Catechet. Amst. 1650.—ED.]

(which was raised, in 1636, to the rank of a University). He was a man of active temperament and earnest zeal; evinced not only in the diligent discharge of official duties,²⁹ but in incessant and various controversy against what he conceived to be the errors of his day,—especially against the Cartesian philosophy, and the theological views propounded by Cocceius, Professor at Leyden. For a number of years, the leading divines of Holland were divided into the opposing parties of Voetians and Cocceians.³⁰

Voet visited England in 1637. In 1638, he became Pastor at Utrecht, having previously resigned one of his Professorships (that of Theology). His death took place Nov. 1, 1676.

A full list of his very numerous works, together with the judgment passed upon him by his admirers and opponents respectively, may be seen in Burmann, p. 402-426. He is now best known by his *Selectæ Disputationes Theologicæ* (Traj. et Amst. 1648-69. 5 Tom. 4to.) Like most of his writings, the work abounds in scholastic terms and distinctions, which have led some modern divines (Twisten and Guericke for example) to pronounce it “hardly readable.”—ED.]

[HERMANN WITSIUS (Wits), whose fame for learning, eloquence, and skill in the interpretation of the Sacred Writings was unsurpassed by that of any of his contemporaries, was born at Enckhuysen in W. Friesland, Feb. 12, 1636. He studied, first at Utrecht, under Voet, Hoornbeek, and others, and afterwards at Groningen under Maresius. After labouring for some years in the pastoral office at Leeuwarden and elsewhere, he accepted a like appointment, together with the Professorship of Theology, at Franeker, in the year 1675. In 1680 he succeeded F. Burmann at Utrecht; and in 1698, removed to Leyden, as Professor of Theology and Prefect of the Theological College. He resigned in 1707; and died at Leyden, Oct. 22, 1708. A list of his works, Latin and Dutch, is given by Burmann, p. 450-57; also by Vriemoet, *Athen. Fris.* p. 535-8. His chief writings in Latin form 6 vols. 4to., and are to be met with in almost every theological library.—ED.]

THE TURRETTINI.—BENEDICT TURRETIN was descended from an ancient family of Lucca. His father probably became an exile with P. Martyr Vermilio. Benedict was born at Zurich in 1588; and in 1612, became Pastor and Professor of Theology at Geneva. He was eminent as a divine, and for the wisdom and propriety of his character. He died in 1631. His works consist of the *Defense de la Fidélité de la Traduction Allemande de la Bible* (I suppose Piscator’s), 3 vols. 4to. 1618-20; some Latin Theses; and Sermons, French and Italian.

His son FRANCIS was born in 1623, at Geneva, where he studied, as also at Leyden and at Paris. He was for some time pastor at Lyons. In 1653 he became Professor of Theology and Pastor in his native city; and died in 1687. His great work is his *Institutio Theologiæ Elencticæ*, 3 vols. 4to.; with a fourth volume on the *Satisfaction of Christ, Protestantism, &c.* He also published *Sermons*.

His son, JOHN ALPHONSUS, born at Geneva in 1671, studied there and at Leyden. He afterwards travelled in England, where he became acquainted

²⁹ [Burmann relates that Voet, when a pastor, preached *eight* sermons every week, often conducting the whole service. His activity was not diminished when he became a Professor.—ED.]

³⁰ [A brief but intelligible account of this controversy, with a summary of the peculiar views of Cocceius, will be found in Bentham, Part II. ch. iii. Compare Walch, *Religions-Streitigk. ausserh. d. Luth. Kirche*, III. 751-73.—ED.]

with Tillotson, Burnet, and Wake. He became Pastor at Geneva in 1694; in 1699, Professor of Ecclesiastical History; and in 1705, Professor of Theology. In 1706 he obtained the abolition of subscription to articles of faith; a fact which was kept secret for the space of twenty years. He died in 1737. His chief works³¹ are, an *Ecclesiastical History*; *Dissertations*; and a *Commentary on Romans* i.-xi.

His lectures and writings were chiefly upon the topics of natural religion and the evidences of revelation, Scripture criticism and interpretation. He was a man of fine talents, of profound learning, and great elegance as a scholar. With Ostervald (d. 1747) at Neufchâtel, and Werenfels (d. 1740) at Bâle, he successfully laboured to supersede Calvinism by the lax Arminian theology.

[*Vid.* Dr. Smith's *MS. Outline of Lectures on Ecclesiastical History*, Supplement to Vol. II., p. 115.—ED.]

[PETER VAN MASTRICHT, a native of Cologne, born in 1630, studied at Utrecht, and after several years' experience of pastoral work, became Professor successively at Frankfort on the Oder, at Duisburg, and at Utrecht. He died in 1706. Though he took part in the controversies of the day, against the Cartesians, the Cocceians, and Balthasar Becker, his writings are far less numerous than those of his contemporaries in general. (A list in Burmann, p. 212-13). The principal is his *Theologia Theoretico-Practica* (Amst. 1682. A new and greatly enlarged edition, Traj. 1699. 2 Tom. 4to.)—ED.]

[THE VITRINGAS.—CAMPEGIUS VITRINGA the elder, born at Leeuwarden in Friesland, May 16, 1659, was distinguished even in childhood for his love of study and his simple, earnest piety. He is reported to have read through the Greek Testament several times before the age of sixteen. Having studied at Franeker under Witsius and Marck, and at Leyden under F. Spanheim the younger, he took the degree of D.D. with great distinction at the age of twenty. Next year (1680) he was appointed Professor of Oriental Languages at Franeker, and in 1682 Professor of Theology in place of Marck; to which latter appointment was added the chair of Sacred History in 1693. Refusing all invitations to settle elsewhere, he remained at Franeker till his death (of apoplexy), March 31, 1722. He is said to have been of middle stature, slender, graceful, dignified, calm, and gentle; of infirm health, and in his latter years afflicted with extreme deafness. A modest, upright, truth-loving man, greatly averse to party-strifes and contentions, and never so happy as when seated in the midst of his books. His principal works are:³² *Observationum Sacrarum Libri VI.* Franq. 1683-1707. (The best editions are those of 1717, 2 vols. 4to., and 1726, 3 vols. 4to. In that of 1727, printed at Amsterdam, the editor or publisher has added a seventh book, made up of treatises previously issued by the author in a separate form, and not altogether germane to the matter of the other six). *De Synagogâ Vetere* (originating out of a controversy with Rhenferd), Franq. 1696; Leucopetræ, 1726. 2 Tom. 4to. Two works in Dutch on *Ezekiel's Temple*: the first in 2 vols. 8vo., Franeker, 1687; the second in 1 vol. 8vo. Fran. 1695. *Anacrisis Apocalypseos Joannis Apostoli*: 4to. Fran. 1705. Ed. 2. Amst. 1719. Ed. 3. Leucop. 1721. *Commentarius in Librum Prophet. Jesaiæ*: Leov. 1714-24. 2 Tom. Fol. (This Commentary is still held in great esteem. Guericke does not hesitate to call its author "the

³¹ [There is a collected edition of his Works, Theological, Philosophical, and Philological, Leov. et Franq. 1774-1776. 3 Tom. 4to.—ED.]

³² [A list of the whole (Latin and Dutch) is in E. L. Vriemoet, *Athenæ Frisiacæ* (Leov. 1756) p. 618-24; and a somewhat fuller account of them in the Funeral Oration by Schultens, appended to the third vol. of the *Observationes Sacræ*, 3rd ed. 1726.—ED.]

unsurpassed expositor of Isaiah"). *Typus Doctrinæ Propheticae*: Leov. 1716. *Typus Theologiæ Practicæ*: Fran. 1716.

His youngest and only surviving son, who bore the same name, was born at Franeker in 1693, and was associated as Professor of Theology (from the year 1716) with his father; whom he survived not quite a twelvemonth, dying in Jan. 1723, in the thirtieth year of his age. His widow was afterwards married to his friend and successor Venema, by whom his most important works³³ were published in a collected form: (*Dissertationes Sacrae*, Franek. 1731, 4to.; and *C. Vitringæ Fil. Opuscula*, Leov. 1735, 8vo.)—ED.]

[FREDERICK ADOLPHUS LAMPE, a German, was born at Detmold, in the Principality of Lippe, Feb. 19, 1683. Educated at Bremen, Franeker, and Utrecht (chiefly under Vitringa and Roell), he laboured for several years in the pastorate, and afterwards became (1720) Professor of Theology and German Preacher, and (1726) Professor of Ecclesiastical History at Utrecht; returning in 1727 to Bremen, as Professor of Theology in the Lyceum, and Pastor at the Church of St. Anschar. He died Dec. 8, 1729. Lampe was the founder of the New Cocceian School; esteemed a man of great learning, and a "consummate theologian." His voluminous works, in Latin and German, are specified by Burmann, p. 168-172; (who, however, has thought fit to mention the latter by the titles of their Dutch translations). Besides Orations, Meditations, and Sermons, they include Treatises in Church History and almost every other department of theological science.—ED.]

[JOHN FREDERICK STAPFER,³⁴ an eminent Swiss divine, was born in 1708, at Brugg, in the canton of Argovia. He studied at Berne and at Marburg; and also visited Holland. While in Germany, he became an ardent admirer of the philosophy of Leibnitz and Wolf, which exercised an important influence on his mental and literary development. He laboured successfully for many years, as Pastor at Upper Diesbach, in the territory of Berne. His death took place in 1775.—Stapfer's great work is his *Institutiones Theologiæ Polemicæ Universæ, ordine scientifico dispositæ* (Tiguri, 1743-7; ed. alt. 1752; 5 Tom. 8vo.) Three-fourths of the first volume are occupied by Chap. III., *Demonstratio Veritatum Theologicarum*, which is introductory to the strictly polemical part of the work, and has been greatly admired, as a master-piece of clear, connected, logical statement and argumentation.—Stapfer also wrote, in German, a system of Christian Doctrine, entitled *Grundlegung zur wahren Religion* (*Foundation of True Religion*: Zürich, 1746-53. 12 vols. 8vo.); and a system of *Christian Morals* (*Sittenlehre*: Zür. 1757-66. 6 vols. 8vo.) The merit of clearness, logical order, and connectedness attaching to these works, is somewhat marred by the prolixity into which the author was betrayed by making Wolf his model.—ED.]

[HERMANN VENEMA, born 1697, at Wildervank in the province of Groningen, studied at Groningen and Franeker, and after a brief experience of the pastorate, succeeded the younger Vitringa as Professor of Theology at Franeker in 1723. In 1729 he became also University Preacher, and Professor of Ecclesiastical History. Venema lived and laboured until more than ninety years of age, and died after a brief and not painful illness, in 1787. He published a series of *Commentaries*, (including two or three posthumous works of C. Vitringa, with

³³ [A list in Vriemoet, p. 772-775.—ED.]

³⁴ [He had a brother, John Stapfer, d. 1801, æt. 82, who was also a divine; Prof. Primar. Theol. at Berne; author of *Theologia Analytica* Berne, 1763, 4to., and of several vols. of Sermons.—ED.]

additions of his own); a *History of the Church from the beginning of the world* (Lugd. Bat. et Leov. 1777-83. 7 vols.); *Exercitationes de Verâ Christi Divinitate* (against Wetstein: Leov. 1755. 4to.); and several volumes of *Sacred Dissertations, Lectures, Sermons, &c.*—Ed.]

[JOHN VAN MARCK was a native of Sneek in Friesland; born Dec. 31, 1655. After having studied at Leyden, he was ordained to the pastorate at a very early age, and received a Professorship of Theology at Franeker in 1676. In 1682 he removed to Groningen as Professor Primarius of Theology and University Preacher; and in 1690 to Leyden, as Professor of Theology and Joint Pastor. In 1702, he succeeded the younger Spanheim in the chair of Ecclesiastical History; and died Jan. 30, 1731. Besides his *Compendium Theologiæ Christianæ* (Groning. 1686. 8vo. New editions, Amst. 1690, 1702, 1727), and his *Medulla Theologiæ Christianæ* (an abridgment of the former work: Amst. 1690), he wrote a number of *Commentaries, Dissertations, &c.*; of which see a list, in Latin and Dutch, in *Vriemoet*, p. 552-5. He also edited the theological works of his grandfather, John Cloppenburg, who died in 1652.—Ed.]

BENEDICT PICTET, born at Geneva in 1655, came to be Pastor and Professor of Theology there. He was invited to the same Professorship at Leyden, but declined. His death took place in 1724. His works are: *Theologie Chrétienne*, 3d ed. Genév. 1721,³⁵ 3 vols. 4to.; *Theologia Christiana*, (a condensed edition of the same work in Latin), 1696, 2 vols. 8vo.; *Histoire de l'Eglise et du monde pour servir de continuation à l'histoire de Mr. Le Sueur, &c.* Geneva 1713 and Amst. 1724. 3 vols. 4to.; together with Prayers, Meditations, and Orations. [V. Dr. Smith's *MS. of Eccl. Hist.*, *ubi supra*, p. 117.—Ed.]

[GOTTLÖB CHRISTIAN STORR, born Sept. 10, 1746, at Stuttgart, was educated there and at Tübingen; travelled through the Netherlands, England, France, and Germany; rose to be Professor of Philosophy and Theology at Tübingen, Superintendent of the Theological Seminary, and finally, Principal Court Chaplain and Councillor of Consistory at Stuttgart, where he died, Jan. 17, 1805. A man of great learning,³⁶ (especially Oriental and Biblical); and of strict orthodoxy. He wrote, in German, *Remarks on the Syriac Versions of the N.T.* (1772); *Remarks on the Arabic Gospels* (1775); *A Commentary on the Epistle to the Hebrews* (2d ed. Tüb. 1809); an *Essay On the Design of the Evangelical Narrative and the Epistles of John* (1786); and *A New Apology for the Revelation of St. John* (1783). In Latin, *Observationes ad Analogiam et Syntaxin Hebraicam pertinentes* (1779); *Opuscula Academica* (Tüb. 1796—1803. 3 Tom. 8vo.); *Dissertationes in Apocalypseo quædam loca*; and *Doctrinæ Christianæ pars theoretica e sacris literis repetita* (1793),—which has been translated, with the additional notes of Prof. C. C. Flatt (d. 1843), under the title, *An Elementary Course of Biblical Theology, &c.*, by S. S. Schmucker, D.D. (1826, 2d ed. 1836. 8vo. Andover, U.S.) There are also two volumes of *Sermons* by Storr, published by his friends after his death (Tüb. 1808-10).—Ed.]

[GEORGE CHRISTIAN KNAPP was born Sept. 17, 1753, at Halle, where his father was Director of the Orphan-House. Educated at Halle and Göttingen, he devoted himself to the teaching of theology in the former of these seats of learning, where he laboured for fifty years, passing through all the customary

³⁵ [The third volume was first added in this edition, which is therefore cited in preference to the earlier.—Ed.]

³⁶ [Dr. Smith calls him "the eminently learned, acute, and judicious Storr, the ornament of the University of Tübingen." *Script. Test.* II. 346, 4th ed.)—Ed.]

gradations of academical rank, and becoming at last Senior of the University. He was also Director of the Pædagogium and of the Orphan-House. He died Oct. 14, 1825. In principle, Knapp was what is called a Rational Supernaturalist; admitting the reality and the necessity of revelation, but ever striving to reconcile its contents with the testimony of the theoretical and practical reason. He is best known by his excellent *German Version of the Psalms* (Halle, 1777; 3d ed. 1789); his edition of the *Greek Testament* (Halle, 1797; 3d ed. 1824. 2 vols. 8vo.); his *Scripta Varii Argumenti* (Halle, 1805; 2d ed. 2 vols. 1823); and his *Theological Lectures* (*Vorlesungen über die Christliche Glaubenslehre*) published after his death³⁷ by Thilo (Halle, 1827. 2 vols.), and since translated into English by Dr. Leonard Woods, Junr., of Andover, U.S.—ED.]

[THE TITTMANN. — DR. CHARLES CHRISTIAN TITTMANN. "This excellent writer, Lutheran Pastor and Superintendent at Dresden, died Dec. 6 [29], 1820, aged 76. His principal works are, *Tractatus de Vestigiis Gnosticorum in N. T. frustra quæsitis*, 1773; *Opuscula Theologica*, containing fifteen very valuable dissertations,—1803; *Meletemata Sacra*, a Commentary on the Gospel of John,—1816."

"His son, DR. JOHN AUGUSTUS HENRY TITTMANN, late Professor of Divinity at Leipzig, died Dec. 30, 1831, at the age of 58. His talents as a philologist and a critic surpassed even those of his father. His writings, both in Latin and in German, are individually of small size, but of rich value. His *Synonyms of the N. T.* (*De Synonymis N. T.* lib. i. Leipz. 1829, lib. ii. 1832), left unfinished, has been translated by the Rev. Edward Craig, and published in the Edinb. Biblical Cabinet (1833 and 1837); as also some other of his Dissertations. A collection of his Prolusions and other minor Treatises was published after his death, by Dr. Hahn of Leipzig; in number twenty-two, upon interesting subjects of sacred philology, literary and ecclesiastical history, and general theology (*Opuscula Varii Argumenti*, 1823). These and the *Synonyms* cannot be too much recommended to theological students.³⁸ The same learned and truly Christian scholar has likewise carefully re-edited, with an additional Preface, Tittmann's edition of the *Greek Testament*, which had been twice printed before. . . . Of the two former editions, the unpretending appearance and cheapness have probably contributed to prevent their meeting with their merited attention in this country. The Preface is a fine specimen of criticism, conducted in the spirit of wisdom and of cautious judgment; and the Text is constituted in the same spirit, and does not deviate from the commonly received nearly so much as does Griesbach." Dr. Pye Smith's *Four Discourses*, 3d ed. p. 164-5. See also his *Script. Test.* 4th ed. I. 17. II. 174, 373, *et al.*)—ED.]

[ANTONY FREDERICK LEWIS PELT, born June 28, 1799, at Ratisbon, where his father was attached to the Danish embassy,—educated at Jena and Kiel,—became, in 1826, Lecturer at Berlin, in 1829, Prof. Extr. at Greifswald, and in 1835 succeeded Twesten at Kiel. His theological principles are allied to those of Twesten and Schleiermacher. He has written a good treatise on what

³⁷ [He also left behind him a work on Biblical Dogmatics, which was edited from his papers by Guericke. (*Biblische Glaubenslehre, vornehmlich für d. prakt. Gebrauch u. s. w.*) Halle, 1840, 8vo.—ED.]

³⁸ [Elsewhere (*Script. Test.* 4th ed. I. 17.) Dr. Smith observes, "All his writings will reward the student for the careful reading of them: but, I venture to say, more especially his *Dissertations on the Grammatical Accuracy of the N. T. Writers*;—on the *Simplicity to be observed in the Interpretation of the N. T.*;—on the *Principal Causes of Forced Interpretations of the N. T.*; and several of those in the *Opuscula* collected by Dr. Hahn."—ED.]

the Germans call *Theological Encyclopædia* (Hamb. and Gotha, 1843); *The Conflict for the Faith* (*Der Kampf um den Glauben*, Kiel, 1837); *Lectures on Protestantism, Rationalism, Supernaturalism, and Speculative Theology* (*Vorlesungen üb. Protestantismus, u.s.w.* Kiel, 1839); and a Latin *Commentary on the Epistles to the Thessalonians* (Greifswald, 1830), with useful Prolegomena, and copious selections from the expositions of the Fathers and Ecclesiastical Writers. He was also associated with Rheinwald in editing the *Homiliarium Patristicum* (in 2 parts, Berlin, 1829); and in 1838 he commenced the publication of a theological quarterly entitled *Theologische Mitarbeiten* (*Associated Labours in Theology*),—which, however, was discontinued after two or three years.—ED.]

BOOK I.

ON THE NATURE AND FOUNDATIONS OF CHRISTIAN THEOLOGY.*

CHAPTER I.

GENERAL VIEWS ON THE SACRED SCIENCE OF THEOLOGY.

Obs. RELIGION¹ is a sense of the *relation* between ourselves and the absolutely Perfect Being, the DEITY, and of the *duties* and *expectations* thence arising. It springs up, by a moral

* Oct. 28, 1847.—The experience of forty-two years has shewn the impossibility of my going over this course within four years. But I am convinced that the endeavour to go fundamentally and thoroughly through any part of the boundless domain of Divine Science will serve, as an example and for the formation of the habit, incomparably better than an abridged course, which must of necessity be superficial.

The principle of this conviction is expressed in the Instructions of the Admiralty to Captain Blackwood for his survey of Torres Straits, 1842:—

“But, wherever you go, we expect you to produce *full and faithful* surveys of the places you visit. And we especially desire you not to waste your time and means in what are called *running surveys*, in which much work is apparently executed, but no accurate knowledge is obtained, useful to either the mariner or the geographer. *Whatever you do is to be done effectually.*”—*Quarterly Review*, Sept. 1847; p. 474.

¹ *A religendo*: Cicero, *De Nat. Deor.* II. 28. *A religando*: Lactant. [*Instit. Div.* IV. 28] (but that would give *religatio*). [A good view of the philological question may be obtained from the following papers: Nitzsch, *On the Notion of Religion as apprehended by the Ancients* (*Ueber den Religions-begriff der Alten*), in the *Studien und Kritiken* for 1828, parts 3 and 4; J. G. Müller (of Basle), *On the Formation and Use of the Word Religio* (*Ueber Bildung und Gebrauch des Wortes Religio*), in the *Stud. und Krit.* for 1835, Part 1; and Nitzsch, *System of Christian Doctrine* (*System der Christlichen Lehre*), 5th ed. (Bonn, 1844) § 6. Note 1. The result of the investigation may be briefly stated thus. It is not impossible that the Lactantian derivation may be substantially correct. A reference to such words as *optare*, *optio*,—*postulare*, *postulio*,—*bellare*, *rebellio*,—

necessity, in the reason and spiritual feelings of man,—from the evidences of an *infinite* Supreme Being, the sense of want and dependence, and the anticipations of a spiritual and future state of existence.²

The corrupt state of man, acting upon this natural sense, misleads it.—Suppressed, it becomes *Infidelity* and *Atheism*.—Combining with those false conceptions which arise out of sensuality, self-importance, neglect and rejection of any just sentiments concerning the nature and attributes of the Deity, and ignorance of natural history and philosophy, it becomes *Superstition*.—Hence, by further errors and impostures, *Polytheism*.³

To counteract these ruinous evils, no effectual method can be conceived but that of a *real and positive communication from God*.—The *desirableness* of such a communication is obvious.—It is even *necessary* to the existence of a religion satisfactory to

would seem to show that many of these verbs in *äre* were preceded by older forms in *ëre* from which the related nouns were derived. Apart from the analogy thus supplied, there are actual indications of the existence, at one time, of a verb *ligëre* with the sense of *ligäre* (compare also Prof. Key's remarks in the *Proceedings of the Philological Society*, Vol. II. p. 255); from which the derivation of *religio* would, of course, be perfectly regular. Still, the historical evidence, and the natural probability of the case, appear decidedly to favour the Ciceronian view.

Other definitions of Religion :—"Fides cum serio Dei timore conjuncta : ut timor et voluntariam reverentiam in se contineat, et secum trahat legitimum cultum, qualis in Lege præscribitur." Calvin, *Instit.* I. 3. "Modus colendi Deum, qui sit notitiæ majestatis, voluntatis ac beneficiorum ejus consentaneus." Doederlein, *Instit. Theol. Christ.* I. 1.—"Vera religio est modus cognoscendi et colendi Deum, ipsius attributis conveniens.—Subjective, cognitio Dei, quam aliquis habet, et studium ipsi placendi. Objective, modus cognoscendi et colendi Deum." Reinhard, *Dogmatik*, § 1. "Modus certus numen qualecunque cognoscendi et colendi." Wegscheider, *Instit. Theol. Christ. Dogmat.* p. 1. "The worship of a spiritual power, exalted above human nature." Bouterwek, *Religion der Vernunft*, (Göttingen, 1824), p. 30. "Conscientiæ vinculum, quo cogitando, volendo et agendo numini nos obstrictos esse sentimus; hoc est, consensus animi cum voluntate numinis recte cognitâ." Von Ammon, *Summa Theol. Christ.* § 1. "Consciousness of absolute dependence." Schleiermacher. "An active and passive relation (*Beziehung und Bezogenheit*) of the finite consciousness to the Creator, Preserver, and Ruler [of all]." Nitzsch, *Syst. d. Christl. Lehre*, § 7, Note 2 (5th ed.) "The acknowledgment of God, and striving after fellowship (or re-union) with him." Hahn, *Lehrb. d. Christl. Glaubens*, (Leipz. 1828) p. 6.—Ed.]

² Vid. Howe's *Living Temple*, [esp. Part I. ch. i. § 1, and ch. ii. § 2, 3, 4.]

³ Genus : Polytheism. Species : Dualism (the Persian and other Oriental), Angelolatry, Dæmonolatry, Anthropolatry, Necrolatry, Astrolatry, Zoolatry, Idolatry proper, Fetishism (*fetisso*, Portug.,—learned from that nation by the Negroes,—a *charm*).

the conscience and reason.⁴—The belief of all the most ancient and most cultivated nations has amounted to a *full confidence* of it.—There is no antecedent presumption *against* it.—It could never be *proved* that there is *not* a revelation, except by a *declaration* to that effect from the Deity; and *this* would be a revelation.—The only professed revelation which has unexceptionable claims on our examination is that contained in the Jewish and Christian Sacred Books.

DEFINITION I. *Theology* in its most general acceptance:—The declarations of fact upon which Religion is built as the just consequence.⁵

“In a word, the *structure and relations* of the universe form the subject of the one branch of philosophy, and may be termed *Human Science*; the *origin and destiny* of the universe forms the subject of its other branch, and is termed *Divine Science* or *Theology*.”—Lord Brougham, *A Discourse of Natural Theology* (4th ed. London, 1835), p. 18.

“—The other sciences must of necessity continue to class its truths” (those of Natural Theology) “among their own; and thus every science may be stated to consist of three divisions: 1. The truths which it teaches relative to the constitution and action of matter or of mind. 2. The truths which it teaches relative to theology” (proofs of “a wise and benevolent design,” &c.) “and 3. The application of both classes of truths to practical uses, physical and moral.”—Lord Brougham, p. 158.

⁴ See B. I. ch. ii., under Prop. IV.

⁵ [A remarkable definition. On the one hand, we may justly claim for it these great merits, that it recognizes the *virtual* existence of a Theology in *every* case in which God is really worshipped,—and that it vindicates for Theology the possession of a *practical* basis, tendency, and aim.

An objection, on the other hand, which seems to lie against it, is, that it somewhat leaves out of sight the *organic connexion* and *unity* of religious truth as perceived by the human mind, and the tendency of this unity to *find expression*, sooner or later, in the assumption of a *scientific form*. This remark applies also to the definitions given in the text of Natural and Revealed Theology.

Other definitions of Theology:—“*Facultas docendi religionem Christianam*.”—Doederlein, *Instit.* I. § 62. “*Subtilior religionis expositio*,” &c. Morus, *Epitome Theol. Christ.* 11. “*Subjective, subtilis et erudita scientia, quam aliquis habet de religione Christianâ*; objective, corpus placitorum religionis Christianæ erudite ac subtiliter expositum, et in artis formam reductam.” Reinhard, *Dogmatik*, 20. “*Doctior et subtilior universæ religionis doctrinæ expositio*.” Wegscheider, *Instit.* § 14. “*Theologia objective sumta est doctrina de Deo relato ad mundum et ad homines in specie*; subjective cogitata, cognitio hujus doctrinæ.” Von Ammon, *Summa Theol. Christ.* 5 et seq. “The science or theory of religion.” Hahn *Lehrbuch*, § 8.—ED.]

Obs. Some denominate Theology, *Objective* Religion, as the practical sense of it is *Subjective* Religion.

DEF. II. *Natural* Theology:—Those principles of knowledge concerning the Attributes and Government of the Deity which the human mind is naturally competent to discover, by observation, reflection, and inference. (Comp. Lord Brougham's *Discourse*, cited above.)

Natural Theology is not to be undervalued. Defective as it is, and incapable of being authoritatively demonstrated to the consciences of other men, it is of high importance as a means of conviction. (Rom. i. ii.)

Many most just sentiments, and admirably expressed, concerning God and Religion, occur in Xenophon, Plato, Isocrates, Aristotle, Cicero, Seneca, Antoninus, and the Poets; abundantly justifying the apostle's assumption, Rom. i. 21. But the other parts of their writings shew that, *objectively*, they did not apply their best views to a sole and proper Deity, but fluctuated between Polytheism and Pantheism;—and that, *subjectively*, their conception and cultivation of sanctity, virtue, &c. were defective and corrupt to the very core. Of *true* moral excellency they seem to have had scarcely the faintest notion. The passion for dominion or fame was in general the highest point of glory or worth that they could conceive. How was it that the Israelitish nation, so inferior to the Greeks and Romans in worldly greatness, could be so immeasurably above them in moral and religious knowledge? See some striking remarks of the historian John Von Müller, on the fact that the *earliest* of men, though children in arts, possessed a far superior knowledge to that of their more cultivated descendants in spiritual matters, and in true astronomy; whence he infers a primeval revelation. (Quoted in Bretschneider's *Dogmatik*, I. 4. The passage, in the English translation of Müller's *Universal History*, is in vol. I. p. 18):

[“It is indeed a striking fact, that the most ancient people, in all other matters wholly uncultivated, had faithful representations and correct ideas of the Deity, of the world, of a future state, and even of the motions of the heavenly bodies; while the arts which relate to the conveniences of life are of far more recent date. In matters of the highest import the eldest of mankind were wise; in the affairs of human life they were children. A remembrance of these primitive ideas was pre-

served afterwards among most nations, but darkened, deformed, and misunderstood: even astronomical computations were carried on mechanically, without knowledge of the principles.

“Would it not appear that our soul, that particle of the Divine Spirit that dwells within us, had derived from the immediate instruction of a higher nature, and preserved for a time, certain indispensable faculties and ideas, to which it could not have attained alone? On the other hand, all that appertained to the use of material objects was left for the exercise of human ingenuity.* Those pure ideas of the patriarchs became afterwards obscured among most of the races of men by the lapse of time, and through the toilsome labour of cultivating a desert earth: hence necessity stimulated them to the discovery of various arts.”]

DEF. III. *Revealed*, and, particularly, *Christian Theology*:—The principles of knowledge (= doctrines) concerning the Attributes and Government of God, and their connexions and consequences, which are either assumed or disclosed by the declarations of a positive revelation.

SCHOLIUM I. On the *Scriptural* terms and expressions by which this sacred science is denoted.

In the Old Testament:—Calling upon the name of the Lord;—Walking with,—and before,—God;—Fear of the Lord;—Knowledge of God;—Truth (of God), Ps. xxv. 5;—Covenant, Law, Statutes, Testimonies;—Service of God;—Way of God.

In the New Testament:—Several of those from the O. T.;—Knowing God;—The Truth;—Θεοσέβεια;—Acknowledgment of the truth which is according to godliness, in hope of eternal life.

Observe, that these combine the subjective with the objective mode of consideration.

SCHOL. II. On different *relative views* of the subject, by which Theology is considered as

Exegetical.

Systematic;—Dogmatical.⁶

Polemic.

* “Ut varias usus meditando extunderet artes.”

⁶ The term δόγμα is used by Cicero, *Quæst. Acad.*, lib. II. (sc. *Lucullus*) § 9 [& 43].—Seneca, *Epist.* 95 [*bis*] *ed. minori formâ* Amst. 1628, p. 438. See also Wegscheider, *Instit. Theol. Christ. Dogmat.* § 20, a.

Experimental and Practical.

Casuistic.

Ecclesiastical.

(Here illustrate the terms *Theologia Archetypa* and *Theologia Ectypa*, with the distribution of the latter into *Theologia Studii* and *Theologia Visionis*. Oweni Θεολογ. lib. I. c. iii. [Oxon. 1661, 4to.] Smith's (of Cambridge) *Select Discourses*, Disc. I. § 3. [Cantabr. 1660 & 1673. 4to.]

PROPOSITION I. The proper *subject* of true Theology.⁷

SOLUTION.

In the highest and only perfect sense, the Infinite God.

All rational intelligences of a superior order,—*holy*,—and *mutatis mutandis* even the *depraved*.

But the Theology of which we treat is a human science. Its proper subject is *man*, who has the deepest interest in it;—man, formed with an intellectual capacity for it, in both understanding and improvement in the knowledge of it to degrees indefinite;—man as a *sinful* being, for to his state of apostasy, depravity, and guilt, *true* Theology is designed and adapted. But, in order to study it and know it *aright*, it is absolutely necessary that the mind be the subject of God's recovering and renewing grace. So far as it is a Theoretical Science, it is certainly capable of being apprehended, remembered, analyzed, synthesized, reasoned upon, and applied, to any imaginable extent, by an unholy mind. Such a mind may take delight in it as an intellectual exercise; especially a mind fond of abstract discussion, of reasoning, and of controversy. It may also take a pleasure in preaching, writing, or conversing upon the topics of Theology, as being associated with self-admiring, self-seeking, and the acquisition of respect and honour from other men. Yet, it cannot but be that the mental conceptions of such a person, be they never so correct as verbal expressions of that which is true, are *defective*, and most probably essentially *contrary* to the truth, in their *interior character*. *E. g.* The moral perfections of God are *generally* quite misconceived and misrepresented by the unconverted mind: but, if this be not the case,—if, for example, the Divine holiness be conceived

⁷ Smith's *Sel. Disc.* I. § 1. Oweni Θεολογ. p. 469—473.

of under *terms*, (which are the *signs* of thought), *such as are* the proper designations of the reality, still the conceptions are devoid of that sense of the *lovely, agreeable, and venerable*, which is the proper respondent of that blessed and glorious attribute. Can it be said then that the *conception so existing in the mind* (= the manner in which it forms and uses the thing expressed by the term, the holiness of God) is *true, metaphysically*,—that is, agreeing with the reality of things?

On the other hand, the man whose heart is renewed and sanctified may be very much inferior in powers of understanding and reasoning, in the extent and accuracy of acquired knowledge, and in the ability to clothe that knowledge in just and impressive language: yet he has that perception of excellence, beauty, loveliness, which *answers* in its *kind*, (though it be infinitely short in *degree*), to the glorious reality. This component part of his knowledge pervades and governs the whole collection of his theological sentiments, though that collection may be scanty, and may be even mingled and degraded with more or less of error. The “little portion” that “*is known*” of God, has in it this pure and purifying element: and its influence is diffused through the entire mind and its operations.⁸

⁸ [Here Dr. Smith was accustomed to remark] on the controversy agitated in Germany in the seventeenth century, between John Musæus,* Henry Müller,† and their opponents, and afterwards more conspicuously, from the opposition of Dillfeld‡ and others against Ph. Ja. Spener,§ in 1679 and subsequently. (*Vid.*

* [Prof. Theol. at Jena. B. 1613; d. 1681. See a sketch of his character in Walch, IV. 894-8.—Ed.]

† [Archidiaconus at St. Mary's Church, and afterwards Prof. Theol. in the University, at Rostock. B. 1631; d. 1675. He is chiefly known by his practical and experimental writings, some of which have been translated into English. (Walch, I. 555 *et seq.* IV. 911 *et seq.*)—Ed.]

‡ [Geo. Conr. Dillfeld, Diaconus at Nordhausen. (*Vid.* Walch, I. 565 *et seq.*)—Ed.]

§ [This learned, amiable, and excellent man, whose labours were instrumental in giving the first powerful impulse to a revival of religion in the Lutheran Churches in the latter half of the seventeenth century, was born at Rappoltsweiler, in Upper Alsace, Jan. 13, 1635; studied at Strasburg and Basle; delivered lectures on a variety of subjects at both places; entered the ministry at Strasburg in 1663, and took the degree of D.D. in the following year. In 1666 he removed to Frankfurt on the Maine, as Senior of the Pastorate in that city. Deeply moved at the spectacle of cold formalism, lifeless orthodoxy, and incessant, too often puerile, contention apparent in the Lutheran Church on every hand, and successful, to some extent, in his efforts to awaken a better spirit among the people of his charge, he proceeded, in the year 1670, to open a meeting for social religious converse (*collegium pietatis*) in his own house; where it continued to be held till 1682, when the use of one of the churches was granted for the purpose. In 1675, Spener wrote, by request, the Preface to a new edition of John Arndt's *Postilla Evangelica*. This Preface was afterwards printed separately (in 1678 in Latin also), under the title, *Pia Desideria: or, Hearty Desire for a godly Reformation of the true Evangelical Church, together with a few Christian Proposals designed, in all simplicity, to further this object*. The *Pia Desideria* started some of the questions referred to in Dr. Smith's note above, and may be regarded as the first occasion of the (so-called) *Pietistic Controversies* which occupy so large a part of Walch's laborious and useful work. In 1686, Spener received the appointment of Principal Court Chaplain at Dresden, which enabled him for a time to exert a beneficial influence upon the University of Leipzig. But the envy and violent opposition of some of the leading theologians there, and the dislike excited in the mind of the Elector by Spener's faithfulness as his spiritual adviser, greatly hindered the usefulness of the latter, and led him, in 1691, to accept an invitation from the Elector of Brandenburg, to be Consistorial Councillor

PROP. II. The sublime *objects* of Theology.

SOL. Every thing great and glorious.—All science, moral, intellectual, and physical, is subordinately included.—But its immediate object is “the knowledge of the glory of God in the face of Jesus Christ.” *Vid.* 2 Cor. iii. 18. iv. 4—6.

PROP. III. Its *design*.⁹

SOL. *Immediate*: the illumination of the understanding, the filling of the memory, the directing of the judgment, the purifying and sanctifying of the affections, and the application of all our active powers to the best service of our fellow-creatures and the honour of Jehovah. And *this last* is the *ultimate* design, the most dignified and glorious that can be conceived. (Pres. Edwards on the *Last End*, &c. [Works, Leeds ed., with Dr. Edw. Williams’s notes, I. 443—535.])

SCHOL. I. The inestimable *effects* of true Theology on the mind of its subject, when pursued with a steady reference to its grand design.

Intellectual improvement;—refinement of a holy taste;—tenderness of conscience;—spiritual wisdom, to detect sin in

Walch, [*Religions-Streitigk. d. Evang.-Luth. Kirche*; parts I., II., IV., V.) The controversies thus excited were] on the *Theology of the Unregenerate* ¶,—whether it be true,—whether a real and spiritual habit, or merely natural;—on the necessity or non-necessity of regeneration to constitute a true minister of the gospel †;—an office-grace ** (*Vid.* Book V., Ch. V. Schol. 4 to Prop. IX.) ;—on the power of the word of God. † †

Even one of the English Ejected Ministers, Mr. Edward Reyner, espoused this unhappy side of the question [Dillfeld’s view]. Yet he was undoubtedly a very good man.

What could have moved the maintainers of the lax side of these questions, but a disaffection at heart to true piety? Making the largest allowances that candour permits, it was an awful demonstration of mind. The arguments on their side were either disingenuous, or very flimsy. They charged Spener and his adherents with approaching too near to Calvinism, while against themselves the warning was given that they were undermining the gospel.

Admitting, as Dillfeld, Reyner, and others did, that youths may lawfully be trained up for the ministry, before there is *good evidence* of conversion, is the gangrene of all established churches.

⁹ Oweni Θεολογ. p. 474, 475.

Pastor, and Provost of the Nicolai-Kirche at Berlin. Here he laboured till his death, Feb. 5, 1705. The University of Halle (established 1694) derived its theological character mainly from the influence exerted by him. (*Vid.* Walch, I. 557-60; Guericke, *Kirchengesch.* 6th ed. III. 448 *et seq.*: and the references there given.)—ED.]

¶ [Walch, I. 923-33. II. 77 *et seq.* 119 *et seq.* 474. IV. 1125-30.—ED.]

† [Walch, I. 565 *et seq.* II. 256 *et seq.* 467 *et seq.*—ED.]

** [Walch, II. 459 *et seq.*—ED.]

†† [Walch, I. 406 *et seq.* 463 *et seq.* 524 *et seq.* II. 112 *et seq.* 467 *et seq.* V. 761 *et seq.* Compare Book V Ch. V. Schol. 2. to Def. II.—ED.]

its most concealed germ, to perceive the tendencies of opinions, and to trace out actions to their remoter extent;—the best discharge of the duties of Christian teachers;—improved qualification for hearing the gospel, for all religious studies, and the entire conduct of life.

SCHOL. II. On the utility of *methodical arrangement* in theological study, and on the evils of the opposite extremes.¹⁰

In the Epistle to the Romans, we have an inspired example of a methodical arrangement of divine truth. In a measure, also, in that to the Hebrews. In the second and third centuries, the only examples of approximation to such an arrangement lie in the *modes of professing Christianity*, which gave origin to the so-called Apostles' Creed.¹¹ Allied to this was the *Regula Fidei*, so often mentioned by Tertullian and Irenæus.¹²

The Alexandrine Greek Fathers, especially Clemens, laboured to systematize Christianity by adapting it to their scheme of Moral Philosophy, derived in a great measure from the writings of Plato. The work of Origen *περὶ Ἀρχῶν* has some approach to an orderly system. Augustine's treatise *De Civitate Dei*, and his *Enchiridion ad Laurentium*, belong to such a class of arrangements, imperfect indeed, but yet advancing to a more strict and logical method.—Isidore of Seville (d. A.D. 636) was, however, the author of the first digested system,—*Sententiarum Libri III.*; and John of Damascus, in the following century, improved on the idea, and wrote a work entitled *Ἐκδοσις ἀκριβῆς τῆς ὀρθοδόξου πίστεως*.—In the twelfth century, Peter of Lombardy wrote his *Sententiarum Libri IV.*¹³—The scholastic divines made rapid progress in the same direction. Of their works in this kind, the principal are: Peter Abælard's *Introductio in Theologiam*, and *Theologia Christiana*;—Alexander ab Hales's *Summa Universæ Theologiæ*;—Albert the Great's

¹⁰ Mastrichti *Theol.* I. p. 3. Schubert [*Compend. Theol. Dogmat.* Helmst. et Halæ, 1760.] p. 13 *et seq.* Burmanni *Theol.* tom. II. p. 663, 664. Oweni *Θεολογ.* p. 521—534, *passim*.

¹¹ Lord King's *Hist. of the Apost. Cr.* Ch. i. Münter's *Primord. Eccl. Afric.* [Hafn. 1829. 4to.] cap. xvii. p. 92, 93. Tertull. *Contra Præzean.* § 2.

¹² [*Regulam Veritatis*: Iren. *Adv. Hær.* lib. I. c. i. xix. *Regula Fidei*: Tertull. *De Virgin. Vel.* c. i.—*De Præscript. Hæret.* c. xiii. (cf. c. xxxvii.)—*Adv. Prax.* c. iii.—*et al.*—Compare Bingham, *Antiq. B. X.* ch. iii. § 2.—Ed.]

¹³ V. Turner's *Hist. of England*, IV. 517. V. 75.

Summa Theologiæ;—and the *Summa Summarum* of Thomas Aquinas.¹⁴ Afterwards, these systematic treatises become numerous:—particularly at and from the time of the Reformation.—*Loci Communes*. Melanchthon: *Loci Communes Rerum Theologicarum*, [Viteberg.] 1521.¹⁵ Calvin: *Institutio Religionis Christianæ*, [Basil.] 1535.¹⁶ Zuinglius: *De Verâ et Falsâ Religione*, [Turici,] 1525.¹⁷

In the seventeenth, eighteenth, and nineteenth centuries, Bodies of Divinity have been immensely multiplied. The most useful, in my judgment, are those of the writers mentioned below.

Roman Catholic:—Petavius;¹⁸—Hooke, *Principia Religionis*;¹⁹—Brenner.²⁰

¹⁴ The Scholastic Divines have been very properly classified thus:—

1. *Sententiarii*:—whose works were chiefly methodized collections of passages from the Scriptures and the Fathers. (Peter Lombard is an example of this class.)

2. *Summistæ*:—authors of original works. (Hildebert of Mons, Albertus Magnus, Alexander ab Hales, Thomas Aquinas.)

3. *Quodlibetarii*, or *Eclectici*:—detailing different opinions, and subjecting them to polemical examination. (Johannes Duns Scotus.)

4. *Mystici*:—seeking to promote vital and practical religion, and protesting against mere speculation in theology,—but lamentably deficient in the proportionate regard to the Great Work of Redemption. (Anselm, Bernard, Bonaventura, Hugh and Richard de Sancto Victore, Gerson, Tauler, à Kempis.)

¹⁵ [This first edition of Melanchthon's *Loci* was reprinted at Leipzig in 1821, under the editorship of Augusti. The work went through an immense number of editions, and received frequent alterations and improvements, during the life-time of the author. An account of these will be found in G. Th. Strobel's *Essay towards a Literary History of Ph. Melanchthon's Loci Theologici, as the earliest Text-Book of Evangelical Theology* (*Versuch einer Literärgesch. u. s. w.*) Altd. & Nuremb. 1776. 8vo. The first complete edition of the *Loci* is that of 1543.—Ed.]

¹⁶ [The *Institutio* first attained its full developement in the edition published at Strasburg in 1559. There is a recent edition by Tholuck (2 vols. 8vo. Berlin, 1834-5.—Ed.)

¹⁷ [Zuinglius's Works were published at Zürich in 1544-5, and again in 1581 (4 vols. fol.) A complete edition, in 11 vols. large 4to., was commenced at the same place in 1828, by Schuler and Schulthess.—Ed.]

[¹⁸ *Opus de Theologicis Dogmatibus*: Par. 1644-50. Ed. nova, curâ Clerici; Antverp. 1700. 6 Tom. in 5 Vol. fol. The work contains an extensive and valuable collection of materials for a History of Christian Doctrine. Its author, Dionysius Petavius (Denis Petau), was a Jesuit priest, b. at Orleans in 1583; Prof. of Rhetoric and afterwards of Theology at Paris, where he died in 1652. He also wrote a great work on Chronology; and edited the writings of some of the early Christian authors.—Ed.]

¹⁹ [*Religionis naturalis et revelatæ Principia*, Paris, 1754. 2d ed., with notes by Brewer, an English Benedictine, 1774. 3 vols. 8vo.—Lucius Joseph Hooke,

Lutheran : — Chemnitz ;²¹ — Buddeus ;²² — Quenstedt ;²³ — Mosheim,²⁴ — Reinhard,²⁵ — Doederlein ;²⁶ — Morus,²⁷ — Tief-

the author of this work, (born at Dublin in 1716,—son to Nathaniel Hooke, the historian of Rome), was a doctor of the Sorbonne, and Prof. Theol. at Paris; afterwards Keeper of the Mazarine Library. Expelled from this office by the Directory, the poor old man retired to St. Cloud, where he died, April 12, 1796, *æt.* 80.—Ed.]

²⁰ [*Katholische Dogmatik*, von Dr. Fr. Brenner (Prof. Theol. at Bamberg) : Frankfurt a. M. 1828. 3 vols. 8vo. The first volume is of a general character, treating of what Dr. Brenner calls *Allgemeine Dogmatik*; this the writer has not seen, nor does it appear to have been in Dr. Smith's possession. The occasional references to be found in the present work and in the *Scripture Testimony*, are to the *Speciello Dogmatik*, which is cited (and with perfect propriety) as a distinct treatise.—Ed.]

²¹ [*Loci Theologici* (a kind of extended Commentary on Melancthon's *Loci*); and (as the complement of the former work), the *Examen Concilii Tridentini* of the same author : the whole forming 4 vols. fol. Francof. 1565 *et seq.*—Martin Chemnitz (b. at Treuenbrietzen in 1522; Rector at Königsberg, Prof. Theol. at Wittemberg, Superintendent at Brunswick; d. 1586) was one of the most eminent Lutheran divines of his age, and took a leading part in the preparation of the *Formulæ Concordiæ* of 1574 and 1577.—Ed.]

²² [*Institutiones Theologiæ Dogmaticæ variis observationibus illustratæ*. (4to. 1723. Ed. nova, Francof. & Lips. 1741.)—*Institutiones Theologiæ Moralis var. observ. illustr.* (4to. 1711. Ed. nova, Lips. 1727).—And, as an Introduction to the Study of Theology, his (for the time excellent, and still valuable) *Isagoge Historico-Theologica ad Theologiam universam*, &c. (1727. Ed. nova, Lips. 1730. 2 Tom. 4to.); containing (in B. II. ch. i. § 13—15) a good survey of the previous Systems of Theology from Melancthon downwards.—The author, John Francis Buddeus, of Anclam in Pomerania, was Prof. of Philosophy at Halle and of Theology at Jena; d. 1729, *æt.* 62.—Ed.]

²³ [*Theologia Didactico-polemica* : 2 Tom. fol. Viteb. 1685. Lips. 1715.—John Andrew Quenstedt, b. at Quedlinburg, 1617; Prof. Theol. at Wittemberg; d. 1688.—Ed.]

²⁴ [John Laur. à Mosheim *Elementa Theologiæ Dogmaticæ, in Academicis quondam Praelectionibus proposita et demonstrata* : 2 Tom. 8vo. Norinbergæ, 1758. (2d ed., amended and enlarged, 1764). A posthumous work. The author was the celebrated Church Historian, and Chancellor of the University of Göttingen; d. 1755, *æt.* 61.—Ed.]

²⁵ [*Vorlesungen über die Dogmatik* (*Lectures on Dogmatical Theology*), edited by Berger, Sulzbach, 1801. 8vo. (A second edition, by Reinhard himself, 1806; and a fourth, by Schott, 1818).—Dr. Francis Volkmar Reinhard, Professor of Theology at Wittemberg, and afterwards Principal Court Chaplain, &c. at Dresden, was one of the most celebrated divines and pulpit orators of his age; an acute and rigorous dialectician; a prolific and successful writer; at first a sceptical inquirer, but in the end a devout and humble believer. His Sermons (35 vols. Sulzb. 1793—1813, besides several supplementary volumes) clearly exhibit the progress of his mind from mere psychological investigations to ethical disquisitions, and thence again to a living apprehension and appreciation of the great doctrines of Christianity. We may also mention his *System of Christian Ethics* (*System der Christlichen Moral*), 5 vols. 8vo. Wittemberg, 1788—1815; and his truly classical *Essay on the Plan which the*

trunk,²⁸ — Storr,²⁹ — Hahn;³⁰ — Bretschneider,³¹ — Schleiermacher.³²

Founder of the Christian Religion devised for the benefit of Mankind (*Versuch über den Plan u. s. w.*), Wittemb. & Zerbst, 1781 (4th ed. 1798; 5th ed., with large additions by Heubner, 1830. 8vo.),—occasioned by the daring essay on the same subject in the *Wolfenbüttel Fragments*.—Reinhard died Sept. 6, 1812, æt. 60.—ED.]

²⁶ [D. Jo. Christoph. Doederlein (Prof. Theol. at Altdorf and Jena, d. 1792, æt. 48] *Institutio Theologi Christiani in capitibus Religionis theoreticis nostris temporibus accommodata*. Norimb. 1780. 2 Tom. 8vo. (6th ed., by Junge, 1797). The materials of this treatise were also worked up by the author in German, in a more extended form, under the title, *Instruction in the Christian Religion, adapted to the necessities of the present age* (*Christliche Religions-unterricht u. s. w.*), 6 vols. Nuremb. 1785-91; with a continuation by Junge, in 6 vols. 1798—1805.—ED.]

²⁷ [*Epitome Theologiæ Christianæ*: Lipsiæ, 1789. (Ed. alt. 1790).—Dr. Samuel Frederick Nathanael Morus, b. 1736 at Lauban in Upper Lusatia, was Professor, successively, of Philosophy, Philology, and Theology in the University of Leipzig. His attainments as a scholar were various and extensive. He edited several of the Greek and Latin Classics; translated the Epistles to the Romans and the Hebrews; and wrote a number of Theological and Philological Dissertations. Many volumes of his Lectures (especially the exegetical) were published by his former pupils after his death in 1792. Among them were, a course on the Epitome above-mentioned (*S. F. N. Mori Commentarius Exegetico-Historicus in suam Theol. Christ. Epitomen*. Ed. C. A. Hempel. Halæ Sax. 1797-8. 2 Tom. 8vo.); and his *Lectures on Christian Ethics* (*Vorlesungen üb. d. Christl. Moral*) edited by Voigt, Leipzig, 1794-5. 2 vols.—ED.]

²⁸ [*Dilucidationes ad Theoreticam Religionis Christianæ Partem*, &c. Berol. 1793. 2 Tom. 8vo. The work is written with a constant reference to Morus's *Epitome* as a text-book. The author, Dr. John Henry Tieftrunk, Prof. Philos. at Halle, (d. 1837, æt. 77), was a disciple of Kant. Among his numerous works is one entitled *The Religion of the Mature* (*Die Religion der Mündigen*, Berl. 1800. 2 vols.), of which Twisten observes, that it "may perhaps still be regarded as the most thorough exposition we have of the doctrines of religion according to Kantian principles."—ED.]

²⁹ [*Vide supra*, p. 26.—ED.]

³⁰ [*Lehrbuch des Christlichen Glaubens* (*A Text-Book of the Christian Faith*). Leipz. 1828. 8vo.—Dr. Augustus Hahn (born March 27, 1792; Prof. Theol. at Königsberg, at Leipzig, and, since 1833, at Breslau,—also, since 1844, General Superintendent of the Prussian province of Silesia) is one of the most learned and eminent representatives of the Modern Supranaturalist School of theology in Germany. His Text-Book indicates a remarkable freedom from the trammels of human authority, and an earnest desire to exhibit the *Scriptural* view of every Christian doctrine. The literary references, also, are numerous and valuable. Some of his other works (especially his University Programmes, &c.) are of considerable merit; and he has, besides, rendered an important service to theology by collecting and publishing the minor works of the younger Tittmann, as well as by re-editing the text of the Greek Testament originally prepared by that distinguished scholar.—ED.]

³¹ [*Handbuch der Dogmatik der Evangelisch-Lutherischen Kirche u. s. w.* (*A Manual of the Doctrinal Theology of the Evangelical Lutheran Church; or, an Essay towards a Critical Exhibition of the Principles laid down by that Church, in*

its *Symbolical Documents, with regard to the System of Christian Doctrine*) 1814-18. 4th ed. Leipz. 1838. 2 vols. 8vo.—Dr. Charles Theophilus (Gottlieb) Bretschneider, long known as one of the most eminent scholars and divines of Germany, was born at Gersdorf in Saxony, Febr. 11, 1776; studied at the Lyceum of Chemnitz and the Univ. of Leipzig; and having attracted the notice of Reinhard and the younger Tittmann, went to Wittenberg as Lecturer (*Privat-Dozent*) in 1804, with their approbation and encouragement. The University having been broken up by the war in 1806, Bretschneider was glad to accept a pastorate at Schneeberg in 1807, whence he removed, a year later, to become Superintendent at Annaberg. In 1816 he received the appointment of General Superintendent at Gotha, which he retained till his death, Jan. 22, 1848. His literary activity was truly surprising, for extent and for variety; embracing a multitude of topics in Exegetical, Historical, Dogmatical, and Practical Theology, as well as in General and Ecclesiastical Politics. He began his career as a Rational Supranaturalist, and, amidst the conflicts of his time, seemed desirous of mediating between contending parties; but, though he never became a Rationalist in the extreme sense of the word, his influence was thrown more and more into the Rationalist scale. His own system of belief, as set forth in his *Doctrine of Religion according to Reason and Revelation, exhibited for intelligent readers* (*Die relig. Glaubenslehre nach Vernunft u. Offenbarung u. s. w.* Halle, 1843; 4th ed. 1846), is such as fully to warrant the appellation given to it by Amand Saintes, viz. *Socinian Rationalism*. Other works of Bretschneider's, illustrative of Dogmatical Theology, are the following:—"Systematic Developement, according to the Symbolical Books, of all the Notions which occur in Dogmatical Theology (*Systemat. Entwicklung aller in d. Dogmatik vorkommenden Begriffe u. s. w.*)". Leipzig, 1805; 4th edit. 1841. *Dogmatic Theology of the O. T. Apocrypha* (*Dogmatik d. Apokryphen d. A. T.*) Leipz. 1805. *Capita Theologiæ Dogmaticæ Judaicæ e Flavii Josephi Scriptis*, Leipz. 1812. We may also mention, as of interest to the English student, his *Lexicon Græco-Latinum in Libros N. T.* (2 vols. 8vo. Leipz. 1824; 3d ed. 4to. 1840); his *Corpus Reformatorum*, commencing with the works of Melancthon (vol. I.-XVI. Halle, 1834-52, continued under the editorship of Bindseil); his answer to the rash and indiscriminating attack of the late Hugh James Rose upon the theologians of Germany in general; and his Autobiography, published since his death by his son, and translated, with some abridgment, in the American *Bibliotheca Sacra*, Oct. 1852.—ED.]

³² [*Der Christliche Glaube nach den Grundsätzen d. evang. Kirche u. s. w.* (*The Christian Faith, according to the principles of the Evangelical Church, exhibited in a connected form*). Berl. 1821-2. 2d ed. 1830-1. 2 vols. 8vo.—Frederick Daniel Ernest Schleiermacher, whose life and labours, as Neander truly said of them, constitute an epoch in the history of theology, deserves a larger notice than can be given here. This remarkable man was born at Breslau in Silesia, Nov. 21, 1768, and educated in the Moravian Seminaries at Niesky and at Gnadau. In 1787 he left the Moravian communion, and studied for a time at Halle. After spending several years in the work of tuition, private and public, he was ordained to the ministry in 1794. In 1796 he became preacher at the Charité (a large hospital) in Berlin; in 1802, Minister at Stolpe in Pomerania; in 1804, University Preacher and Professor at Halle; in 1809, Minister of Trinity Church, Berlin; and in 1810, Prof. Theol. in the University of that city. The last two offices he continued to hold till his death, Feb. 12, 1834. A friendly, but on the whole judicious estimate of his character, position, and influence, may be seen in the *Reminiscences of Schleiermacher*, by Lücke, in the *Studien und Kritiken* for 1834; (or the translation of

Church of England :—Usher ;³³—Pearson,³⁴—Burnet ;³⁵—John Edwards ;³⁶—Hey.³⁷

Church of Scotland :—Boston,³⁸—Hill.³⁹

this paper, prefixed to that of Schleiermacher's *Brief Outline of the Study of Theology*, Edinb. 1850). It is chiefly important to bear in mind that the age in which Schleiermacher lived, which he may be said to have represented, and which he, more than any one man besides, perhaps, contributed to form, was an age of *transition* from negative criticism to the full restoration of belief in the facts and doctrines of Christianity. A due recollection of this circumstance would serve as a salutary check to extreme tendencies in either direction ; the tendency to accept the teachings of Schleiermacher on all subjects with unquestioning confidence,—and the tendency to deny or to depreciate his services to the Church, and to take the most unfavourable, uncharitable view of his personal character and convictions.—ED.]

³³ [*A Body of Divinity, or the Sum and Substance of the Christian Religion*. Fol. 1658 and subsequently. The work is partly a compilation, made by the author for his own private use, and not designed for publication. Archbishop Usher died March 21, 1656, *æt.* 77.—ED.]

³⁴ [*An Exposition of the Creed* (London, 4to., 1659) ; by John Pearson, afterwards D.D., Margaret Prof. Div. at Cambridge, &c., and finally (in 1673) Bishop of Chester ; author of *Vindiciæ Epistolæ S. Ignatii* (Cantab. 1672), the *Annales Cyprianici* in Fell's edition of Cyprian, and other works. The *Exposition of the Creed* consists of the substance of lectures delivered to his former parishioners at St. Clement's, Eastcheap. It has gone through many editions. Bishop Pearson's death took place in 1686, *æt.* 75.—ED.]

³⁵ [*An Exposition of the Thirty-nine Articles of the Church of England* (London, 1699 and subsequently. Sm. fol.), by Gilbert, Lord Bishop of Sarum. Bishop Burnet's own account of the publication will be found in the (posthumous) *History of His Own Time* (2 vols. fol. Lond. 1724-34), II. 227 *et seq.* Appended to the same work is a Life of the Author, by his son ; also a list of his writings, (given with considerably greater minuteness of detail in the later editions). Bishop Burnet died at Clerkenwell, March 17, 1715, in his seventy-second year.—ED.]

[*Theologia Reformata* : or, *the Body and Substance of the Christian Religion, comprised in Distinct Discourses or Treatises upon the Apostles' Creed, the Lord's Prayer, and the Ten Commandments*. (With a third volume, on *Graces and Duties purely Evangelical*, &c.) 3 vols. fol. Lond. 1713-26.—Dr. John Edwards, Fellow of St. John's College, Cambridge, and Minister at Cambridge and at Colchester, a divine of eminent piety, learning, and literary activity, and a strenuous defender of the Calvinistic system, died in 1716, *æt.* 79. A list of his published works is in Chalmers's Biogr. Dict. XIII. 50-1. Many more were left by him in MS. at his decease.—ED.]

³⁷ [*Lectures in Divinity, delivered in the University of Cambridge by John Hey, D.D., as Norrisian Professor*. 4 vols. 8vo. Cambridge, 1796-8. Dr. Hey (previously Fellow and Tutor of Sidney Sussex College), was the first Prof. of Divinity on the Norrisian foundation, and held the appointment from 1780 to 1795. He died in London, March 17, 1815, at the advanced age of eighty-one. His other published works are, *Redemption*, a prize poem, 1763 ; about a dozen *Sermons* ; and *Observations* on the writings of St. Paul, 1811, 8vo. His *Lectures on Ethics*, drawn up by him as a College Tutor, have remained in MS.—ED.]

³⁸ [Thomas Boston, Minister at Ettrick, some of whose practical treatises

Dissenters and Seceders:—Watson,⁴⁰—Doolittel,⁴¹—Ridgley;⁴²
—Doddridge;⁴³—Brown;⁴⁴—Dick;⁴⁵—Dwight.⁴⁶

Foreign Reformed (after Cent. XVI.):—Maresius,⁴⁷—Bur-

continue to afford edification to a large circle of readers, was born at Dunse, March 17, 1676, and died May 20, 1732. His *Body of Divinity*, in 3 vols. 8vo., was published many years after his death, in 1773; greatly expanded in bulk, it is said, by his friends, by the insertion of unacknowledged quotations from other authors. A collected edition of his *Practical Works* appeared in 1768, in folio; and an *Autobiography*, in 8vo., in 1776.—ED.]

³⁹ [*Lectures in Divinity, by the late George Hill, D.D., Principal of St. Mary's College, St. Andrews; edited from his MS. by his son, the Rev. Alexander Hill, Minister of Dailly* (since D.D., and Prof. Div. in the University of Glasgow). 3 vols. 8vo. Edinb. 1821. 2d ed. 1825.—ED.]

⁴⁰ [*A Body of Practical Divinity, consisting of above 176 Sermons on the Lesser Catechism, composed by the Reverend Assembly of Divines at Westminster* (Fol. London, 1692); by Thomas Watson, (ejected from St. Stephen's, Walbrook, in 1662,—d. 1689 or 1690).—ED.]

⁴¹ [*A Complete Body of Practical Divinity, being a New Improvement of the Assembly's Catechism, &c.*, (published after the author's death, with a memoir prefixed); fol. Lond. 1723.—Thomas Doolittel, M.A., (b. at Kidderminster in 1630), was among the ministers ejected by the Act of Uniformity. He afterwards kept an academy for the education of students for the Christian ministry and others; and was also pastor of a Dissenting Congregation in Monkwell St., Cripplegate. He died May 24, 1707.—ED.]

⁴² [*A Body of Divinity; wherein the Doctrines of the Christian Religion are explained and defended: being the Substance of Several Lectures on the Assembly's Larger Catechism*: 2 vols. fol. Lond. 1731. 2d ed. 1734. 3d ed. (printed in Scotland) 1 vol. fol. 1770.—Dr. Thomas Ridgley, Minister of the Three Cranes Meeting-house, Thames St., was occupied from the year 1712, till his death (March 27, 1734, æt. 67) in conducting the theological education of the students patronized by the Congregational Fund Board; to whom his Lectures on the Assembly's Catechism were delivered. For a memoir of his life, character, and writings, see Wilson's *Hist. of Dissenting Churches*, II. 72-81.—ED.]

⁴³ [*A Course of Lectures on the Principal Subjects in Pneumatology, Ethics, and Divinity, &c. By the late Rev. Philip Doddridge, D.D.* (d. 1751, æt. 50). 4to. Lond. 1763.—ED.]

⁴⁴ [*A Compendious View of Natural and Revealed Religion*: 1782.—ED.]

⁴⁵ [*Lectures on Theology: by the late Rev. John Dick, D.D.* [d. Jan. 25, 1833, æt. 69] *Min. of the United Assoc. Congregation, Greyfriars, Glasgow; and Prof. Theol. to the United Secession Church.* (With a Memoir by his Son, Andrew Coventry Dick, Esq.) 4 vols. 8vo. Edinb. 1834.—ED.]

⁴⁶ [*Theology Explained and Defended in a Series of Sermons*: by Timothy Dwight, D.D., LL.D., late President of Yale College, New England (d. Jan. 11, 1817, æt. 65). With a Memoir of the author. Printed at Middletown, Connecticut: reprinted in London, 1819. 5 vols. 8vo.—ED.]

⁴⁷ [*Collegium Theologicum, sive breve Systema universæ Theologiæ*: Gron. 1656. 4to.—Samuel Maresius (Des Marçets),—b. at Oisemont in Picardy, 1599, d. 1673, —Prof. Theol. at Sedan, Hertogenbosch, and Groningen,—was justly esteemed one of the ablest systematic and controversial theologians of his day. His *Systema* was extensively used as a text-book, both in his life-time and after-

mann;⁴⁸—Fr. Turretin,⁴⁹—Pictet,⁵⁰—Witsius;⁵¹—à Marck;⁵²—Van Mastricht;⁵³—Muntinghe;⁵⁴—Wytttenbach;⁵⁵—Stapfer.⁵⁶

Remonstrant:—Limborch.⁵⁷

Socinian:—*Catechismus Racoviensis*;⁵⁸—Dr. Priestley, *Institutes of Natural and Revealed Religion*.⁵⁹

wards. He wrote in Latin and in French. His works are very numerous. There is a catalogue of them prefixed to the treatise above-mentioned. See also Bentham, II. 250—257.—ED.]

^{48 49 50} [Vide supra, p. 21, 23, 26.—ED.]

⁵¹ [*Æconomia Fæderum Dei cum Hominiibus*: Leovard. 1677. 1685. Traj. 1679. 1694. 4to.—ED.]

^{52 53} [Vide supra, p. 26, 24.—ED.]

⁵⁴ [*Pars Theologiæ Christianæ Theoretica. In compendium redegit* Herm. Muntinghe. Gron. 1801. Ed. 2. 1818-22. 2 Tom. The first volume contains a compendious system of theology; the second, a succinct account of the leading controversies with regard to religious doctrine; with copious references, in each, to Dutch, German, and English writers. Of Dr. Muntinghe's other works, it may be sufficient to mention a Latin Outline of Church History, on the basis of Schroeckh's Compendium; and a voluminous *History of Mankind, according to the Bible* (*Geschiedenis der Menschheid naar den Bijbel*), to which frequent reference is made in his *Theology*. Dr. Muntinghe, who was Prof. Theol. at Groningen, died April 24, 1824.—ED.]

⁵⁵ [*Tentamen Theologiæ Dogmaticæ, methodo scientifico pertractatæ*: 3 Tom. Bern. 1741-7. Francof. ad M. 1747-9.—The author, Daniel Wytttenbach, (father of the celebrated philologist of the same name), was Pastor at Berne and Prof. Theol. at Marburg, and died in 1779, æt. 72. Other works of his, relating to systematic theology, are the following: *Theologiæ Elenchticæ Initia, in usum prælect. publ. concinnata*. Francof. 1759. *Brief Outline of the entire Christian Religion* (*Kurzer Entwurf d. ganzen Christl. Rel.*) 1744.—ED.]

⁵⁶ [Vide supra, p. 25.—ED.]

⁵⁷ [*Theologia Christiana, ad praxin pietatis ac promotionem pacis Christianæ unice directæ*. Amst. 1686. 4to. (Fourth ed., fol. 1715; with a posthumous Essay on the Controversies in the Netherlands respecting the doctrine of Predestination.)—Philip Van Limborch, the author, was related to Episcopius, and a pupil of Curcellæus; Past. and Prof. Theol. at Amsterdam; d. 1713, æt. 79.—ED.]

⁵⁸ ["This Catechism had its immediate origin from the outline of a smaller one, which was left unfinished by Faustus Socinus at his death in 1604. It was elaborated, jointly, by Valent. Smalcus and Jerome Moscorovius, and first appeared in print in 1605, in the Polish language. A German translation of it was dedicated by Smalcus to the University of Wittenberg in 1608; while on the other hand it appeared in 1609 in a Latin version by Moscorovius, with a dedication to King James I. of England, under the following title—*Catechesis Ecclesiarum, quæ in regno Poloniæ, et magno Ducatu Lithuanie, et aliis ad istud regnum pertinentibus provinciis affirmant, neminem alium, præter Patrem Domini Nostri J. C. esse illum unum Deum Israelis: hominem autem illum Jesum Nazarenum, qui ex virgine natus est, nec alium præter aut ante ipsum Dei filium unigenitum et agnoscunt et confitentur*. (Racov. 1609. 12mo.) With regard to the subsequent altered and enlarged editions of the Catechism, see J. G. Walch, *Biblioth. theol. sel.* I. 539 et seq.; Köcher, *Biblioth. theol. symbol.*

Wesleyan :—Watson.⁶⁰

Quaker :—Barclay ;⁶¹—Joseph John Gurney.⁶²

Antisupranaturalist :—De Wette, *Dogmatik*⁶³ (more a History

p. 656. ; & J. A. Schmid, *De Catech. Racov. Program.* Helmstad. 1707. 4to." Planck, *Hist. of Prot. Theol. from the Formula Conc. to the middle of the Eighteenth Century* (*Gesch. d. prot. Theol. u.s.w.*) note 199, p. 151.—ED.]

⁵⁹ [Dr. Priestley (d. Feb. 6, 1804, *æt.* 71) began this work when he was a student at Daventry. The first ed., in 3 vols. 8vo., appeared in 1722-4 ; the 2d (the last revised by the author), in 2 vols. 8vo., in 1782 (reprinted in the 2d vol. of his *Works*, 25 vols. 8vo. Lond. 1817-31.—ED.)]

⁶⁰ [*Theological Institutes : or a View of the Evidences, Doctrines, Morals, and Institutions of Christianity.* By Richard Watson. 3 vols. 8vo. Lond. 1823.—ED.]

⁶¹ [Roberti Barclaii *Theologiæ veræ Apologia* : Amst. 1676. The translation, in Barclay's *Works* (sm. fol. Lond. 1691) p. 251—595.—ED.]

⁶² [*Essays on the Evidences, Doctrines, and Practical Operation of Christianity* ; 8vo. Lond. 1825. Separate Essays and Treatises on the *Deity of Christ* (8vo. 1830),—the *Sabbath* (8vo. 1831), *Love to God* (12mo. 1834), &c.—ED.]

⁶³ [*Lehrbuch der Christlichen Dogmatik* (*Text-book of Christian Dogmatics*). 2 vols. 8vo. 1814-15 ; 3rd ed. Berl. 1840.—William Martin Leberecht De Wette, b. 1780 at Ulla near Weimar, stud. at Jena, and became Prof. Philos. (1807) and Theol. (1809) at Heidelberg, whence he removed to Berlin in 1810. Some injudicious expressions (to say the least) employed by him in a private letter of condolence to the mother of Sand, the assassin of Kotzebue, coming to the knowledge of the King, De Wette, in 1819, was suddenly dismissed from his Professorship. After two or three years spent in preaching and writing, he went to Basle in 1822, as Prof. Theol., and remained there till his death in 1849.—De Wette's theological system is founded upon the philosophy of his friend Fries (Prof. Philos. at Heidelberg and at Jena ; d. 1843, *æt.* 70). Fries, setting out from the principles of Kant, developed the anthropological, as Fichte the speculative, element of Kant's doctrine ; but instead of making religion a subordinate to morality, a mere result of that faith in the moral order of the universe which is a postulate of the practical reason, he agrees with Schleiermacher in referring it to sentiment, and assigning to it a distinct sphere in the mind. He differs from Schleiermacher, however, as to the precise constitution of the religious consciousness, the relation of faith to feeling, &c. Great prominence is given to the æsthetic element or aspect of religion. Fries's own works are said to be deficient in scientific strictness and sharpness of delineation ; so that the writings of De Wette are commonly regarded as *sources*, in the investigation of this system. It does not appear that De Wette ever gave up the *formal principle* of Rationalism ; but there would seem to be reason for believing that, in the last few years of his life, he took up into his system and into his heart more of the *essential contents* of Christianity than he had at first been willing to recognize. His numerous works include treatises on Dogmatics, Ethics, Religious Philosophy, Sacred Archæology, Commentaries, Sermons, &c. The following deserve special notice :—*Religion and Theology* (*Ueber Religion u. Theologie*), an explanatory supplement to the first volume of his *Dogmatics* ; Berl. 1815, (and several times subsequently). *Lectures on Religion, its Essential Character and Phenomenal Forms* (*Vorlesungen üb. d. Rel. u. s. w.*) ; Berl. 1837. His excellent German translation of the Bible, made in conjunction with Augusti (6 vols. Heidelb. 1809-12), but subsequently revised by De Wette alone (3d ed. 3 vols. 1839). *Introduction to the*

of Doctrinal Theology since the Reformation);—Wegscheider⁶⁴.

The *utility* of a methodized system of theology may be illustrated from its tendency,

1. To assist, by accurate *definitions* and perspicuous *propositions*, in the attainment of clearness, precision, and satisfaction in laying down, explaining, and examining whatever positions are submitted to our consideration.

2. To bring into one view *all* that the Scriptures say upon every distinct topic.

3. To assist in perceiving the *relationship*, whether of priority, or of co-ordinate reference, or of consecution, of each position to all others.

4. It is a great preservative from *error*; for errors on religious and theological subjects always arise from or are supported by limited views of the entire field of divine truth.

5. It confers important advantages in judging upon the most proper way of *communicating* sacred knowledge to others.

6. It enables a person to *arrange* every new acquisition of knowledge.

The pernicious *extremes*, against both of which a good method will guard us, are,

1. Excessive minuteness in dividing and subdividing, producing a dry and cold exhibition of thought, which is ill adapted to generate devout affections, or comprehensive conceptions.

2. Loose and declamatory modes of expression, producing obscurity, ambiguity, and a dogmatical spirit combined with much ignorance.

The following is a sketch of the various methods which have been most usually adopted by divines :

O. & N. T. (Handbuch der Einleitung, u. s. w.); 2 vols. 4th ed. Berl. 1842-3. *Concise Manual of Exegesis of the N. T. (Kurzgefasstes exeget. Handb. u. s. w.)*; 2 vols. Leipz. 1836-42. *Theodore, or the Consecration of the Sceptic (Theodor, oder d. Weihe des Zweiflers*, Berl. 1822. 2d ed. 1828); a work, the palpable defects of which in regard to evangelical doctrine and sentiment led Tholuck to write his *Guido and Julius* as a corrective. In the *Studien und Kritiken* for 1850 there is a paper of *Reminiscences of De Wette*, by Lücke of Göttingen.—Ed.]

⁶⁴ [*Institutiones Theologiæ Christianæ Dogmaticæ* (Halle, 1815; 8th ed. 1844); written to serve as a text-book for his own lectures, by Julius Aug. Lewis Wegscheider, one of the Coryphæi of Rationalism in Germany (b. 1771 at Kübbelingen in Brunswick; stud. at Helmstädt; Prof. Theol. at Rinteln, 1806, and at Halle since 1810).—Ed.]

1. Man,—his nature,—state,—and expectations.—Hence the necessity of Revelation.—Its proofs,—doctrines,—and duties.

2. God,—His being and perfections.—Nature and state of man.—Government of God.—Sin and ruin of man.—Revealed method of recovery.—Duties.

3. Natural Religion,—its boundaries and insufficiency.—Revealed Religion.

4. Divine authority of the Scriptures.—Arranged detail of their moral contents.—God;—His nature, perfections, and works.—Man;—his primeval state,—fall,—misery.—Grace.—Salvation.—Duties.

5. The progressive order of the Divine dispensations. (Burmam, Edwards).

6. The order of the Creed called Apostolic.

DEF. IV. Moral Evidence:—That medium of proof which is acquired by an extensive acquaintance with the voluntary actions and habits of men, and which enables us to affirm, with a certainty of persuasion which, though neither involving sensible evidence nor yielding mathematical demonstration, all men practically admit to be safe and satisfactory. It rests upon the axiom, that no sane man chooses known evil as evil.

Vid. Ditton *On the Resurr. of Jesus*, Pt. II. § 2, 24. [Lond. 1712, 8vo.]

PROP. IV. To prove that *Moral Evidence* is capable of affording the most complete and satisfactory certainty to a reasonable mind.

SOL. This is established by universal experience. There are persons who will hesitate to admit, for example, an astronomical fact, though proved by mathematical evidence which, with a little pains, they might understand, and yet perceive at once the certainty of positions in relation to the voluntary conduct of men, which of necessity rest on none but moral grounds. For example, [such a statement as the following would, by most persons, be *felt* at once to be untrue] :—"This morning, the Bank-Directors agreed, by a considerable majority, to burn all their bills, bonds, notes, books, and securities of every description; and when I left the spot, the clerks were actively employed in this amazing conflagration!"

Vid. Ditton, Pt. II. Pr. v. Reid *On the Intell. Powers*, Essay VII. ch. ii. Leland's *Adv. and Necessity of Rev.*, vol. I. p. 23, 24. Wegscheideri *Theol.* § 2 & note d, ed. 6. p. 5, 9.

Abercrombie *On the Intell. Powers*, [Pt. II. § iii. & Pt. III. § iv.]

SCHOL. On the subjects of human knowledge to which Moral Evidence is applicable; and on the folly of demanding a species of evidence *incongruous* with the nature of any given subject.

EXAMPLES:—Domestic economy.—The forming of matrimonial connexions.—Friendship and confidence in social life.—Commerce; especially foreign.—Politics and Government.—Administration of law and justice.—To the bulk of mankind, the grand facts of physical science,—some of which rest on experiments and personal observations which few could repeat,—and others on demonstrations in the higher mathematics.

In a word, all the propositions or portions of knowledge which we acquire by *reflection*: i. e., by the exercise of *judgment* upon data furnished by the senses or by the understanding.

Ditton, pt. II. § 29. Skelton's *Deism Revealed*, I. p. 17. (p. 21, ed. of 1749.)

CHAPTER II.

ON THE FOUNDATIONS OF A MORAL SYSTEM, AND ON NATURAL RELIGION.

DEFINITION I. "*Moral obligation* is the state of a rational being by which it is under the necessity of complying with the proper motives to holiness, or of enduring the pain which will be the consequence of refusing.

"*Obligation* differs from *compulsion* in that it respects *voluntary* acts.

"It 'expresses the *necessity* of certain voluntary actions as *means*, in order to attain certain ends.'¹ *E. g.* The *end*, health; *means*, temperance, care, and exercise. *Moral obligation* is *this*, applied to moral, as distinct from physical, actions.

"*Moral obligation* is difficult to define, because it approaches so nearly to a simple idea. It is what all men *feel*, as soon as they are capable of understanding a command from a parent or other person: and is expressed by such words as נָשָׂא he became a debtor, ὀφείλειν, *debere*, *oportere*, *devoir*, *schuld*, *pflicht*, *duty*, *ought*, *should*, &c.

"It does not of necessity require another being as the obliger; for we are bound by our honour, interest, or conscience: but its most perfect form is that which results from the will of God declared to an intelligent creature.

"The term may reverentially be applied to God: for he is under, not a *compulsion*, but a *moral necessity*, of doing everything which absolute rectitude and goodness require."²

Every human being capable of mature reflection has an indestructible conviction, that there exists a state of higher perfection than that in which it at present is, and that the way to reach that state is by cultivating its moral faculties;—that is, by living according to a rule of self-conduct which reason

¹ Rees's *Cyclop.*, art. *Philosophy, Moral*.

² [Extracted from Dr. Pye Smith's *MS. Lectures on Christian Ethics*, Ch. I. Def. VI.—Ed.]

proves and desires in other rational beings. That rule may be called the *Universal Moral Law*.³

PROP. I. To shew what is requisite to the constitution of an accountable creature.

SOL. 1. Intelligence. 2. Freedom of action. 3. Sufficiency of means.

Briefly,—Understanding, Will and Power.

Vid. Edwards on the Will, Pt. I. § v.—[*Works*, I. 152—155]. Horsley's *Sermons*, vol. [II.] p. [380 *et seq.*; or p. 352 *et seq.* of the ed. in one vol.]

PROP. II. To shew that man is an accountable creature, or a *moral agent*.

EVIDENCE. 1. His dependence. 2. His relations. 3. His sense of right and wrong, kindness and injury, justice and injustice.

Vid. Leland's *Advantage and Necessity of Revelation*, vol. I. p. 42—45; vol. II. p. 2, 3.

COROLLARY. The actual existence of a universal Divine Government, both physical and moral.

SCHOL. I. The moral obligations of a creature are capable of various comprehension and modifications.

SCHOL. II. Are infants, idiots, and lunatics, in any degree the subjects of moral accountability?

PROP. III. To prove the existence of a Divine system of supreme moral government.

EVID. I. The infinite perfection of the one, necessary, and self-existent Being, especially His rectitude, free-agency, and power. (Edwards, *Miscellaneous Observations*, vol. I. § 94. *Works*, Leeds ed. VIII. 333. Smith's *Sel. Disc.* V. ch. viii.)

2. The moral agency of man. (*Supra*, Prop. II.)

3. Inchoate rudiments of a moral system observable in the present state. (Butler's *Analogy*, pt. I. ch. iii.)

4. The rank of man in the scale of created beings. He is the chief of all sentient beings perceived by us. (Edwards, *Misc. Obs.* vol. II. p. 2—6. [*Works*, VIII. 334 *et seq.*])

5. The moral capacities of man. In the class of beings just mentioned he *only* is capable of rendering an *intelligent service* to God: and also, of *opposing* His manifested will. (Edwards, *Misc. Obs.* II. 8—11. [*Works*, VIII. 337-40.])

³ See Dr. Williams's Note in his edition of *Edwards's Works*, vol. I., p. 278—280.—Doddridge, *Lectures*, Lect. 52, 53, [p. 104—109].

6. The special end of man's existence. It is something *above* himself.—This something cannot be rationally regarded as stopping short of a knowledge and enjoyment of the *highest* good (Edwards, *Misc. Obs.* II. 11—14. [*Works*, VIII. 340-1.])

7. The *necessity* of human government.—Families:—political communities.—He that has constituted this necessity must preside over its application. (Edwards, *Misc. Obs.* II. 6—8. *Works*, VIII. 336-7.)

COROLL. I. The necessity of a future state of rewards and punishments.

Edwards, *Misc. Obs.* II. 14, 15. *Works*, VIII. 341. Baxter's *Works*, II. 46—48. [*Reasons of the Christian Religion*, Pt. I. ch. xiv.]

COROLL. II. The reality and infinite moment of Religion, or a sedulous attention to our obligations as the subjects of God's moral administration.

DEF. II. *Law of Nature*, in a moral sense:—Any part of the Universal Moral Rule which may be discovered by reasoning upon the data presented by observation and experience. *The Law of Nature*, is a term used to denote the *total amount or collection* of such discoverable principles.

DEF. III. *Light of Nature*:—So much of the Law of Nature as any of mankind, in circumstances destitute of supernatural information, have discovered by their own powers, individually or socially exercised.

Vid. Doddridge, *Lectures*, Def. 61, 62, [p. 192.]

SCHOL. On the necessity of carefully observing the distinction between the *Law* and the *Light* of Nature, and on the artifice of infidel writers in confounding this distinction.

Vid. Leland's *Answer to Tindal*, vol. I. ch. i. &c.

DEF. IV. Natural Religion:—Such opinions on the method of honouring the Deity and obtaining his favour, as may be acquired by human research and reasoning, without any divine revelation.

PROP. IV. To evince the insufficiency of the *Light* of Nature, in the actual circumstances of man, to lead to any adequate knowledge of God and acceptance with Him.

LEMMA I. The *Light* of Nature *can* do much, as is *theoretically* evident; but an appeal to facts presents a mournful contrast. See the subject admirably treated by Dr. Wayland,

in his *Elements of Moral Science*, Book I. ch. vii. (Summary at p. 125, Edinburgh ed. 1845.)

LEMMA II. Guard against the fallacy of esteeming as the offspring of mere reason those fair and beautiful systems of Natural Religion which men have composed by the unacknowledged light of revelation: for example, Woollaston's *Religion of Nature*, and all similar works. (See Watson *against Gibbon*, p. 215-17.) The proposition is to be solved by an examination of actual facts. Even in this view, the distant influence of the primitive revelation must be taken into the estimate. (*Vid. Lime Street Sermons*, I. 73, ed. 1773; [I. 55-6, ed. 1732.] *Gale's Court of the Gentiles*. Sir W. Jones's *Writings on Oriental Theology* [Works, 8vo. ed. 1807, III. 319 *et seq.*] Maurice's *Ind. Antiq.* vols. II.—V. Ryan's *Hist. of the Effects of Religion on Mankind*.)

SOLUTION, from

1. The invisible, spiritual, future, and superior nature of divine truths. (Leland's *View of Deistical Writers*, Letter XXXVI.,—or, in the 1st ed., vol. II. Lett. X.; 5th ed. vol. II. p. 395-6, and Lett. XXVII.)

2. The defect of certain evidence to any discoveries supposed to be made by the mere powers of untaught man. (Ellis *On the Knowledge of Divine Things*, p. 203-5, [2d ed. Lond. 1771; p. 152-4, ed. of 1743]. Nathanael Taylor, *Preservative against Deism* [Lond. 1698. 12mo.], throughout. *Deism Revealed*, I. 169-70 [177 *et seq.* ed. of 1749].

3. Want of legal sanctions. (Ellis, p. 213 [162, 1st ed.] *Deism Rev.*, I. 43, 44 [54—55, ed. 1749].)

4. Facts in the moral history of mankind. *Ancient Nations*:—Testimony of the Greek and Roman writers; Egyptians; Babylonians; Carthaginians; Hindoos, and Chinese, down to modern times. *Nations recently discovered*. Fables of some of our voyagers, fifty years ago. (Pelew Islands; Lee Boo.) How refuted by authentic information. Australia. The Indian Archipelago. Polynesia. (Leland's *Advantage and Necessity of Revelation* [2 vols. 4to. 1764], throughout. Whitby's *Necessity of Revelation* [Lond. 8vo. 1705]. *Lime Street Sermons*, Serm. II. [III. from the beginning of the vol.] Clarke at *Boyle's Lect.*, vol. II. Prop. V. & VI. [*Boyle Lect.*, fol. ed. II. 120—133.] Watson *against Gibbon*, p. 210—215. Edwards, *Misc. Obs.* I. 12—18 [Works, VIII. 154-8]. Dwight on *Infi-*

del Philosophy.⁴ Deism Revealed. I. 76—89 [97—115, ed. 1749]).

5. The principal known legislators of the nations of antiquity, in the founding of national constitutions, have always ascribed to their laws a divine origin. (*Watson against Gibbon*, p. 209. Ellis, p. 233, &c. [1st ed. 182]).

On the whole Proposition, see Edwards, *Misc. Obs.* I. § 94 [*Works*, VIII. 216—235, esp. 233-5]. Dr. Francis Wayland's *Elements of Moral Science* (1835), I. iii. vii. 3. Dr. Chalmers's *Institutes of Theology*, B. II. c. iii.

SCHOL. On the avowed moral principles, and the actual characters, of modern infidels, notwithstanding their boasts concerning the Law of Nature.

Fuller *against Deism*. Dwight *on Infidel Philos.*

COROLL. The great desirableness of a certain, Divine Revelation.

Clarke, *ubi supra*, vol. II. Prop. VII. Wayland, I. vii., end of § 3.

⁴ [*The Nature and Danger of Infidel Philosophy, exhibited in Two Discourses*, &c. Newhaven, Connect. 1798. Eng. ed., with Pref. by Ryland & Fuller, Bristol, 1799.—ED.]

CHAPTER III.

ON THE EVIDENCES OF REVEALED RELIGION.

SOME GENERAL OBSERVATIONS ON THE EVIDENCES OF REVELATION.

(To lecture *at length* upon *this* Book of the Syllabus, would protract the time of the course, already too long, so much, that I am induced to relinquish it: recommending each student, however, to fill up as much as he can in a *condensed* argumentative manner. Read and analyze two or three of the best books: such as Butler's *Analogy*,—Watts's *Strength and Weakness of Human Reason*,—Paley,—Chalmers,—Bogue,—Porteus,—Nösselt's *Vertheidigung*.)

OBS. 1. All thinking and candid men must admit that there is a great *want* of Virtue and Happiness among mankind. How few countries are in the foremost existing rank! How far *that* rank is behind the state which reason approves! In private life, how deficient are the best societies, families, and individuals!—Every man knows that he is not so pious, virtuous, moral, and useful, as he ought to be,—and as he possesses the natural powers and means of being. It is, then, an urgent duty to do something in an earnest and vigorous way for the improvement of our state.

2. Our state is *improvable*.—This is shewn by the universal experience of mankind.—And men are restless: ever longing, projecting, pressing on.

3. In the progress of the human race a *unity of purpose and combination of means* are manifest; so as to shew the one presiding, directing, and effectuating Divine Mind to be active in the whole.

4. Yet the *means* of improvement, natural, scientific, political, and moral, rose from very small beginnings, have been of slow growth, very unequally and incompletely diffused, and are even now very far from perfection and universality. All this

is analogous to the phænomena of revealed religion. See Dr. Chalmers's *Institutes of Theology* (1849), vol. I. 116.

5. It cannot but be agreeable to the approving will of God, that we should become better,—that is, more conformed to his all-perfect excellency. The most effective *means* must be agreeable to Him.

6. It is undeniable that the greatest moral improvement of the human race has been from Christianity,—and always in proportion to the degree in which Christianity has been allowed to exert its proper influence. See Ryan *On the Effects of Religion*.

7. In conducting arguments in favour of Revelation, be very careful to examine thoroughly the premises, to state each question, objection, &c., fairly and completely, to argue coolly and in good temper, and not to extend your conclusions beyond the circle of your premises.

8. Do not exalt the *historical* or the *moral* branch of the evidence the one over the other. They are distinct, but parallel and consenting lines.

9. Guard against stating Miracles so as to imply any imperfection in the plan of God, want of perfection in his foresight, or of power in his execution. Study carefully the treatises on Miracles of Mr. Penrose and Mr. Le Bas.

10. Fair and just interpretation of Scripture will always be in harmony with all historical and philosophical truth. We should be so far acquainted with science as to demonstrate the futility of arguments against Revelation from Astronomy (*Vide* Dr. Chalmers),—Geology,—Anthropology,—Chronology.

11. In every part of this subject, never lose sight of the grand topics of moral feeling,—the *guilt of sin*,—the *necessity of deliverance from it*,—the *responsibility of man*.

PROP. I. Probable grounds, *à priori*, to expect a Divine Revelation.

LEMMA. Precisely assign the extent to which this argument is urged.

EVID. 1. The moral condition of mankind.

2. The Divine benevolence.

3. Analogical reasoning from the arrangements of Divine Providence for supplying the ordinary wants of men.—*E. g.* Medicine. Improvement in other arts.

4. The common sentiments of mankind are universally in favour of the possibility, desirableness, and real existence of a Revelation. (Doddridge, *Lectures*, Prop. 92, Sch. 1. Watson *against Gibbon*, p. 209.)

On the other hand, compare Chalmers, *Institutes*, vol. I. p. 140. Yet I see not the force in his objection which he assumes it to have. The *à priori* reasoning is well adapted to make an entrance for the demand of an impartial consideration. Still, we should most sedulously avoid the lurking pride of pre-assumptions.

On the whole Proposition, see Doddridge, Prop. 93; and Wayland's *Moral Philosophy*, p. 134.

SECT. I. ON THE AUTHENTICITY AND CREDIBILITY OF THE OLD TESTAMENT.

PROP. II. The Hebrew writings which compose the Old Testament are genuine, authentic, and credible.

(ARGUMENT CUMULATIVE.¹)

EVID. 1. Antiquity of the Israelite nation and Scriptures.

2. Each of the books of the O. T. possesses characters of language, and other circumstances, correspondent to the period to which it is attributed by Jews and Christians. (Marsh's *Authenticity of the Pentat.* p. 6, 12. Hartley *on Man*, Pt. II. Pr. xxii. Moses Stuart *on the Canon*.)

3. The O. T. contains the most ancient history in the world. (Grotius, *De Ver.* lib. I. § 15.)

4. The relics of primeval profane history corroborate that of the O. T.—Monuments of Egypt.—Nineveh: Layard.—Especially observe the minutiae of topographical and geographical information and allusion, impossible ever to have been, *in such manner*, excogitated by an imaginative writer. Examples:—Gen. x. Numb. xx., xxi., xxxiii., xxxiv. Deut. ii. Joshua, throughout. Is. xv., xvi. Jer. xlviii. *et quampluries*. (See *Amer. Bib. Rep.* III. 247 *et seq.*, 393 *et seq.*, 613 *et seq.*, VII. 107 *et seq.* (Gesenius *on Is.* xv.) Robinson's *Travels and Researches*.) [*Vid.* also the references under the next head.]

5. Moses is celebrated by many heathen authors. (References applying to Evid. 4 & 5:—*Anc. Univ. Hist.* vol. I. Euseb.

¹ On the meaning of this term, *cumulative*, see excellent elucidations in the *Edinb. Rev.* for Oct. 1849, p. 313—315.

Præp. Evang. lib. IX. Grotius, I. § 16. Huetii *Demonstr. Evang.* Prop. IV. c. ii. iii. xi. xii. Leland's *Adv. and Nec. of Rev.* I. 405. Leland's *View*, &c. II. 287-9. Faber's *Horæ Mosaicæ*, B. I. § i. Doddridge, *Lectures*, Prop. 104, Sch. 1.—To Evid. 5: Edwards, *Misc. Obs.* I. p. 142-5. Stillingfleet's *Orig. Sacræ*, B. II. c. i. § 7. c. ii. § 5. Faber, B. I. § ii.)

6. The character of Moses. (*Vid.* Dr. Priestley's *Dissertation on the Institutions of Moses*, in *Notes on the Bible* [4 vols. 8vo. 1803], vol. I. p. 373—400.)

7. The constitution and government of the Israelitish nation, both civil and religious. (Lord Forbes's² *Thoughts on Religion*, in his *Works*, ed. 1788, p. 34—45, 46 *et seq.*; ed. 1755, p. 169 *et seq.*)

8. The existence of the Samaritan Pentateuch. (Michaelis, *Einleitung in d. fünf Bücher Mosis* (4to. 1787), p. 228.)

9. Jewish Targums, and the constant reading of the O. T. in private and in public.

10. The impossibility of a forgery ever acquiring credit with the ancient Jews. (Jamieson's *Use of Sacred History*, vol. I. p. 2-21. Hartley, Pt. II. Prop. 21).

See also Leland's *View*, &c., Letter XXVIII.; Graves's *Lectures on the Four Last Books of the Pentateuch*, especially Lect. I.—V.; Dr. Cooke Taylor, *Illustrations of the Bible from the Monuments of Egypt*, Lond. 1838.

SCHOL. I. Objections: based on

1. Passages in the Pentateuch implying a subsequent writer. (*Vid.* Leland's *View*, &c., Letters XXVIII., XXIX., XXX. Clericus (Le Clere) in *Pentat.* [Amst. 1696, fol.] Dissert. III. Kidder's *Dissert.* in vol. I. of his work on the Pentateuch, [Lond. 1694, 2 vols. 8vo.] Marsh, p. 13—16. Rosenmüller *in loc.* Jahn, *Einleitung*, II. 60-154.

2. The supposed obtrusion of all, or part, of the Law in the time of Josiah, or of Ezra. (Leland's *View*, &c. II. 92, and 314-21. 5th ed.)

3. The Mosaic account of the Creation. (To be more fully considered in B. III. Ch. ii.—*Vid.* Pye Smith, *Geology and Scripture*. Jennings, *Use of the Globes*, Appendix. Doddridge, Prop. 119, § 1.)

² [Duncan Forbes, Lord President of the Court of Session. "Born in 1685:—saved his country and the House of Hanover in 1745-6, sacrificing his fortune:—was repaid by vile ingratitude:—died in 1747." MS. note by Dr. Smith on the title-page of Forbes's *Works*, ed. 1755.—Ed.]

4. The Mosaic account of the Fall. (More fully considered in B. IV. Ch. ii. Prop. III.—*Vid.* Doddridge, Prop. 119, § 2. Leland's *Adv. and Nec. of Rev.* I. 51—54).

5. The destruction of the Canaanites; and the many bloody wars and massacres perpetrated by the Israelites in following ages. (Jackson's *Comm. on the Pentateuch*; *Dissert.* Jamieson on *Sacred History* [Pt. III. § vi.] Dr. Priestley, *Annot. on Deut.* vii. 2. xx. 13, 16: I. 331-2, 345.)

6. Imprecations in the Psalms. (Edwards, *Misc. Obs.* I. 36—38.)

7. The moral characters of David, Solomon, and some other illustrious men under the O. T. dispensation. (Chandler's *Life of David.* [Lond. 1766. 2 vols. 8vo.])

8 Anthropomorphitcal language relative to the Deity. (Pike's *Tract on this subject*³).

9. Absurd and oppressive ceremonies of the Mosaic religion. (Young on *Idolatry*, 2 vols., *throughout.* Priestley's *Dissert.* at the end of the Pentat. [cited above]. Michaelis on the *Laws of Moses.*)

10. Contradictions in minute historical circumstances. (Doddridge, Prop. 121. Watson's *Apol. for the Bible*, *passim.*)

Compare Theodore Parker, [translation of De Wette's *Introd. to the O. T.*] Andrews Norton, *Genuineness of the Gospels*, II. 416 *et seq.*; Moses Stuart on the *O. T. Canon*, p. 1—21, and *throughout*; Vaughan's *Age and Christianity*, p. 132-53, and 166-99.

SCHOL. II. Future *accession* to these arguments, from establishing the Divine Authority of the Christian Religion,—and from Prophecy.

[On the questions considered in this section, compare] Stillingfleet's *Origines Sacræ*; Grotius *De Veritate Religionis Christianæ*; Huetii *Demonstratio Evangelica*; Gale's *Court of the Gentiles*; Witsii *Ægyptiaca*; Delany's *Revelation Examined*; the Abbé Guénée's *Lettres des quelques Juifs à Voltaire*; Findlay's *Vindication of the Sacred Books and Josephus.*

SECT. 2. ON THE AUTHENTICITY AND CREDIBILITY OF THE NEW TESTAMENT.

³ [Samuel Pike, *Thoughts on such Passages of Scripture as ascribe Affections and Passions to the Deity*, &c. 12mo. Lond. 1750.—ED.]

PROP. III. The Books of the New Testament are genuine and authentic.

(Argument cumulative.)

EVID. 1. The first teachers of Christianity did commit to writing the principles and facts which they taught. (Paley, *Evid. of Chr.*, Prop. I. ch. viii. ix.)

2. Reception of these books by the great body of Christians from the time of their first publication. (Lardner's *Credib.* throughout: or the *Recapitulation* in vol. XII. [*Works*, ed. 1788, vol. V. p. 353 *et seq.*] Doddridge, Prop. 101. Paley, Prop. I. ch. ix.)

3. They were read in public Christian assemblies. (Edwards, *Misc. Obs.* I. 190-2.)

4. Copies were early multiplied and extensively circulated.

5. They were admitted as genuine by the greatest literary opponents of Christianity in early times. (Lardner's *Heath. Test.* ch. 17, 18, 37, 46. Paley, Prop. I. ch. ix. § 9.)

6. Care and scrupulosity of the primitive Christians in the preservation of the Canon. (Paley, *ibid.* § 10.)

7. Primitive catalogues of canonical books. (Jones *on the Canon*, Pt. I. ch. 5, 8, 9. Edwards, *Misc. Obs.* I. 186-90.)

8. *Increasing* nature of this evidence. (Chandler's *Plain Reasons for being a Christian*, § 4. Hartley *on Man*, Pt. II. Prop. 29.)

[On the Prop. generally, see] Blackhall *at Boyle's Lecture* (in the folio collection), I. 551 *et seq.*; Edwards, *Misc. Obs.* I. 185—224; Jones *on the Canon*; Doddridge, Prop. 103,—and his *Three Sermons*.

COR. No ancient writings in the world have possessed such advantages for safe preservation as the Scriptures. Chalmers's *Institutes*, I. 162.

SCHOL. I. On the Books called *ἀντιλεγόμενοι*. *Vid.* Eusebii *Hist. Eccl.* lib. III. c. 25. Doddridge, Prop. 102. Lardner's *Hist. of the Apost. and Evang.* [*Works*, vol. VI.] Owen *on the Ep. to the Hebrews*, Exercit. 1, 2, 3. Chalmers, *Prælections*, (*Works*, vol. IX.) p. 133. -

SCHOL. II. Audacious effrontery of those who have affirmed that the Books of the N. T. have been forged at a period subsequent to that of their supposed publication.

E. g. An Italian correspondent of *Le Clerc*: *vid.* Michaelis, by Marsh, I. 14; *Prot. Dissenter's Mag.* I. 457. II. 69; *Le Clerc*,

Bibl. Anc. et Mod. t. XXII. p. 440.—Volney : see his *Ruins of Empires*. Faustus : *vid.* Michaelis, *ubi supra*, and Lardner's *Credib.* VI. 320—423. Bolingbroke : *vid.* Leland's *View*, II. 197 *et seq.*, and *Reflections on Bolingbroke's Letters*, Pt. II. § 2.

See also Skelton's *Deism Revealed*, I. 21—36; and Pye Smith's *Reply to Robert Taylor*, 4th ed. p. 3, 22, 38, 66.

SCHOL. III. Toland's Scheme, — and Mr. Whiston's, — to be considered.

Vid. Leland's *View*, I. Letter iv. Jones on the Canon. Lardner, *Hist. of the Apost. and Evang.* I. 25, 26 [*Works*, VI. 15, 16]. Doddridge, Prop. 103, Schol. 5.

PROP. IV. To shew the certain truth of the facts related in the N. T.

(Argument cumulative.)

EVID. 1. Nature of the facts. (Campbell's *Dissert. on Miracles*, Pt. II. § i. Blackhall, *Boyle Lect.* I. 563—573).

2. The principal narrators were personal witnesses of the facts, and all had a perfect capacity to know their truth or falsehood.

3. Integrity of the witnesses and narrators. (Blackhall, *Serm.* V. [578—580].)

4. The method which they took to confirm their testimony. (Doddridge, *Evid. of Christ.*, *Serm.* II. § 4.)

5. The credit given to their testimony by multitudes who had the best opportunities of information. (Lord Lyttelton on the *Conversion of Paul.*)

6. Confirmation by Heathen writers. (Tacit. *Annal.* XV. 44.—*Vid.* Watson against Gibbon, 294 *et seq.*—Sueton. *Nero*, § 16. Plin. *Epist.* X. 97, 98.—See the *Reply to Robert Taylor*, § xi., and *Rejoinder*, p. 66.—Lardner, *Jewish and Heathen. Test.* Doddridge, Prop. 98. Paley, Prop. I. ch. ii.)

7. The evidence accruing from the Arch of Titus,—and the many coins of Vespasian, Titus, and other emperors and states. (Relandi *Dissert.* Akerman's *Numismatic Illustrations of the N. T.*, Lond. 1846.)

On the Proposition generally, see Blackhall, *Serm.* IV., V. Doddridge, Prop. 108. Hartley, II. Prop. 17.

SCHOL. Objections : drawn from

1. The rejection of the Christian Religion by the great body of the Jewish nation. (*Vid.* Doddridge, Prop. 108, Schol. 3. Douglas's *Criterion*, 332-5.)

2. The silence of contemporary Heathen moralists, and other learned and inquisitive writers.—This may be referred to a sentiment of *philosophic pride*. They regarded Christianity as a Jewish superstition. (*Vid.* Lord Hailes *On the Antiq. of the Christian Church*, [12mo. Glasg. 1783], ch. iv. Watson *against Gibbon*, p. 143 *et seq.* Lardner, *J. and H. Test.* II. 392-5. Weston *On the Rejection of the Christian Miracles*, ch. iii. & v. to xi. incl. Jortin's *Discourses concerning the Truth of the Christian Religion*, Disc. I. Findlay's *Vind. of the Sacred Books*, p. 527-87. *Recapitulation* by Dr. Lardner, *Works*, ed. 1788, V. 341 *et seq.*)

SECT. 3. THE ARGUMENT FROM MIRACLES.

DEF. I. A Miracle is a sensible effect produced by the action of the Supreme Being, in some way that is out of the ordinary course of sensible operations.

Examples of other definitions:—"Omnia quæ divinitus fiunt præter ordinem communiter servatum in rebus."⁴ Thom. Aquin. *Summa Theol.* lib. I. quæst. 105, art. 5 [6].—"Introduction of a Divine power." Chalmers.—"Such a control of natural causes as bespeaks the intervention of a cause to which they are secondary"—Vaughan, *The Age and Christianity*, p. 91.

"The supernatural cause which works a miracle, neither suspends nor confounds the laws of nature; but it uses the forms and materials of nature, to accomplish its work. The miraculous consists in being, not *contranatural* but *extranatural*; for the producing cause effects its operation in the sensible world according to the laws of sensible nature; an operation which would not have taken place according to the ordinary course of nature, and could not have been produced by the mere causal

⁴ [This is merely the *substance* of Aquinas's definition, as cited by Bretschneider, Wegscheider, and Hahn, who appear successively to have copied one another, errors and all. An ample and well-digested account of the doctrine of Aquinas with regard to miracles, by Dr. Brischar, will be found in the Tübingen (Roman Catholic) *Theologische Quartalschrift* for 1845, p. 261—330. The student who has access only to the *Summa Theologiæ* may refer to the following passages—On the *Nature* of a miracle: Pt. I. quest. 105, art. 6, 7, 8. quest. 110, art. 4. *Possibility* of a miracle: Pt. I. quest. 105, art. 6. *Evidential worth* of miracles: Pt. III. qu. 43, art. 1. *Sufficiency* of Christ's miracles to prove his Divinity: Pt. III. qu. 43, art. 4.—ED.]

powers of nature. The miraculous event may be compared to the unexpected entry of an independent activity into the course of nature, but which does not obstruct nor subvert it: only we must observe that this entry and its operation do not take place by any mere natural causality, but by a superior power, acting according to the laws of sensible nature." — Tieftrunk, *ap.* Hahn, p. 24.

Compare Thom. Aquin. *Summa Theol.* lib. I. qu. 110, art. 4 (Hahn's *Lehrbuch*, p. 23), et qu. 105, art. 6—8. Augustin. *De Civ. Dei*, XXI. 8. (Hahn, p. 24). Doddridge, Prop. 90.—Douglas, *Criterion*, 6, 7. Chapman's *Eusebius*, vol. I. p. 72—76 [2 vols. 8vo. Cambr. 1739].

COR. I. Omnipotence alone can perform a miracle.

COR. II. Miracles are possible. Doddridge, Def. 67, Cor. 4, 5.

COR. III. Miracles are improbable, except on great occasions. Leland's *View*, I. 325.

COR. IV. Miracles are the most decisive proofs of Divine attestation to any fact or doctrine.

Chapman's *Eusebius*, I. 141—51. Leland's *View*, I. 154-5. II. 400. Stillingfleet, *Orig. Sacr.* p. 86-9. Doddridge, Prop. 94.

SCHOL. On the distinction between *physical* and *moral* miracles; and that the latter are as truly miracles as the former.

But this all turns upon the meaning of the word. It is better to adhere to the customary use.

PROP. V. No *antecedent incredibility* can be urged against Miracles.

EVID. 1. Miracles are *possible*, and, on a worthy occasion, to be *expected*. (Butler's *Analogy*, Pt. II. ch. ii.)

2. On the supposition of a Divine Revelation, no other means of attestation are so suitable. (Doddridge, Prop. 94, 4).

3. Desirableness and probability of a Revelation. (Prop. I. of this Chapter.)

4. Therefore, in the scale of possibility and probability, Miracles are exactly on the same point as a Revelation. (Paley, vol. I. p. 3 [*Evid. of Christ. in init.*])

SCHOL. I. There is a peculiar presumption in favour of miracles wrought in support of Religion. Campbell on *Miracles*, Pt. I § 5. Douglas, p. 33-5.

SCHOL. II. Miracles not to be continued. *Encycl. Brit.*, art. *Miracle*.

SCHOL. III. Confutation of Hume's pretended argument

à priori against the credibility of miracles. Campbell, *Dissert.* esp. Pt. I. § 1, 2. Paley, vol. I. p. 6, 8, 11, 12 [*Evid. in init.*] *Encycl. Brit.* art. *Abridgment and Miracle*. Rees's *Cyclop.* art. *Miracle*. Babbage's *Ninth Bridgewater Treatise*. Vaughan, *Age and Christianity*, p. 87 *et seq.* Dr. Chalmers: *Evid. B. I.* ch. iii. *Instit.* I. 146 *et seq.* 246 *et seq.*) *Edinb. Rev.* (Oct. 1849) XC. 323 *et seq.*; and other excellent passages in the same article.

SCHOL. IV. Demonstrate that, on any hypothesis, events miraculous, or more than miraculous, *really have occurred*. Campbell, Pt. II. § 6.

PROP. VI. To state the requisite conditions of a credible miracle.

SOL. 1. The nature of the alleged facts must be indubitably *miraculous*.

2. The attendant *circumstances* of them must be such as cannot possibly belong to any *delusion* or *imposture*.

Vid. Douglas's *Criterion*, throughout.

PROP. VII. To state the conditions under which a miracle may be authenticated by testimony.

SOL. 1. It must answer to the preceding conditions.

2. Opportunities of observation on the part of the witnesses.

3. The impossibility of their being deluded.

4. The absence of any motive to an imposture.

5. The impossibility of their gaining credit in the first instance, except on the admission of their veracity.

6. Their actually gaining such belief.

SCHOL. The credibility of a miracle is strengthened when the witnesses are numerous, and when their adherence to the testimony involves great sacrifices.

PROP. VIII. To establish the fact of miracles attesting the Divine authority of the Mosaic institutions.

(Argument cumulative).

EVID. 1. Credibility of the O. T., and especially of the Pentateuch. *Supra*, p. 56, 57.

2. The Mosaic Economy was professedly founded on miraculous attestation.

3. Prove that the requisite conditions unite in these miracles and in the testimony on which they are believed.

4. The fact of the acceptance and preservation of the Mosaic institutions. (Hartley, Pt. II. Prop. 21).

Grotius, lib. I. § 13—16. Bishop Clayton's *Vindication*, Pt. I. & II. Campbell *on Mir.* Pt. II. § 7. Lord Forbes, [*Works*, ed. 1755, p. 169-70, 192-4]. Dr. Cooke Taylor's *Monum. of Egypt*.

COR. The Divine Mission and Dispensation of Moses.

SCHOL. I. Examine the very ingenious argument of Bishop Warburton. (See his *Divine Legation of Moses*).

SCHOL. II. If the Divine authority of Moses be established, that of the Antediluvian and Patriarchal Dispensations, and of the various revelations by the Jewish Prophets, can be clearly deduced.

SCHOL. III. There is a complete argument in favour of the preceding Proposition and Corollary from the testimony of the N. T.; which must, however, be suspended till the establishment of its Divine authority.

Vide Coroll. to Prop. XII. of this Book, and the Schol. to Prop. XIV.

SCHOL. IV. Examine the objections drawn from the miracles attributed to the magicians of Egypt.

Bryant *On the Plagues of Egypt*. Gurdon, *Boyle Lect.* III. 362.

PROP. IX. To establish the fact of the miracles recorded in the New Testament.

(Argument cumulative).

EVID. 1. Authenticity of the N. T. *Supra*, p. 58-9.

2. The Gospel Revelation is founded on miraculous attestations.

3. Establish the application of the preceding conditions to the N. T. miracles and testimony.

Campbell *on Mir.* Pt. II. Edwards, *Misc. Obs.* I. 1. § 4, 6, 7, 13, 27, 30. Weston *On the Rejection of the Christian Miracles*, ch. i. & ii. Chapman's *Eusebius*, vol. I. ch. iv.

COROLL. The Christian Miracles are real, and the religion which they attest is divine.

SCHOL. I. In a similar way may be treated the argument from any particular miracle.

- Ditton, and West, *On the Resurrection. Trial of the Witnesses*. Dr. Priestley *On the Resurrection*. Lord Lyttelton *On the Conversion of Paul*.

SCHOL. II. Pretended Heathen miracles.

Lardner, *Jew. & Heath. Test.* III. 244 *et seq.* I. 88 *et seq.*

Leland's *View*, Lett. IV. Campbell, Pt. II. § 3, 4. Weston, ch. iv.

SCHOL. III. Pretended Popish miracles.

Douglas's *Criterion*. Campbell, Pt. II. § 5.

SCHOL. IV. On the Cessation of Miracles.

OBS. 1. The Miracles recorded in Scripture were wrought to *introduce a New Dispensation* (as in the great cases of Moses, and Jesus with his disciples); or subordinately to confirm the introduction of such a dispensation,—which may indeed be very properly regarded as, not a second case, but a part of the former, or appendage to it. (Examples of the latter kind are presented in the contests between Moses and Korah,—between Elijah and the Baalites,—and between Paul and Elymas.)

2. If they had been continued after that end had been accomplished, their character and validity would have been impaired.

3. The repetition of miracles, to prove any particular doctrines, or any particular interpretation of the declarations of the inspired writings, if allowed at all, would have been *perpetually* necessary: for, in every age, controversies of vital importance have been agitated, and if in any a miraculous intervention were granted, it would have been equally requisite in all; so that, in fact, every instance would have been a new revelation. On the contrary, it is evidently the plan of God to leave mankind to the exercise of their dutiful diligence in finding out the meaning of the *sufficient* revelation which he has given in his Word.

4. Our Lord and his apostles reprehend the desire to behold miracles, beyond the limit of this their first and chief design, as a disposition of unhallowed curiosity and presumption: and recommend a reception of the Gospel upon the experience of its inward power and efficacy, as an infinitely greater blessing than even the possession of miraculous gifts would be. Matt. xii. 38 (xvi. 4). Mark viii. 12. John iv. 48 (= xx. 29). 1 Cor. xiii. 1, 2. xiv. 22. Matt. vii. 22 (= Gal. i. 8).

5. Astonishing performances, pretended to be miraculous, though effected by art operating upon credulous ignorance, are declared to be a powerful resort of deceivers in religion. Matt. xxiv. 24. 2 Thess. ii. 9.

6. It appears to me the most probable supposition that miracles, ceased *gradually*, as those persons died who had re-

ceived these gifts from the Apostles. The miracles displayed in the writings of the Fathers are often of a character puerile and unworthy, and are deficient in some of the marks of credibility.

The writings of the Apostolic Fathers imply the cessation of miracles. (*V. Osburn on the Fathers*, [8vo. 1835] ch. ii.)

Chrysostom plainly asserts the non-existence of miracles in his time. After some good argumentation to prove that miracles accredited the apostolic ministry, he proceeds:—"That miracles do not take place now, make not thou an argument that they did not take place then: for then their occurrence was useful, but now it would not be so.—For those who at the beginning (of Christianity) sowed the seed of the word were unlearned and untaught men (*ἰδιῶται καὶ ἀμαθεῖς*), who said nothing from their own resources, but delivered to the world only what they received from God. We also now say to all, not what we advance from our own selves, but what we have derived from them. We do not persuade by our own reasonings, but we present the evidence of our declarations from the Divine Scriptures and the miracles which were wrought at that time.—So far as the objects of our perception are made manifest (to the senses) and as it were necessitate our assent, so far are they taken out of the domain of faith. Therefore miracles do not take place now. That this is just reasoning, I argue from our Lord's declaration to Thomas, 'Blessed are they who, though they have not seen, yet have believed': thus shewing that, in proportion to the degree of miraculous exhibition, the reward of faith is diminished. And such would be the case if miracles were wrought now." He then argues the divine origin of Christianity from the fulfilment of prophecy, from the circumstances of its early and extensive propagation, from the admissions of Celsus and Bataneotes, and the holy lives of the earliest Christians. "They led an angelic life: and if we did so now, we should convert the whole world, without miracles. But we choose to enjoy ourselves in our luxuries, our repose, and our comforts. Not so they; (1 Cor. iv. 11.)—We do not venture to leave our native land, but employ ourselves in securing the means of luxurious living, fine houses, and every other form of affluence.—If even miracles were to take place now, who would be convinced by them? What heathen would attend to us, while our vices are so rampant?"

An upright life would gain us more credit with most men. Miracles themselves, in association with shameless and wicked men, would fall under an unfavourable suspicion. But a pure life would be abundantly mighty to stop the very Devil's mouth." *Opera*, ed. Francof. 1698. tom. XI. col. 55—59. *Hom. in 1 Cor. ii.*

I readily admit that, occasionally, the all-pervading and universally acting power of the Most High permits us to have a nearer view, so to speak, of its agency,—in times of persecution or on other extraordinary occasions. *Mirabilia, non miracula.* But these are not proofs of a new dispensation, nor grounds of faith. They are merely parts of the providential history of individuals.

Numerous instances of alleged miracles (*V. Douglas's Criterion: the feats of Prince Hohenlohe, &c., &c.*) can be satisfactorily referred to the power of strong impressions, through the affections of the mind, on the nerves and brain and on the circulating system. Thus surprising cures of diseases have been effected.

7. A belief in the alleged miracles subsequent to those of the N. T., serves the cause of infidelity, by leading to the suspicion that the O. and N. T. miracles were of the same kind, and supported by similar evidence, as these.

SECT. 4. THE ARGUMENT FROM PROPHECY.

PROP. X. To state the (ultimate general) *designs* of Scriptural Prophecy.

SOL. 1. To be an evidence of the *existence, government, and providence* of God.

2. To satisfy pious solicitude with regard to *futurity*.

3. To be a demonstration of God's interposition in the way of a *revelation*.

Vid. Hurd's Lectures on the Prophecies, Sermon. i. ii. Pye Smith's *Sermon on the Interpretation of Prophecy* [8vo. 1829. 2nd ed. 1831]. Seiler, *Ueber die Weissagung*.

PROP. XI. To specify the leading characters of the Scriptural scheme of prophecy.

SOL. 1. Clearness in certain broad characters of the annunciation, while other circumstances are surrounded with darkness, not to be removed till the event predicted has occurred.

2. A relation, remote or near, to the great and progressive work of God, the setting up and extending of the Messiah's kingdom.

Vid. Hurd, *Serm.* iii. & ix. Bishop Sherlock *on Prophecy*, Disc. ii.

PROP. XII. The person, characters, and dispensation of Jesus the Christ were predicted in the O. T. prophecies.⁵

Vid. Grotius, *De Ver.* l. v. § 17. Doddridge's *Lectures*, Prop. cxii. Huetius, *Demonstr. Evang.* Prop. ix. Hurd, *Serm.* v. vi. Paley, Part II. ch. i. Dickinson's *Letters*, iii. Pascal, *Pensées*, § xv. Seiler, as above, esp. p. 283—280.

COR. A double conclusion in favour of the divinity of the ancient Jewish, and of the Christian, Revelation.

Compare Prop. VIII. Schol. 3, of this Book.

SCHOL. Prevalent expectation, among both Jews and Gentiles, of an illustrious Personage about to arise.⁶

Vid. Sueton. *Vesp.* § 4. Taciti, *Hist.* v. 13. Huet. Prop. vii. § 32, 33. Lampe, *Hist. Eccl.* I. ix. 18. Robertson's *Sermon on Col.* i. 26.

PROP. XIII. There occur in the Hebrew and the Christian Scriptures many predictions of the fortunes of states and empires, which had a relation to the great object of the prophetic scheme.

SOL. 1. Of ancient Heathen nations.—Remarkable addition, since 1822, to our knowledge in this field, from the information of Burckhardt, Laborde, Legh, Irby and Mangles, and others, upon the ancient seats of the Edomites and Moabites. (Robinson's *Bibl. Rep.* III. 247. Keith, *Evid. of Proph.* *Quarterly Rev.* LIII. 166 *et seq.* (Feb. 1835). Laborde, [*Voyage de l'Arabie Pétrée.* Fol. Par. 1830. Eng. transl. 8vo. Lond. 1836.]

2. Of the Jewish nation.

3. Of the Antichristian power.


Vid. Hartley, II. Prop. xxx. Grotius, iii. 8. Sir Isaac Newton *on Daniel and the Revelation.* [4to. Lond. 1733.] Bishop Newton *on the Prophecies.* [3 vols. 8vo. Lond. 1745.] Hurd, *Serm.* vi.—xi. Edwards, *Misc. Obs.* vol. I. § 48, 49.

⁵ [Compare the enumeration and summary of passages in Book II. Ch. iv. under the head, *Person of the Messiah.*—ED.]

⁶ [Compare Book II. Ch. iv. Prop. I., where this question is taken up in detail.—ED.]

Keith [*Evidence of Prophecy*],—a most unfair plagiarist of Bishop Newton.

SCHOL. The peculiar cogency of this argument when employed against the modern Jews.

 A summary sketch of the External Evidence will be found in Butler, *Analogy*, II. vii.

SECT. 5. INTERNAL EVIDENCES.

PROP. XIV. To enumerate the principal articles of *internal* evidence in favour of the Mosaic and the Christian Revelations.

SOL. 1. The noble and rational theology of the Old Testament, compared with the very low state of literature and philosophy among the Jews.

Vid. Campbell on *Miracles*, Part II. § 7. Fuller on *Deism*, Part I. ch. i. ii. Priestley's *Dissert. on the Institutions of Moses*, in his *Notes on the Bible*, vol. i. Dr. Daniel Dewar, on the *Internal Evid.* Chalmers, *Inst.* I. 227—245, *Præl.* 104—115. Gilbert Wardlaw on *Experim. Evid.* (1849). *Testimony to the Truth, by a Converted Atheist*: Lond. 1849.

2. The moral precepts, especially of the New Testament.

Vid. Paley, Part II. ch. ii. Jenyns, *On the Int. Evid.* Prop. iii. Fuller, I. ch. iii.

3. Evangelical motives.

Vid. Fuller, I. ch. iv.

4. The spirit breathed through the whole.

Vid. Fuller, II. ch. iii.

5. The characteristics of simplicity, candour, and impartiality.

Vid. Paley, Part II. ch. iii.

6. Originality of manner.

Vid. Sir I. Newton on *Daniel*, p. 148 [note]. Jortin's *Disc.* p. 229—249. Paley, Part II. ch. iv. Michaelis, *Introd. to N. T.* by Marsh, Ch. II. § 10.

7. Circumstantiality and undesigned coincidences.

Vid. Lardner, *Credib.* Part. I. vol. I. throughout. Paley's *Horæ Paulinæ*: and *Evidences*, Part II. ch. vi.

8. The influence of Christianity on the moral characters of individuals.

Vid. Fuller, I. ch. v. vi. vii.

9. The effects of Christianity on the condition of society.

Vid. Ryan's *Hist. of the Effects of Religion*. Fuller, I. ch. vi. Porteus, [*Summary of the Evid.*]

10. The positive institutions observed by Jews and Christians.
Vid. Leslie's *Short Method*, &c.

SCHOL. On the confirmation given by the Christian to the Mosaic Revelation.

GENERAL COROLLARY. Sum up the whole evidence, and deduce the *grand conclusion*.

SCHOL. I. The observable *multiplicity*, yet perfect *harmony*, in the different kinds of evidence in favour of Divine Revelation.

Vid. Wilberforce's *Practical View*, p. 361—363 (8vo. ed.); p. 269—271 (Mr. Price's ed.)

SCHOL. II. It is incumbent on those who deny the Gospel to be of Divine origin, to *solve* the phenomena which it presents on other principles.

SCHOL. III. Infamous disingenuousness of infidel writers.

Vid. Leland's *View*, II. 382-3. Findlay's *Vind.*, *passim*.

SCHOL. IV. In this grand controversy, we can not only stand on the defensive, and evince the impregnable nature of the Christian fortress; but it is in our power, and very desirable, to carry the war into the camp of the enemy, and shew the folly, immorality, inexcusable guilt, and awful misery of infidelity.

Vid. *Deism Revealed*, I. 24—28. Fuller *against Deism*. Dwight's *Sermon on Modern Infidelity*.⁷

SCHOL. V. The *necessity* of a divine and practical faith, and the *rationality* of admitting this inward and experimental evidence of the truth of the Gospel.

Vid. Owen's *Reason of Faith*, ch. iv. Taylor *against Deism*, Pref. § 2, 3. Watts's *Sermons*, i. ii. iii. Edwards, *Misc. Obs.* II. 411—413.

SCHOL. VI. Whether the external evidences of Revelation ought to be introduced in the public sermons of a Christian Minister; and what is the best manner of introducing and enforcing them?

When did the term *Deist* arise, in the sense of a professed believer in a God, who denies any positive revelation? I find it in Gisb. Voetii *Disp.* I. 174. Utrecht, 1648. (Voetius died 1677, *æt.* 88.) [In another part of the Syllabus the following occurs as a detached note, which I have thought it best to

⁷ [*Ante*, p. 53, note.—ED.]

transfer hither.—ED.] The term *Deist* was in use at the end of the fifteenth^s century. *Vid.* Voetii *Disp. Sel.* I. 117.

SCHOL. VII. On the affinity of the Oxford Puseyism with Infidelity.

Vid. *Christian Observer*, Jan. 1850 ; in an article on Froude's *Nemesis of Faith*.⁹

[On the subject-matter of this section, see] Paley's *Horæ Paulinæ*. Birks, [*Horæ Apostolicæ*, and *Horæ Evangelicæ*]. Chalmers, on Paley's general character, and on other matters : *Prælections*, 81—122. *Instit.* I. 276.

⁸ [This is probably a slip of the pen. The earliest of Voet's citations here referred to belongs to the *sixteenth* century.—ED.]

⁹ [*V. infra*, Book II. ch. i. Schol. 6 to Prop. IV. *ad calcem*.—ED.]

CHAPTER IV.

ON THE GROUNDS OF AUTHORITY IN TRUE THEOLOGY.

SECTION 1. THE PERFECTION OF THE SCRIPTURES AS THE RULE OF THEOLOGICAL TRUTH.

AXIOM I. The *nature* of the Adorable God, and of His accountable creation, forms the *primary rule of moral truth*.

AXIOM II. The *will* of God is the *primary ground of moral authority*.

COR. The impossibility of true religion without a Divine Revelation.

PROP. I. To inquire what deductions follow from the truths established in the preceding chapter, relative to a sufficient and perfect ground of authority in theological science.

SOL. 1. That Scripture is complete and perfect *for all the purposes* for which Divine Wisdom designed it.

2. That its value lies in its *true sense*.

3. That in order to obtain that true sense, sound *philology and criticism* must be employed.

4. That those alone will not suffice. A *moral aptitude* in relation to the great designs of revelation is absolutely necessary. Enmity to holy excellence, the universal disease of fallen man, will certainly lead to perversion of "the truth *κατ' εὐσέβειαν*."

5. That the *mode* in which religious truth is presented in the Scriptures is not that of philosophical system; but that which is the best adapted for universal use,—historical,—fragmentary or occasional,—anthropopathical.

6. That, to a pious and ordinary intellect, the most essential truths of religion shine forth in Scripture with *perspicuity*: but for the further enucleation of the facts, truths, and implications of Scripture, there is scope for and need of an ever increasing employment of learning and diligence. (This principle stands opposed to the Popish error on the one hand, and the fanatical on the other.)

7. That such employment is a universal *duty*, according to the measure of our talents; (ever remembering the fourth observation under this head).

PROP. II. To state the true meaning and extent of that *perfection* and *sufficiency* which we attribute to the Scriptures as the rule of faith and duty in matters of religion.

SOL. 1. The perfection and sufficiency of Scripture are not to be regarded as comprehending matters of physical science. It would have been preposterous, if the phraseology, including all allusions to natural phænomena and their causes, had not been that of the age and country. It is sufficient that they be susceptible of a fair explication, which is indeed but a species of translating from a foreign and ancient mode of speech to a native and modern one. Examples: Gen. xxii. 17. xlix. 12. 1 Sam. xvi. 14.

2. Nor as implying that the meaning of Scripture should be self-evident to ignorant, careless, irreligious, superficial readers.

3. Nor that differences of interpretation should not occur among the conscientious, learned, and pious.

4. But that, in any honest though even very imperfect translation, a plain, upright, devout mind will, by serious perusal, learn the essential truths that lead to holiness and eternal salvation. (Horsley's *Serm.* 1, vol. I. 3—9. [or p. 2—4 of the ed. in one vol.] Doddridge, [Prop. 95, Art. 5 of Sol.; and Schol. 5 to Prop. 97.—*Serm. I. On the Evid. prope fin.*])

5. That, the more attentively the Bible is studied, with a holy state of mind and the requisite aids of literature, the more will difficulties be diminished or entirely surmounted, obscurities dispelled, and satisfaction increased.

6. That it is the most complete disclosure of the will and counsels of God that will ever be made in the present state. The records of Christianity have sealed up the sum of revelation.

I question whether there are any direct passages of Scripture to prove this. Those often adduced seem to me not to bear this application. (John v. 39. xx. 30, 31; xxi. 25; referring only to the history. 2 Thess. ii. 2. 2 Tim. iii. 15—17;—it is next to certain that some parts of the N. T. were written after that time. Rev. xxii. 18, 19 refers only to the Apocalypse.)

But our argument proceeds upon the *manifest* completeness of revelation as *implied* in these particulars:

(1.) Christ *finished* his work on earth; and the work of his

exaltation consists in his applying it to purposes fully disclosed in Scripture as to their nature and character.

(2.) The mission and labours of the Apostles imply that their work referred to the *final* dispensation. (Matt. xxviii. 18—20.)

(3.) The former dispensations of revelation were clearly and avowedly *incomplete*, and expressly predicted a *new* and *perfect* dispensation to come. But the N. T. constantly goes on the ground that Christianity is a perfect form of divine knowledge, and announces no further revelation of doctrine or duty.

(4.) The Apostles, in the strongest terms, denounce as false any sentiments opposed to the doctrines and precepts which they had delivered; and declare that the attempt to introduce them was highly criminal. *E. g.* Gal. i. 6—9. v. 1. Rom. xvi. 17. 1 Cor. xi. 1, 2. 1 Tim. vi. 3. 2 Tim. i. 13.

Vid. Mastricht, *Theol.* p. 19, § 5, p. 22, § 6 (19). Chillingworth, *Rel. of Prot.* ch. ii. Baxter's *Works*, I. 717. Paley's *Moral Phil.* B. I. ch. iv. Howe's *Posthumous Sermons on Family Worship*, p. 16—20. *Rule of Faith*, by the Rev. Nath. Morren, M.A. Greenock: 1835. 8vo. (A book of very great value.)

“When we say *The Scripture is a complete Rule*, we do not mean as severed and cut off from the Law of Nature, or in opposition to that, or as excluding that; but as including it, and as excluding only the unnecessary and arbitrary inventions of men, and the additions that they think fit to subnect to it. Take the Scripture *in conjunction* with the frame of most unquestionably natural dictates and sentiments, and here we have an entire discovery of all that is requisite to our acceptable walking with God.”—HOWE, in the reference given above.

PROP. III. To state and examine the opinions of our different adversaries on this important subject.

SOL. Examine the following assigned grounds of moral science:—

1. Reason alone. (To be considered in Sect. iv. of this chapter.)

Vid. Bishop Horne, [*Works*, VI. 198]. *Temple of Truth*, p. 96—98. *Script. Test.* I. [42 *et seq.* 4th ed.]

2. The moral sense.

Vid. Hutcheson on *Virtue*. Paley's *Moral Philos.* B. I. ch. v. Kant [more especially his *Kritik der Praktischen Vernunft*, Königsb. 1788]. Butler [Dissert. II. *Of the Nature of Virtue*]. Wardlaw's *Christian Ethics*, [Lect. II.—V.] Wayland, B. I. ch. ix.

3. The light, or law, of Nature.

4. Supposed suggestions and new revelations.

Vid. Spanhemii Elench. Controv. (Anabapt. &c.) *Mastricht*, p. 30, § 33. *Barclay's Apology*, Pr. II. *Crewdson*; *Wilkinson*; ¹*Lowe's Edinb. Mag.* 1847, Jan. p. 246 *et seq.* *Swedenborg [Theol. Works, passim]*.

5. The oral law, the Talmud (1), and the Cabbala (2) of the modern Jews.

(1.) The collection of unwritten traditions, pretended to have been delivered by God to Moses, and handed down till, from fear of their being lost, some learned Rabbis reduced them to writing. It comprehends (i.) The Mishna, the text,—and (ii.) The Gemara, the commentary of various Rabbinical authors. The collection called Babylonian, (because made, in the sixth century, by some Jews in Mesopotamia), is regarded as the most perfect. That of Jerusalem is affirmed to have been about two hundred years earlier, but it is less held in estimation.

(2.) Traditions maintained to have been given, in writing, to Adam before his fall: then withdrawn; afterwards again given; lost before the flood; restored to Abraham; renewed and amplified to Moses; then to Ezra: and embodied by Simeon Ben Jochai in the “Zohar.”

“Masorah” = The art of reading the Scriptures according to the interpretation of the Cabbala.

Rabbinists (more accurately Rabbanists);—Caraites.²

Vid. Mastricht, p. 26—28. *Horæ Biblicæ*, p. 12—14. [*Script. Test.* I. 165, 388, 436, 4th ed.]

6. Unwritten tradition, and an uncorrupted succession of doctrine, in the Church.

Vid. Bishop Challoner's Old Religion, ch. ii. § 2. ch. iii. § 3. *Bishop Hay's Sincere Christian*, ch. xi. *Dr. Wright, in Sermons at Salter's Hall*, vol. I.

7. The Korân.

¹ [*Quakerism Examined; in a Reply to the Letter of Samuel Tuke.* By John Wilkinson. Lond. 1836. (Reference is made in this work to the principal papers in the case of Mr. Crewdson).—Ed.]

² [*Rabbanists* (from רבן) = Talmudists. *Karaites* or *Caraites* (כְּרֵאִים from כָּרָא Scripture) = Readers of the Scriptures alone, rejecters of tradition. *Vid. Wotton, Misc. Disc. on the Trad. &c. of the Scribes and Pharisees* (Lond. 1718), I. 39, 71—79, 88—93. *J. Trigland* (the third of the name), *Diatrise de Sectâ Karæorum* in his *Syntagma de Sectis Judæorum*, vol. II. Delft, 1703. *Henderson, Biblical Researches*, ch. xiv. throughout.—Ed.]

Vid. White's *Bampton Lectures*. Maastricht, p. 25.

SECT. 2. ON THE CANONICAL AUTHORITY, THE AUTHENTIC TEXT, AND THE MOST IMPORTANT VERSIONS OF THE SCRIPTURES.

DEF. I. *Canon of Scripture*:—The entire and exclusive collection of writings which we have sufficient grounds of evidence for regarding as intended by God to be received by us as furnishing truths to be believed, injunctions to be obeyed, and expectations to be entertained.

The word *κανὼν* is so used by some of the Fathers (Ruffinus, *Expos. Symb. Apost.* [towards the end; in] Cyprian, [*Opera, curâ Fell et al.* ed. 3. Amst. II. 165, 2]): but also to denote the declarations and decrees of Councils, to which they early gave a most unfounded and pernicious respect.

PROP. IV. To assign the *criteria* of Canonical Authority.

SOL. A canonical book must be

1. Genuine.
2. Published at or near the time of its composition.
3. Inspired.
4. Designed for the use of the Church.
5. Received by the most competent judges from the earliest time. (*Vid.* Jones *On the Canon*, I. *et seq.* 78, [I. 57, ed. of 1827]).

PROP. V. To shew the application of these criteria to the Old Testament.

Vid. Ccsin *On the Canon*. Jones, vol. I. p. 3. Huetii *Demonstr. Evang.* Prop. IV. Allix *On the Books of Scripture*. Carpzov. in *Vet. Test.* Doddridge's *Lectures*, Prop. 105. Gray's *Key to the O. T.*

SCHOL. I. On the canonical authority attributed to the anonymous historical books of the O. T., and to the Song of Solomon.

Vid. the authors above referred to, on the respective books, and critical Commentaries in general.—Bishop Law's *Theory of Religion*, p. 249.

SCHOL. II. On the revisal and establishment of the O. T. Canon ascribed to Ezra and the Great Synagogue.

Vid. Buxtorfii *Tiber.* c. x. p. 93. Carpzov. *l. c.* p. 22, 308. Prideaux's *Connexion*, I. 321—346. Doddridge, *Lectures*, Prop. 106. Schol. ii.

SCHOL. III. On the apocryphal Books admitted as a part of the O. T. Canon by the Greek Church and the Church of Rome: and on those rejected by that Church.

These apocryphal books are religious or historical writings of the Jewish nation, which may even be authentic and genuine, the productions of the period between the age of the last writers of the O. T. and the coming of the Messiah; but which we have no reason to regard as having been written by any impulse, inspiration, or direction from God. [Some account of them will be found in Book V. Ch. iii. Prop. II. Per. vi. § 6. See also] Hahn's *Lehrbuch*, p. 131—135.

We reject them, because

1. They are not in the Palestine Canon, recognized by our Lord and the Apostles.

2. They make no claim to Divine authority; but the contrary. *Vid.* Wisd. Sol. vii. Sirach, *Prefaces*. 2 Macc. xv. 38. 1 Macc. iv. 46; ix. 27.

3. They contain much that is erroneous in both fact and doctrine.

PROP. VI. To inquire into the nature of the authority of the Old Testament, and the extent of its obligation on Christians.³

SOL. 1. It has been the plan of Divine Wisdom to give the blessing of Revelation in a *historical* form; and the O. T. contains the *series* of those communications from the earliest of them, through the successive periods of Patriarchal, Mosaic, and Prophetic unfolding: *πολυμερῶς καὶ πολυτρόπως*.

2. That historical form is in the highest degree adapted to the universal instruction of mankind. It may be called a systematical education of the human race. Its earlier facts and its style of expression are adapted to a state of infancy, and they supply the best mode of training for children in all following time: while yet they may be translated into the language of a more cultivated time, and then are demonstrated to be consonant with the sublimest truths and the purest verbal expression.

3. All moral truths rest upon the same immutable basis,—the perfections of God. Therefore they are and will be always obligatory upon our faith. Our duty is to separate them, by judicious and faithful comparison with the more advanced stages of revelation, from their personal, local, and temporary investments; and thus we bring out expressions of eternal

³ *Vid.* Owen on *Heb.* i. 1, 2. vii. 18, 19.

truth. The process is *analogous* to the resolution of equations in algebra.

4. Events, persons, and particular passages of the O. T. are treated by the Lord Jesus and his apostles, upon the principle of *analogy*. *E. g.* Matt. ii. 18 ; xi. 14. Mark ix. 13 ; evidently considering not only the prophecy of Malachi but the general outline of the *history* of Elijah as a representation of the Messiah. Matt. xvi. 4 ; xxi. 16. John iii. 14 ; vi. 31—33, 48—51 ; xii. 40 ; xix. 36. Mark ix. 49. 1 Cor. x. 1—11. Gal. iv. 22 *et seq.* Eph. v. 31.

5. The preceptive part of the O. T. is partly *moral*, and partly *political* and *ceremonial*. Every moral precept is of eternal and unalterable obligation, from the nature of things and the relation in which we stand to God. With regard to the law of ceremonies and positive institutions, the following facts are to be considered.

(1.) Many of the political provisions of the Mosaic Law were of a local nature, exclusively adapted to the residence in Canaan, and other peculiar circumstances of the Jews ; and impossible to be observed since they ceased to be a corporate nation in the possession of their ancient country ; and, even in that case, they were and must be utterly impracticable by all the nations of the world.

(2.) The greatest part of the Mosaic Law was typical of and preparatory to the kingdom of the Messiah ; accordingly the prophets predict the abrogation of the old dispensation and the introduction of a new and more perfect one. *Vid.* Jer. xxxi. 31—33, compared with Heb. viii. 6—13. Ps. xl. 6—8, compared with Heb. x. 5—9. Ps. cx. 4, compared with Heb. vii. 11—19.

(3.) The Lord Jesus declared the speedy abrogation of the exclusive temple-worship,⁴ and a considerable part of the apostolic Epistles is occupied in demonstrating⁵ that the law made nothing perfect, that it was weak and unprofitable, that it could not take away the guilt of sin, but that it was intended to bring us to Christ, in whom its types are fulfilled and its objects accomplished. *Vid.* Gal. iii. 18—25 ; iv. 1—4. Heb., *passim*, but especially vii. 18, 19, 23, 24—28 ; viii. ix. x. 2 Cor. iii. 9—11, 14. Eph. ii. 14—22. Col. ii. 14—17.

⁴ John iv. 21—24.

⁵ *Vid.* Owen on Heb. vol. III. p. 320—324.

These truths being understood, we shall be at no loss to know the meaning of our Lord in that solemn declaration, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. v. 17, 18.) All was fulfilled. Jesus magnified the moral law by His perfect righteousness; and, through His grace and salvation, the grand intention of that eternal law is secured and answered in every believer. With regard to the ceremonial and positive law, He fulfilled its types, He answered its signification, He accomplished its end, He perfected its weakness. It was not, therefore, "destroyed" and renounced, but honourably and gloriously completed. The political law was, *de facto*, abrogated by the unfaithfulness of the Israelitish nation (Jer. xxxi. 32), who violated all those laws the observance of which was the condition of their possession of the land of Canaan; such as the observance of the Sabbatical year and the jubilee, the non-use of cavalry, and the strict rejection of idolatry in every form and degree. This abrogation was still further manifested by the invasions and conquests of the two kingdoms by the Assyrians and the Babylonians, and their final subjugation and eradication by the Romans. Whatever restoration yet awaits them must be in virtue of the New Covenant, of which the Messiah is the Head and Surety: Ezek. xvi. 59—62.

Of the whole Sinai Covenant, Heb. vii. 18, 19.

Hence we may perceive the necessity lying on a Christian Minister to be deeply versed in the knowledge of the law of God. He that is practically insensible of the purity, glory, and excellency of the everlasting and immutable moral law, can never know the suitableness and glory of the Gospel. He that is unacquainted with the preparatory economy of the Mosaic legal dispensation, must lie under great ignorance of the superiority and excellency of that grace and truth which came by Jesus Christ.

PROP. VII. To shew the application of the above criteria to the New Testament.

Vid. Huet, Prop. I. Allix, Jones, Lardner, *ubi supra*. Doddridge, *Lectures*, Prop. c. ci. Jortin, *Disc.* VI. Clerici *Hist. Ecclesiast.* [Amst. 1716. p. 322-3, 455, *et al.*]

SCHOL. I. On the seven Books of the New Testament called by the ancients *ἀντιλεγόμενοι*.

These were, the Second and Third Epistles of John, the Second Epistle of Peter, the Epistles of James and Jude, the Epistle to the Hebrews, and the Apocalypse.

Vid. Jones, Lardner, Michaelis, *ubi sup.* Owen on *Heb.* Exerc.

I. Doddridge, Prop. 102.

SCHOL. II. On Apocryphal Books of the New Testament.

Vid. Fabricii *Codex Apocr. N. T.* Jones, vol. I.

SCHOL. III. Whether any Books of Canonical Scripture have been lost.

Vid. Michaelis, IV. p. 62—64.

PROP. VIII. To give an account of the Hebrew and Chaldee Text of the Old Testament.

SOL. 1. Contents and arrangement.

Vid. Waltoni *Polygl. Proleg. Encyclop. Brit.*, art. *Bible*.

Hody, *De Bibl. Text.* Butler's *Horæ Biblicæ*, § i. v. vi. viii.

2. Language and style.

3. Letters and points. Division into paragraphs, chapters, verses.

Vid. *Bibl. Polygl. Proleg.* iii. 29—37. Lowth's *Isaiah, Prel. Disc.* 8, 9. Schultens, *Inst. Hebr.* p. 15—21. Robertson, *Dissert. de Punct. Hebr.*

4. The state of the text, and the necessity of critical revision.

Vid. Kennicott, *Dissert. Gen. passim, et præsertim* § 7, 21, 30, 67, 68, 69 [*V. T. Hebr.* Tom. II. *ad calcem*].

PROP. IX. To give an account of the Greek Text of the New Testament.

SOL. 1. Language and style. (Michaelis, Part I. ch. iv.)

2. Arrangement and division into chapters, &c. (Michaelis, ch. xiii.)

3. State of the text. (Griesbach, *Proleg. N. T.* tom. I. § i.: 1796. Michaelis, ch. xii.)

SCHOL. I. On the causes, importance, and critical examination of various readings: and on the proper method of ascertaining the genuine text.

Vid. Butler's *Horæ Bibl.* § xvii.

SCHOL. II. On the modes of citation from the Old Testament used by the New Testament writers.

Vid. Michaelis, Part I. ch. iv. Randolph's *Citations.* [*Script. Test.* I. 145, 147, 149, 229, 250, *et al.*; 4th ed.]

PROP. X. To give an account of the most ancient and valuable translations of the Scriptures.

SOL. CLASS I. Translations from the O. T.

1. The Samaritan Pentateuch.

Vid. Waltoni *Proleg.* xi. Kennicott, *Dissert Gen.* § 18, 64, 136, &c.

2. The Chaldæo-Samaritan Version of the Pentateuch.

Vid. Waltoni *Proleg.* xi.

3. The Chaldee Targums.

Vid. Waltoni *Proleg.* xii. Prideaux, [*Connex.* Pt. II. B. viii.]

4. The Septuagint.

Vid. Aristeas, [*De LXX. Interpret.*] Josephus, [*Archæol.* XII. ii.] Philo, *De Vitâ Mosis*, lib. II. Euseb. *Præp. Evang.* VIII. 9. Hody, *ubi sup.* Blair *On the Canon*, Part III. *Encyclop. Brit.* art. *Septuagint.* Horæ *Bibl.* [§ ii.].

5. The Syriac Version of the O. T.

6. The Arabic Version of the O. T.

7. The Ethiopic Version of the Psalms, &c.

8. The Persic Version of the O. T.

Vid. Waltoni *Proleg.* § xiii. xiv. xv. xvi.

CLASS II. Translations of the N. T.

1. The Syriac ancient Version (Peschito) of the N. T.; —the Philoxenian;—and the Jerusalem Syriac discovered by Adler.

Vid. Waltoni *Proleg.* § xiii. Michaelis, VII. § 2, 11, 12; and Marsh. Ridley, *Dissert.*

2. The Coptic and Sahidic. (Better: Coptic-Memphitic; Coptic-Sahidic.)

Vid. Michaelis, VII. § 13, 14; and Marsh.

3. The Arabic Versions.

Vid. Michaelis, VII. § 15, 16. Waltoni *Proleg.* § xiv.

4. The Ethiopic Version.

Vid. Waltoni *Proleg.* § xv. Michaelis, *l. c.* § 17.

5. The Armenian.

Vid. Michaelis, *l. c.* § 18, 19.

6. The Persic.

Vid. Waltoni *Proleg.* § xvi. Michaelis, *l. c.* § 20.

7. The ancient Latin Versions, particularly the Old Italic.

Vid. Michaelis, *l. c.* § 23—26.

8. Of Jerome's edition.

Vid. Michaelis, *l. c.* § 27—30. Fra Paolo Sarpio, *Istoria del*

Concil. di Trento (ed. 1629), p. 159—164. *Campbell On the Evang. Dissert.* [x. Pt. 3 & xi.]

9. Of Ulphilas's Gothic Version.

10. The Slavonian Version.

11. The Anglo-Saxon Version.

Vid. Michaelis, *l. c.* § 31—36, 37, 38.

On the whole Prop., compare *Horæ Bibl.*, § ii., xiii., xiv. [Also with regard to the New Testament, see Appendix VII. to *Script. Test.*]

PROP. XI. To give an account of the English Versions of the Bible, and particularly the authorized one.

Vid. Lewis's *Hist. of Engl. Transl. of the Bible*. Neal's *Hist. of the Puritans*, (8vo.) vol. II. ch. ii.

SCHOL. On the impropriety and pernicious tendency of correcting the current version of the Bible in sermons, except in cases of the most absolute necessity.

[On the whole section,] *vid.* Jones *On the Canon*, and Michaelis's *Introd. to the N. T.*, particularly ch. iii.

SECT. 3. ON THE INSPIRATION OF THE SCRIPTURES.

DEF. II. Inspiration, in the highest sense.

Vid. Doddridge, *Dissert. in Family Expositor*. Dick *On the Inspiration of the Scriptures*. Doddridge, *Lectures*, Def. 76. Parry *On the Inspiration of the N. T.*, p. 1, 23, 24. [2nd ed. 28, 29. *Script. Test.* I. 24, 4th ed.]

DEF. III. Inspiration of superintendence.

Vid. Parry, *l. c.* p. 24 [29, 2nd ed.] Calamy *On Inspiration*, 30, 31, 34. [Comp. *Script. Test.* I. 24, 27, 28, 59, 61.]

LEMMA I. Possibility of immediate Divine communication to the human mind.

Vid. Parry, p. 1.

LEMMA II. The mode of such communication may be unknown, without destroying the credibility of the fact.

Vid. Calamy, 31, 32. Parry, p. 2, 3.

LEMMA III. Existence of various kinds, or degrees, of inspiration, according to the nature of the subject.

Vid. Doddridge *on Inspir. of N. T. in Fam. Expos.* [*Script. Test.* I. 61.]

LEMMA IV. The phraseology, style, and manner of the inspired writer may be human.

Vid. Doddridge, *ubi sup.* Parry, 24, 25. [30, 2nd ed. *Script. Test.* I. 61.]

LEMMA V. Importance of the inquiry into the inspiration of the Scriptures.

Vid. Doddridge, *ubi supra.* Parry, p. 55, 56. [2nd ed. 68—70].

PROP. XII. To prove the complete, though various, inspiration of the Canonical Books of the Old and New Testament.

EVIDENCE. 1. Argue from the *Divine original and authority* of the Scriptural revelation. Hence result two positions :

(1). The declarations of the Scriptures are our *only* sources of evidence, and they are fully *decisive*.

(2). The *design* of revelation necessarily implies inspiration. (*Vid.* Doddridge, *Dissert.* Jortin's *VII. Disc.* p. 250 [4th ed.] Parry, 38—52. [2nd ed. 46 *et seq.*])

2. Argue from the *nature* of the *apostolic office*. (Parry, p. 30—35. [2nd ed. p. 37 *et seq.*])

3. Argue from the *manner* in which the apostles were qualified for their office. They had, namely,

(i.) Personal intercourse with the Lord Jesus.

(ii.) The evidence of their senses to the reality of the facts to which they testified.

(iii.) The infallible teaching of the Holy Spirit : as shewn by

(1.) The promises of Christ. (Parry, p. 14—18. [2nd ed. 17—22]. Doddridge, *Dissert.*)

(2.) The declarations of the apostles themselves. (Parry, p. 6, 7, 34, 35.)

4. Argue from the *general nature* of the *doctrines* taught in Scripture, and from the *circumstances* of the writers. (*Vid.* Calamy, p. 79—84, 49, 50. Doddridge, *ubi supra*; and *Lectures*, Prop. 116, gr. 9. Jenyns's *Internal Evid.* p. 9, 10.)

5. Shew that the inspired authority of the N. T. *implies* and *establishes* that of the O. T. (Doddridge, *Dissert.*, *Postscr.*; and *Lectures*, Prop. 118.)

CORONIS. Sum up the evidence and state its legitimate conclusion.

COROLL. The Canonical Scriptures are a safe and perfect ground of theological knowledge; and are of absolute necessity. No new revelation is to be expected.

Vid. Calamy, *Serm.* XI. & XIII.—Blackhall at Boyle's *Lect.* *Serm.* vii. (in vol. I. of the folio collection).

SCHOL. I. Testimony of the Christian Fathers.

Vid. Doddridge, *Lectures*, Prop. 115.

SCHOL. II. Consider the scheme of Verbal Inspiration.

Vid. Ridgley's *Body of Divinity*, Vol. I. p. 47. [*Script. Test.* I. 30, 62-3, 4th ed.]

SCHOL. III. Consider the scheme which ascribes real religious error to the Sacred Writers.

Vid. Priestley's *Inst.* vol. II. p. 37. Dick *On Inspir.* p. 16, 17. [2nd ed. 27 *et seq.*] Parry, p. 24—29. [2nd ed. 29 *et seq.*]

SCHOL. IV. Do the circumstances of the Church, during the Patriarchal economy, afford any argument against the necessity and exclusive authority of a *written* revelation?

[On the whole subject of Inspiration, compare Dr. Smith's *Script. Test.* Book I. Ch. ii. Note A. iv. Note A : 4th ed. vol. I. p. 24—32, 57—73.—ED.]

SECT. 4. ON THE PROVINCE AND USE OF REASON IN THEOLOGICAL SCIENCE.

DEF. IV. REASON, as a faculty of man, is the secondary to perception, and is that by which we compare the properties and relations of our ideas, and form conclusions from such comparison.

Reason, *raison*, *ratio* ;—*reor* :—probable radical idea, *moving in quick succession*,—*πέω*. Transferring the idea to the object which so moves, *q. e.* which passes before the mind's attention, we gain *res*.

Senses in which the term *Reason* is used :—

1. The essential and characteristic property of the *mind*, in man, (or in superior beings,) which principally distinguishes him from the inferior animals. (Compare Taylor's *Elements of Thought*.)

Is it *one* faculty, or is it a result of the *union* of several faculties? If we prefer the former notion, the term becomes equivalent to *mind*, *rational soul*.

I rather think that the latter is the better manner of conceiving. Then it includes the faculties of perception, memory, understanding, and abstraction.

2. The *employment* or *employing* of that faculty, or that combination of faculties, in order to discern the agreements and differences of things, to compare premises and draw conclusions from them, to perceive the value and application of

evidence, and to direct the use of motives. In this sense, the term is equivalent to *reasoning*, *ratiocination*.

3. The sum of notions, sentiments, or opinions received by any person, at a given time, and deemed by him so certainly true that they do not require to be subjected to a renewed examination.—“True and clear principles.” Locke, *Essay*, IV. xvii. 1.

4. The *cause*, *ground*, *principle*, or *motive*, on account of which any given action takes place.—“The cause, and particularly the final cause.” Locke, *ibid*.

5. A dictate of mental consideration. (Webster’s *Dictionary*, *sub voce*, def. 7.)

6. Moderation in expectation or demand. (Webster, def. 10.)

Vid. Locke *Of Human Underst.*, B. IV. ch. xvii. § 2, 3. Burgh’s *Confut. of Lindsey*, Part I. p. 14. *Rational Psychology*, in *Amer. Bib. Rep.* for 1843; (second series) X. 389. Example of Bishop Butler, *ibid*. 1837, X. 326.

PRELIMINARY AND GENERAL OBSERVATIONS ON THE CAPACITIES AND POWERS OF THE HUMAN MIND, IN RELATION TO DIVINE KNOWLEDGE.

1. In all our researches into the nature and character of our mental operations, it is necessary to guard against a fallacy which is probably very prevalent,—the fallacy arising from the common language which personifies the different powers, functions, and acts of the Mind. For example, the Understanding, the Judgment, the Reason, the Will, the Conscience, — is said to perceive, reflect, resolve, feel, &c. as if each was a separate agent, or at least a *member* of that which we call the Mind, the Soul, the Spirit, or the Intellectual Principle. That principle is not a composite but a simple being; as, in the absence of all knowledge concerning its essence (as we are equally ignorant of all ultimate essences), we have every reason to conclude. It is that which every person designates when he says, *I, myself*. It is this one indivisible (= individual) being which receives these impressions and performs these acts. *I* perceive, understand, reflect, infer, love, dislike, judge, and determine.

2. In the present condition of our nature, the human *mind* is connected with a material and organized substance, the *body*, with which its operations stand in a state of union so close, perfect, and necessary, that neither can act without the action, direct or indirect, of the other. In all cases of voluntariness,

this is unquestionable. But, with relation to the action of the heart, respiration, and the involuntary muscles universally, this is indirectly the fact; because, if mind be absent, the corporal⁶ life becomes extinct, the parts of the body are no longer susceptible of organic action, and they are more or less rapidly decomposed into what are more simple or elementary substances, or are nearer approximations to the simple forms of unconscious matter.

Thus, by the material part of our constitution, we are allied to the inferior world, the merely animal part of creation; but by the intellectual part, we possess an affinity to the superior creatures of God, the inhabitants of the immense world of spirits,—to our faculties, in their present state, so dimly known.

It follows also, from this fact, that in judging of mental operations, it is necessary always to take into our account the great variety and frequent change of the states, workings, and accidents of the corporeal system.

3. The mind, in all its exercises of perceiving, understanding, considering, comparing, inferring,—all the processes of what we call *reasoning*,—is merely an *instrument*, acting upon the materials with which it is supplied, that is, the objects submitted to it. If those objects or materials be not subjected to the mind, it can effect nothing as a product of thought or reasoning: as a bucket can draw up no water out of a dry well. The mind is not a *principium cognoscendi*,—a cause, author, or source of knowledge: but is only an instrument adapted to the obtaining of knowledge from its proper fountains.

4. Those fountains are,

(1.) Our own nature, our corporal or mental constitution: our knowledge of which we obtain by consciousness, reflection, and experience.

(2.) The external world, or all other beings than ourselves with which our senses make us acquainted.

(3.) Information communicated by signs, especially speaking and writing. For the reception of this our Creator has provided us with the appropriate organs, and a natural propensity to use them for the obtaining of information.

5. In our physical, and not less in our mental constitution,

⁶ Observe the great difference between *corporeal* and *corporal*. The first is an *adjectivum materiale* (as *aureus*, *ligneus*); the second, an *adjectivum redditivum*,—the answer to *quale*?—or the subordinate of *tale*.

there are dispositions, propensities, instincts, tendencies, or whatever else they may be called, which, by the gradual unfolding and exercising of their properties, infallibly produce certain results, both in the physical sensations and in the mental feelings. These, in their most general nature, may be regarded as an aversion from pain and a love and desire of pleasure: but in their specific forms they extend to a great variety of objects and cases. Examples:—Parental affection;—the correspondent affection in children;—the disposition to tell the truth, where depraved self-interest does not intrude the artificial opposition to so doing;—displeasure and abhorrence at ingratitude and injustice.

Now universal experience and observation demonstrate that this principle in the nature of man has undergone a melancholy change.⁷ It is deeply tinctured with depravity. In that which we are warranted by abundant evidence to call man's natural state, the state in which his faculties, left to their own course and operation, gradually rise up to action, we see an alienation from the worthiest objects, God and holiness; a determined inclination to that which is the germ of sin,—selfishness; and a progress from that germ to the various buddings and fruits of actual sin. The particular kind of the sin to which this disposition in individuals flows forth, is different; but the principle of the evil is the same,—it is a rejection of God.

Where true religion, the offspring of Divine influence, takes possession of the soul, this deep-seated and active principle is changed; and the disposition is now decided in favour of God and holiness.

(*Vid.* an admirable view of this contrast, illustrating the nature and power of *Disposition*, in Dr. Woods's second paper on Mental Philosophy in his son's *Literary and Theological Review*, No. II. See also Dr. Hahn, in the *Andover Bibl. Repository*, No. I. p. 126.)

Some maintain that one among the propensities which belong to our nature is a deep conviction of an inward want of true happiness, an unconquerable longing after the unknown good, and a persuasion that it lies only in the future and spiritual world.

⁷ See the acknowledgment of Kant, cited in Hahn's *Dogmatik*, p. 364. [*V. Religion innerh. d. Grenzen d. blossen Vernunft*, p. 1 *et seq.* esp. p. 21 *et seq.* See also Book IV. Ch. iii. Prop. III. where the passage from Hahn is given at length.—*Ed.*]

6. The mind is awakened and impelled to the exertion of its faculties, and the manifestation of its dispositions, by the impressions which the external world makes upon it, through the organs of sensation; and by its own operations of reflection and abstraction.

7. So called into exercise, the mind acquires a persuasion of the reality of certain facts, or the truth of certain assertions. These positions appear to be invested with the character of intuitive and unquestionable truth, and their number increases with the progress of experience and mental cultivation. Such are Mathematical Axioms, and, when discovered, Mathematical Theorems. Such also, in very different classes of things, is a confidence in the order of nature, and in the expected sequence of what are believed to be effects from their supposed causes.

But here is danger of the admission of false positions. Throughout the immense range of natural phænomena and the events of time, there is a perpetual exposure to the adoption of erroneous data; from which the most correct logical process can draw only erroneous conclusions. Such errors are exterminated by the progress of investigation and discovery. In subjects to which mathematical evidence can be applied, absolute demonstration is attained: in other subjects, the ground of certainty and the degree of proof must be various. But even in the physical and the moral sciences, with relation to positions which are erroneous, there are usually chasms and deficiencies in the supposed proofs, sufficient to maintain doubt in a calm and impartial mind; and when the evidence is complete, it brings with it such characters, that the conclusion is usually perceived to be now fixed upon an immoveable basis.

The class of the more careless and hasty thinkers readily adopt positions, and connect them into systems; to which they give the name of Truths that are not to be disputed, Dictates of Reason (*Script. Test.* I. 63-7 (2d ed.); 71-5, (3d ed.); 42-5 (4th ed.)

8. Knowledge, properly so called, concerning God and the future state of man's existence, cannot be obtained by any efforts, or experiments, or processes of reasoning of which we are capable. The best supported conclusions that can thus be attained, cannot rise above the hypothetical and probable. *Certainty*, on this most important of all subjects, can be obtained only by information from some being competent and

authorized to communicate it. *Knowledge*, concerning things spiritual, eternal, and divine, can be derived in no other way than by *revelation* from God.

9. Any doctrine, or system of doctrines, professing to be or to convey a revelation from God, must have *evidence* sufficient to establish the truth of its professions, and the authority of its claims. Of the evidence brought forward for this purpose, our reasoning faculties must judge; applying the rules and proofs of credibility which we do in all other cases, and ever remembering that the infinite importance of this case calls upon us for the exercise of the utmost attention, care, and conscientiousness, in the conduct of our inquiry and the drawing of our conclusions.

10. Revelation has been transmitted to mankind by the means of written documents. The genuineness and authenticity of those documents, the proper reading of their texts, and their sense and meaning, must be ascertained in the same way as that which we pursue for obtaining the same knowledge of any other ancient writings. In this also is employment for the *reasoning* faculties of man, by the application of philology, criticism, and the science and art of interpretation.

This then is the proper employment of Reason (taken in the second sense [v. p. 84]) with respect to the facts, doctrines, and precepts contained in the records of Revelation; and with regard to the positions thus elicited, we may justly say that "Faith is an act of Reason,"⁸—the highest, and best, and most rational deduction of our reasoning powers.

But it is evident that this exercise will be essentially influenced and its proceeding governed by the disposition (*supra*, Art. 5) of the agent. A disposition inimical to holiness will act *unfairly* towards the whole system of revealed truth and duty.⁹ The processes of pretended reasoning against Revelation and its particular contents, as conducted by such men as Hume, Voltaire, Paine, Taylor, and Bentham, are manifestly in violation of argumentative equity; and are therefore contrary to reason.

11. In consequence of the original and indestructible propensities of human nature (*supra*, Art. 5), and of the advance-

⁸ Baxter, *Life of Faith*.

⁹ V. Dr. Woods, in the *Lit. and Theol. Rev.* No. II. p. 181; and Mr. C. S. Henry, in No. III. p. 459—461 *et seq.*

ment of men in science and general knowledge, there are certain positions, not only in reference to material nature, but also of an intellectual and moral kind, which men of ordinary attainments believe to be certain and incontrovertible; and which might be designated as the Universal Dictates of Reason. Hence such phrases have arisen as the following, the value and utility of which must be in proportion to the accuracy of the positions assumed under the name, Reason.

Agreeable to Reason;—that which, when proposed and duly understood, is apprehended to be consonant to all other facts and phænomena with which it can be compared, and not to be opposed by any sufficient evidence.

Contrary to Reason;—that which involves a contradiction in its definition or exposition; or which involves an irreconcilable contradiction to some indubitable truth.

Whatever is really contrary to Reason is also contrary to Revelation. Not, as some say, because *no evidence can prove it*; for that is a very objectionable phrase, carrying with it the implication that there may be real evidence in favour of a falsehood. There can be only apparent evidence. Rather let us say, *no real evidence can exist for it*.—Examples:—The eternity, *a parte ante*, of the dependent universe;—that the universe has come into being without an intelligent Supreme Cause;—the doctrine of Transubstantiation.

But in the case of Miracles, we deny the assumption of a contrariety to reason in the general idea; and in any particular case, we desire that the statement may be subjected to a complete and impartial scrutiny, as to the “*dignus vindice nodus*” and the testimony alleged. Examples:—the partition of the Red Sea, and of the Jordan, in the history of Joshua and in that of Elijah and Elisha. (Mr. Cottle’s little volume, *Predictions and Miracles of Jesus Christ*, 1835: to be recommended.)

Above Reason;—that which no human mind would have discovered, and which contains, in the enunciation of its manner of existence or operation, something out of the range of our faculties, yet not involving a contradiction or impossibility. Or it is a detached portion of truth, the proof of the reality of which may be clear and strong, but its relation or connexion with other truths we are not able to perceive.¹⁰ This inability

¹⁰ *Script. Test.* Book I, ch. iii. [vol. I, p. 43, 4th ed.]

may arise from our nature not having the faculties or capacities necessary for the apprehension of the supposed fact or truth; or from some circumstances of impediment or other form of disadvantage in our external condition. Thus, in the most improved and exalted state to which our rational powers can ever arrive, it will be for ever impossible for us to comprehend (*i. e.* perfectly to know) the nature and perfections of the Godhead, for finite faculties can never be equal to the comprehension of an infinite object; but there may be, and undoubtedly are, objects which we know very imperfectly in the present state, yet which, in the future life, will appear plainly and clearly intelligible, because we shall be freed from certain obstructions which now confine or intercept the exercise of our minds. Many propositions may be, and are *above* reason, but which it is perfectly reasonable for us to believe. Our faculty of judging would never have inferred them, because the data were not within our grasp: but on their being made known to us from a proper source of knowledge, we perceive them to be surrounded with sufficient evidence to determine our most rational assent.

12. It is of the very nature of a Revelation, that it should make known facts and propositions of this kind; not only what we could not have discovered by our own powers, but what, when made known, are above our *capacity* to receive and contain (following the metaphor in this word), or our *ability* to penetrate throughout and, as it were, surround with our knowledge,—in other words, to *comprehend*. Of the former kind is a method of restoring our consciously corrupted nature to holiness, dignity, and happiness; of the latter, the Essence of God, his infinite attributes, and the modes or methods of his operating to the production of the intellectual and physical effects which constitute the phænomena of the universe. All the operations in nature are to us mysteries: the universal law of gravitation, the infinite divisibility of matter, the generation of plants and animals, the nature of life, the connexion of mind and body.

To this class of objects plainly belong the nature and manner of Divine influence in the conversion and sanctification of the human mind. These and similar topics are usually called the *Mysteries* of Religion: from *μυέω* to instruct, to initiate into things professed to be sacred, and concealed from the public knowledge (*ὅστις τὰ καβείρων ὄργια μεμύηται*. Herodot. *Euterpe*,

51); or from *μύω*, to shut (the mouth, eyes, &c.) *Μυστήρια ἐκλήθησαν παρὰ τὸ τοὺς ἀκούοντας μύειν τὸ στόμα καὶ μηδεὶν ταῦτα ἐξηγεῖσθαι.* (Suid. *s. v.* See also Passow on *μυεῖν* and *μύειν*.) In the classical sense, Christianity knows no mysteries. We have no esoteric doctrines, no secret practices, concealed from the vulgar eye and divulged only to a favoured class, the initiated. In perhaps two or three places of the N. T., *μυστήριον* occurs in the sense of a doctrine revealed as a fact, but which, in some of its respects and relations, surpasses our powers of perfect comprehension. (Eph. v. 32. 1 Tim. iii. 16. Col. ii. 2.) More generally, in the N. T., it designates an event in the administration of the Divine Government which had not been previously expected, or was contrary to expectation and opinion. Thus in the general use of the Apostle Paul, it is applied to signify

(1). The doctrinal system of the Gospel. Rom. xvi. 25. Eph. vi. 19. Col. iv. 3. 1 Tim. iii. 9. 1 Cor. ii. 7. iv. 1.

(2). The full admission of the Gentiles to the blessings of the Gospel. Rom. xi. 25. Eph. i. 9. iii. 3, 4, 9. Col. i. 26, 27.

These two senses seem in some cases to be combined, or to run into each other. And sometimes the term denotes a mode of delivering truth which is obscure, enigmatical, the reverse of obvious (Matt. xiii. 11. Mark iv. 11. Luke viii. 10. 1 Cor. xiii. 2. xiv. 2. xv. 51. Rev. i. 20. x. 7. xvii. 5, 7). A thing for a time concealed, but then disclosed: 2 Thess. ii. 7. (These are all the places in which the word occurs in the N. T.)

In the first of the senses above mentioned, the word is used by theological writers.¹¹

Vid. two excellent passages from Leibnitz and Jöchers in Hahn's *Lehrbuch*, p. 34-5 :

["La distinction, qu'on a coutume de faire entre ce qui est au dessus de la raison et ce qui est contre la raison, s'accorde assés avec la distinction qu'on vient de faire entre les deux especes de la necessité. Car ce qui est contre la raison, est contre les verités absolument certaines et indispensables; et ce qui est au dessus de la raison est contraire seulement à ce qu'on a coutume d'experimenter ou de comprendre. C'est pourquoi je m'etonne, qu'il y ait des gens d'esprit, qui combattent cette distinction, et que M. Bayle soit de ce nombre. Elle est as-

¹¹ *Vid.* Bishop Berkeley's *Analyst, and Defence of Freethinking*.

surement très bien fondée. Une vérité est au dessus de la raison, quand nôtre Esprit (ou même tout Esprit crée) ne la sauroit comprendre : et telle est, à mon avis, la Sainte Trinité, tels sont les miracles réservés à Dieu seul, comme par exemple la Création : tel est le choix de l'ordre de l'univers, qui dépend de l'harmonie universelle, et de la connoissance distincte d'une infinité de choses à la fois. Mais une vérité ne sauroit jamais être contre la raison," &c. Leibnitz, *De la Conformité de la Foi avec la Raison*, p. 32.—“ Constat, nos mysteria neutiquam e religione tollere, cum nihil aliud defendimus, quam istud : rationem in mysteriis nihil quod secum, nihil quod cum evidentibus naturæ principiis pugnet, deprehendere ; etsi utraque manu largiamur, multa in iis occurrere, quæ ejus captum longissime transcendunt, neque ab ea capi penitus possunt. Tantum abest, ut hoc philosophus neget, ut potius inter revelationis genuinæ criteria et hoc connumeret, eam talia continere, quæ homines recto rationis usu assequi nequeunt, quum Deus, ens sapientissimum, nil frustra agere possit, quod acturus esset, si revelationem non mysteriis distingueret et illustraret. Quis, quæso, docuit homines ita argumentari : quæ cum ratione conveniunt, seu ea, in quibus ratio non deprehendit ἀσύντατα, non sunt mysteria ? Nemo profecto. Operam igitur oleumque perdidit anonymus Anglus [Toland], autor libelli *Christianity not Mysteries*, qui ut evinceret, religionem et rationem haud dissentire, omnia prorsus in religione mysteria negare aggressus est. Sed non opus est viro docto, Sisyphium istud saxum volvere. Posunt enim mysteria et ratio simul quam optime consistere, neque hæc ideo tollenda est, ut ista recipere liceat.” Christ. Theoph. Joechers (Prof. at Leipzig), *Philosophia Hæresium Obex* (Lips. 1732), p. 65 et seq.]

DEF. A Theological *Mystery* is a declaration of some fact or doctrine, made known to us by the records of revelation, but of whose cause, mode of existence, effects, or other circumstances, the human mind in its present state is not capable of attaining a perfect knowledge.

Other definitions :—“ Pars doctrinæ Christianæ, cujus ob imbecillitatem humanam nulla esse potest distincta cognitio.” Reinhard's *Dogmatik*, § 13.—“ Doctrines or facts, having a relation to religion, but the nature and connexion of which we cannot perfectly understand.” Bretschneider's *Dogmatik*, I. 163.—“ Doctrines, the truth of which, though they are not con-

trary to the laws of human thought, human reason, in its present sphere of capacity, cannot at all, or not perfectly, comprehend."—Hahn's *Dogmatik*, p. 32.

OBS. 1. It appears inseparable from the idea of a revelation from the Deity, and which refers principally to objects in the future and invisible world, spiritual, eternal, and infinite, that it should contain a notification of some truths of this description.

2. It is a becoming homage to God, that we should receive upon his testimony the assurance of the existence of things which, as to their nature and some of their circumstances, are above our comprehension. Thus a great practical lesson is taught us, of entire confidence in the wisdom, veracity, and goodness of God.

3. Natural Religion has also its mysteries: as, the eternity and other infinite perfections of God; the state preceding the first act of creation; the conciliation of the Divine foreknowledge with the freedom of moral agents; the permission and origin of moral evil. (*Vid.* Butler's *Analogy*, Part I., ch. vii. II. iv. and II. iii. par. 1.)

SCHOL. The Greek Church applies the term *μυστήριον* to each of its seven sacraments. The Vulgate translates it by *sacramentum*; and therefore Roman Catholic writers habitually call their seven sacraments "*the holy mysteries*."

PROP. XIII. To inquire into the proper province and right use of *Reason* in matters of religion.

1. To cultivate *self-acquaintance*. By the exercise of our reasoning powers, we may acquire a knowledge of our mental capacities, in what kinds of employment they are most strong, in what most weak; and may discover the most advantageous methods of improving them. Such searching into ourselves will shew that we are surrounded and pressed down by ignorance and sinfulness; and that, to liberate us from this state of ignorance and slavery to evil, it is necessary that our minds should be enlightened, purified, and strengthened from the Almighty, every-where present, all-knowing Being. Religion implies and is founded upon a belief in the existence of things invisible, future, and eternal: and we can obtain no *ground* for such a belief unless it be given to us from HIM who alone is competent to make or to authorize the communication.

2. To judge of the *evidence* of revealed religion. For this, *authority* cannot, in the first instance, be resorted to. Even

Romanists first employ rational argument to prove the authenticity and Divine authority of the Scriptures. (*E. g.* Lhomond, *Doctrine Chrétienne*, Lect. viii.¹²)

3. To receive *Divine Testimony* as the *highest demonstration*.

4. To search into the true and full *meaning* of the Scriptures, with all seriousness, reverence, integrity, and prayer.

5. To deduce fair and logical inferences from Scriptural premises. *Vid.* Owen *On Heb.* vol. ii. p. 428. 8vo. ed. Owen *On the Sabbath*, *Exercit.* i. § 8. Dr. Williams's *Antipædob. Ex.* v. I. 50 *et seq.*, and *Preface*, 7. Edwards, *Misc. Obs.* vol. I. § 84.)

On the whole subject, *vid.* Burgh *against Lindsey*, Part I. ch. i. Locke, Book IV. ch. xviii. *præs.* § 7—11. Turretini *Theol.*, Loc. i. Quæst. 2, 4, 5. Dupin's *Method of Divinity*, [Eng. transl. Lond. 1720] ch. iii., and p. 164—165. Pye Smith's *Script. Testim.* vol. I. p. 36—47. (4th ed. p. 42—53.) *Biblical Review*, July, 1848, p. 6, 7.

COROLL. I. The folly and absurdity of extending the province of reason so as to set it up against God, or as equal to Him!

COROLL. II. Entire submission to the Divine Authority, the best and highest dictate of reason.

Vid. Boyle, [*Of the High Veneration Man's Intellect owes to God* (Lond. 1685), esp. p. 65—71, 99 *et seq.* *Reconcilableness of Reason and Religion*, Lond. 1675].

SCHOL. There is no presumption, *à priori*, against the *mysteries* of revelation. But, on the contrary, there is every reason, *à priori*, to expect the occurrence of facts and doctrines imperfectly comprehensible by us.

In all the departments of Natural Philosophy, such facts occur. We see only phænomena and successions of events from previous conditions of things: but primary essences and proximate causes are to us impenetrable.

“These difficulties meet us just as frequently, and are just as hard to surmount, in our steps over the field of Natural History. How matter acts on matter; how motion is begun, or, when begun, ceases; how impact takes place; what are the

¹² [*Doctrine Chrétienne, en forme de Lectures de Piété, où l'on expose les preuves de la Religion, les dogmes de la Foi, les règles de la Morale, ce qui concerne les Sacrements et la Prière. A l'usage des Maisons d'Education, et des Familles Chrétiennes. Par M. l'Abbé Lhomond. 12mo. Lille: 1823.—Ed.*]

conditions and limits of compact; whether or not matter consists of ultimate particles endued with opposite powers of attraction and repulsion, and how these act; how one planet acts upon another at the distance of a hundred millions of miles; or how one piece of iron attracts and repels another at a distance less than any visible space: all these and a thousand others of the like sort are questions just as easily put and as hard to answer as how the universe could be made out of nothing, or how out of chaos order could be made to spring." Lord Brougham's *Disc. of Nat. Theol.*, 8vo. ed. p. 96.

Vid. Edwards, *Miscell. Obs.* I. Part ii. Butler's *Analogy*, Part II. ch. iii. Stapfer, *Theol. Polem.* II. 858—865.

BOOK II.

ON THE DEITY.

"A Supreme Original of the holy law, a final basis of the universe, is made invincibly manifest to the reason of man, from the contemplation of herself, from the constitution of mankind, and from the frame of the world. She acknowledges their testimony as a deep and distant-sounding note from One whose word is the supreme and eternal harmony; the preservation and direction of the nations, as the operation of a Guide who watches over all things; and the sum of all things visible, as the production of a Being who created and who rules them with the perfection of power. 'Nature preaches God.' The glorious floods of light within her, the manifold streamings of that light out of her, she traces back to an uncreated First Fountain whence they all have flowed, and to an impassable boundary within which rolls their ever-moving action. From the regulated flow and the majestic roar of those mighty waters, she perceives HIM who rules the ocean of infinity. His name is God."—DR. FR. BRENNER'S *Katholische Dogmatik* (Frankf. 1828) I. 5 (a little modified).

"Nec vero Deus ipse, qui intelligitur à nobis, alio modo intelligi potest, nisi Mens soluta quædam et libera, segregata ab omni concretionem mortali, omnia sentiens et movens, ipsaque prædita motu sempiterno."—CICERO, *Tusc. Disp.* i. 27.

CHAPTER I.

ON THE EXISTENCE OF GOD.

"Deus cognosci potest, sed non comprehendì."—ALBERTI MAGNI¹ *Summa Theol.*, Tr. III. qu. 13.

Obs. The sum total of the objects that we can perceive, know, or conceive of as probably existing = The Universe, in the fullest sense. This is to be resolved into two parts:—

¹ A Suabian,—a Dominican Monk,—Professor successively at Cologne, Paris, and Rome;—the tutor of Thomas Aquinas;—Bishop of Ratisbon, but resigned the bishopric to return to his loved employ of academical teaching;—died Nov. 15, 1280, *æt.* 75. John Trithemius (of Trithem), who died in 1516, says of Albert the Great, "Et non surrexit post eum vir similis ei, qui in omnibus literis, scientiis, et rebus tam doctus, eruditus et expertus fuerit." (*Vid. Moreri, Dict. Hist.*)—His works are in 21 vols. fol. Lugd. 1651.

"Inclutus Albertus doctissimus atque disertus.

Quadrivium docuit ac totum scibile scivit."—*Anonym.*

(*Quadrivium*, the summit of science in the Universities of the Middle Ages: Arithmetic, Geometry, Astronomy, and Music. The *Trivium* was Grammar (= the whole compass of philological and critical learning), Rhetoric, and Logic. These made together the perfect number, the Seven Sciences).

i. That with which our senses are conversant, and all besides that our minds can conceive of finite natures,—contingent,—mutable,—dependent. In this acceptance we generally use the term *Universe*.

ii. That which is not an object of sense, but of the purest mental conception,—itself, MIND in the highest sense,—necessary and therefore always existing,—unchangeable,—independent,—and possessed of every property that is a perfection or an excellence,—the intelligent, designing, free, and efficient Maker and Preserver of all other beings: GOD.²

PROP. I. To evince the utility, especially to a Christian Minister, of being well acquainted with the proofs of this first principle of all religion, the Being of God.

SCHOL. I. Necessity of great judgment in the introduction of this and similar topics, in the ordinary discourses of a Christian Preacher.

Let the most striking evidences be displayed as *occasions* arise which present them.

Vid. Knox's *Essays*, Essay [XLII. *On the Ill Effects of Proving by Argument Truths already admitted*].

SCHOL. II. Important considerations to be steadily kept in view through the whole process of this inquiry.

The infinite and awful magnitude of the subject.—Reasonableness of reverential modesty.—What are the true sources of pretended doubts and difficulties on this subject.

SCHOL. III. The proofs of a miraculous revelation *imply* this great and previous truth.³

The argument is easy, compendious, and cogent.—The Scriptures, throughout, proceed upon the supposition that the existence and government of the supreme and only Deity is known and believed.

But as our object is to obtain a *complete* view of theological subjects, we proceed to what are called the *natural* arguments for the existence of a Supreme and Infinite Intelligence.

DEF. I. An argument *à priori* is a method of proof in which the matter of the premises exists, in the order of conception,

² On the etymology of the word, *vid.* Rees's *Cyclop. sub voce*. [Comp. *Edinb. Rev.* Oct. 1851.—ED.]

³ Priestley's *Serm. on the Resurr. of Christ*, in *Sermons on the Evid. of Rev.* I. 344—350. [Disc. xi. *Works*, XV. 325-48].

antecedently to that of the conclusion: or, it is arguing from known and admitted causes to their certain effects.

Example:—The proofs of Geometrical Theorems.

DEF. II. An argument *à posteriori* is a method of proof in which the premises are composed of the position of facts or events existing, and the conclusion asserts a position which is in conception and in actual existence antecedent to those facts or events: or, it is arguing from effects to their causes or antecedents, proximate or remote.

Examples:—Vegetable and animal life is inferred from the appropriate actions in each kind: growth, efflorescence, and fructification; motion and expressions of voluntary power. The existence and seat of a disease are inferred from the symptoms.

PROP. II. To prove the existence of God, *à priori*, from the most simple and evident first principles of human knowledge.⁴

ABSTRACT OF MOSES LOWMAN'S ARGUMENT.

1. Positive existence is possible, for it involves no contradiction.

2. All possible existence is either *necessary*, which must be and in its own nature cannot but be; or *contingent*, which may be or may not be, for in neither case is a contradiction involved.

3. *Some* existence is *necessary*: for, if all existence were contingent, all existence might not be as well as might be; and that thing which might not be never could be without some other thing as the prior cause of its existence, since every effect must have a cause. If, therefore, all possible existence were contingent, all existence would be impossible; because the idea or conception of it would be that of an effect without a cause, which involves a contradiction.

4. Necessary existence must be *actual* existence: for necessary existence is that which must be and cannot but be; that is, it is such existence as arises from the nature of the thing in itself: and it is an evident contradiction to affirm that necessary existence might not be.

5. Necessary existence being such as must be and cannot

⁴ Lowman's *Argument to prove the Existence, &c. of God*. [*An Argument to prove the Unity and Perfections of God à priori*: Lond. 1735. Reprinted, with a Preface by Dr. Pye Smith, containing an account of the author and his works, in the *Cabinet Library of Scarce and Celebrated Tracts*: Edinb. 1836.—Ed.]

but be, it must be *always* and cannot but be always: for to suppose that necessary existence could begin to be, or could cease to be, that is, that a time might be in which necessary existence would not be, involves a contradiction. Therefore, necessary existence is without beginning and without end, that is, it is *eternal*.

6. Necessary existence must be *wherever* any existence is possible: for all existence is either contingent or necessary; all contingent existence is impossible without necessary existence being previously as its cause, and wherever existence is possible, it must be either of a necessary or of a contingent being. Therefore, necessary existence must be wherever existence is possible, that is, it must be *infinite*.

7. There can be but *one* necessarily existent being: for two necessarily existent beings could in no respect whatever differ from each other, that is, they would be one and the same being.

8. The one necessarily existent being must have *all possible perfections*: for all possible perfections must be the perfections of some existence; all existence is either necessary or contingent; all contingent existence is dependent upon necessary existence; consequently all possible perfections must belong either to necessary existence or to contingent existence, that is, to contingent beings, which are caused by and are dependent upon necessary being. Therefore, since there can be but *one* necessarily existent being, that Being must have all possible perfections.

9. The one necessarily existent Being must be a *free agent*: for contingent existence is possible, as the conception of it involves no contradiction; but necessary existence must be the cause or producing agent of contingent existence, otherwise contingent existence would be impossible, as an effect without a cause; and necessary existence as the cause of contingent existence does not act necessarily, for then contingent existence would itself be necessary, which is absurd as involving a contradiction. Therefore, necessary existence, as the cause of contingent existence, acts *not necessarily* but *freely*, that is, is a *free agent*, which is the same thing as being an *intelligent agent*.

10. Therefore, there is one necessarily existent Being, the cause of all contingent existence, that is, of all other existences

besides himself; and this Being is eternal, infinite, possessed of all possible perfections, and is an intelligent free agent: that is, *this Being* is God.

SCHOLIUM.

If it should be objected to the conclusion, that the one necessarily existent, eternal, and infinite being is matter, the assertion would be thus refuted:—

1. The *vis inertiae* is an essential property of matter: that is, matter cannot change its present state of either rest or motion without the impulse or force or in some way the action of some agent possessed of power.

2. As matter thus depends on some other being, for all motion, action, and power of action: it cannot be necessarily existent (= it can have only contingent existence).

3. Also: as matter, on account of its essential property of *inertia*, cannot change its state of either rest or motion without the accession of another active power, it cannot be properly an agent, least of all a free agent.

4. Therefore matter cannot be the one necessarily existent being, which is proved to be possessed of all possible perfections and to be an intelligent free agent.

(Compare Gurdon at *Boyle's Lect.* Sermon 4. (in vol. III. of the fol. collection). Baxter's *Matho, Conf.* iv. § 53. vi. § 75, 76, 77.)

PROP. III. To prove the Existence of God, from the *position of sufficient causes*: which is also an *à priori* argument.⁵

SOL. 1. Something must have existed in all past extent of time, that is, from a past eternity, a period of duration having no beginning. An assertion equivalent to this: there never was a time when nothing existed.

Had a time ever been in which nothing existed, nothing ever could have existed; for, supposing what is here denied, there would have been no cause sufficient for the production of any existence. *Nothing* cannot be a cause. Whatever *is* a cause must be *something*.

But we are sure that something does exist.

To say that the universe of existent beings rose out of total and absolute nihility, and then of course without any cause of

⁵ Clarke (*Boyle's Lect.* vol. II. p. 1—28) Prop. I.—VIII.—Hartley on *Man*, Part II. c. i. Prop. 1, 2; and Pistorius's *Addition*.

its existence, is contrary to the first principles of human knowledge: a sane mind cannot receive it. It includes utter incompatibility. The mind recoils at the proposition with a reluctance which cannot be overcome, with that immediate and unavoidable impossibility of assent which is the ultimate and the strongest evidence of falsehood.

2. There cannot have been a *succession* of finite dependent beings, from the past eternity.

Such an infinite series of dependent beings cannot be *necessary*, since every individual in the series is *dependent* on the foregoing: all the parts taken distinctly are contingent: and, when no part is necessary, no number of parts can be necessary, nor can the whole be so. It has no cause of existence out of itself, by the hypothesis, and because it includes within itself all things that are or ever were. Neither has it any cause of existence within itself, as we have seen that it is not necessary. Since then such an infinite series has neither necessity nor cause, nor any reason whatsoever, for its existence, it is a contradiction and an impossibility.

3. Since therefore something has existed from all eternity, and that which has thus existed cannot have been an endless series of finite, dependent, and changing beings, it must have been an Unchangeable and Independent Being.

4. That Unchangeable and Independent Being, which has existed from all eternity, and which therefore can have no external cause of its existence, must so exist by an absolute necessity in the nature of the thing itself: (= it is *necessarily existent*, or in other words *self-existent*).

5. The uncaused, independent, eternal, and self-existent Being must be also *infinite*: because the necessity of its existence being absolute in itself and not depending on any outward cause, must be *everywhere* as well as *always* unalterably the same.

6. It is moreover reasonable to conclude that this eternal, infinite, and self-existent Being can be but *one*: because all variety or difference of existence must be dependent on some external cause, and therefore cannot be necessarily existing. Whatever there is necessarily existing is the simple *essence* of the Self-Existent Being; that is, it is *one*.

7. That the one self-existent Being, the original cause of all other beings, must be *intelligent*, may be proved, *à posteriori*,

from the order of causes and effects, from the *vis inertiae* of matter, from the intelligent and voluntary faculties which are bestowed upon created and dependent beings, and from the innumerable marks of design, adaptation, skill, and wisdom, observable in the perceptible world around us.

8. Therefore, there is one self-existent, eternal, infinite, and intelligent Being: which is equivalent to saying, there is a God.

PROP. IV. To prove the Existence of God, *à posteriori*, from the marks of *originating intelligence* and *power* in the *visible universe*.⁶

SOL. Reason from the following separate heads of argument⁷:—

i. The heavenly bodies in general.—Particularly the *Sidereal* System.—Number.—Magnitudes.—Variations.—Motions.—Binary and Clustered Stars.—Nebulæ.

(Chalmers's *Astronomical Discourses*.—Derham's *Astro-Theology*, *passim*, *et præ*. b. i. c. 3, 4. vii. 8.—Sir John Herschel's *Astronomy*, ch. xii.)

ii. The disposition of the bodies composing the Solar System.—The wisest economy of space.—The mutual attractions, producing a variety of subordinate and complicated motions, apparently irregular, but exactly counteracting and balancing each other.

(Baxter's *Matho*, *Conf*. vii.—Herschel, § 449).

iii. The laws of matter, particularly with respect to the planets of the Solar System.⁸

1. Law of gravitation. Its recondite mathematical character.

2. Adjustment of the centripetal and centrifugal forces.—The least infringement of this adjustment would bring ruin, if not subjected to a correcting principle which never permits deviation to go beyond a certain point; and then return takes place. (With respect to the Moon, *vid.* Herschel, p. 240 *et seq.* See also (p. 199) § 316, 390).

3. Description of their orbits—Elliptical: and the sun in one of the foci. The areas described are in the direct propor-

⁶ There is a good summary of the argument in Mr. Allin's *Discourses on Atheism*, 1828, p. 57—59, 61—63:—a valuable book.

⁷ On which, generally, see the *Bridgewater Treatises*.

⁸ Compare Cicero *De Nat. Deor.*, *præs*. Or. L. Balbi *in lib. II.*—Clarke, Prop. XI.

tion of the times, and the velocities are increased or diminished accordingly. La Place, in Allin, p. 62. Vince, *Confut. of Atheism*, p. 71).

4. Combination of motions.

5. Proportion of the distances and the times.—(Kepler's third law). The squares of the periodical times are as the cubes of the distances. (Herschel, § 416).

6. Adjustment of the axes of the planets and the planes of their orbits.

7. The proportion between the distances of the planets and their densities.—“Collocavit Deus planetas in diversis distantiiis à sole, ut, quilibet sit gradus densitatis, calore solis majore vel minore fruatur.” Newton, *Principia*, lib. iii. prop. 8 [a little modified in the form of expression.]

8. The doctrine of a resisting medium.—Proved by most accurate observers.—Its progress very slow to our measures of time: it will require seventy millions of years to reduce, by its action, the velocity of Jupiter one thousandth part. (*Vid.* Whewell's *Bridgw. Treatise*, [B. II. ch. viii.])

9. Light.—With its velocity,—impinging on the most delicate organ the eye, without pain!—Its various benefits, in addition to its subserviency to the purposes of vision.

iv. The inhabitants and productions of this terraqueous globe⁹.

The anatomical harmony of structure in every part of the body of an animal.—Compensative structures. (Sir C. Bell *on the Hand*, p. 80—84).

Disposition of animals and plants according to climate and adaptedness of locality.—Illustrated by the different specific character of the same or similar genera in fossil remains and the species now living. The fossil animals could not, it is probable, live in the present condition of the earth in the latitudes where they are found; nor its present inhabitants, in a condition resembling that which belonged to the animated beings in or below the chalk formation. (Bell *on the Hand*, p. 31—33, 35—37. Hitchcock, in *Amer. Bib. Rep.*, V. 116.)

The atmosphere:—its constituent parts; their preservation in the same proportions and the same kind of combination.—The phænomena of meteorology.

⁹ Paley's *Natural Theology*.—Allin, Disc. III.

Proportion of land (about one fourth of the earth's surface) and water (about three fourths). Yet, continual changes are in progress. Their effects (*Bell on the Hand*, p. 221-3).

Geological formations.—Upheaving and disruption of the strata: whence the acquisition of metals,—the diversity of hill and valley,—and springs by percolation from the mountains.—Vast catastrophes.—New conditions of the earth as to temperature, &c.—New creations of vegetables and animals. (*Hitchcock, ubi supra*, p. 116, 132, 138).

v. The intellectual powers of man, and the moral tendencies of human actions.¹⁰

(Refer back to Book I. Ch. iv. § 4, (under the head of *Preliminary and General Observations*), Obs. v. on the (*q. d.*) strong movements and yearnings of the soul after a *supreme* good).

We are conscious that we are not self-originated, in mind any more than in body. Our powers of *understanding, remembering, comparing, inferring, abstracting,—resolution* and the varieties of *passion and affection*,—all contain evidence that we are *dependent* on the Supreme Cause; and this evidence is the stronger as the products of mind are the greater,—such, for example, as great works of genius in poetry, in abstract reasoning, in philosophical discovery.

Our conscious *imperfection*, also, leads to the idea that a perfect intellect exists of which our minds are the imitation.

So Human *Society* carries with it indications of a Deity, whose *government* is thus feebly imitated.

SCHOL. The Scriptures often suggest this mode of proving the existence of the Deity.

Examples:—Deut. xxxii. 7—12. Ps. viii., xix., civ., cxlv. Job xxxvii.—xli. Is. xl. 21—27., xlii. 5., xlv. 18. Jer. x. 10—16, xiv. 22. Matt. vi. 25—30, v. 45. Acts xiv. 15—17, xvii. 24—28. Rom. i. 19, 20, ii. 14, 15.

CORONIS. Sum up this evidence, and state the conclusion fairly arising out of it.¹¹

We find everywhere—Foresight of *ends*;—Adaptation of *means* to effect them;—*Selection*, out of many supposable

¹⁰ Baxter's *Matho, Conf.* vi., § 80. Locke's *Essay on Hum. Underst.* B. IV. c. x. § 1—6.—Butler at *Boyle's Lecture*, II. 485—490 (fol. ed.).—Woodward, *ib.* II. 501.—Smith (of Cambr.) *Select Discourses*, Disc. V., esp. ch. i.—iii.—Hackett, in *Leon. Woods's Review*, I, 587.—Lord Brougham's *Nat. Theol.* I. § iii. and *Note II.*

¹¹ Allin, 61—63.

means, of those which are *the most* suitable;—*Combination*, often extremely intricate;—*Aberrations* followed by *compensations*; ¹²—*Constant change*, yet as constantly *regulated*.

Absurdity of Atheism. Vince, p. 55—59.

SCHOL. I. On the argument first advanced by Anselm, and afterwards by Des Cartes, Tillotson, Leibnitz, Wolf, and Baumgarten.¹³

SKETCH OF THE ARGUMENT, WITH OBSERVATIONS.

We can form an idea of an absolutely perfect being: but we should not have the capacity of doing so, if such a being did not exist. Or, the argument may be put thus:—The most inveterate Atheist will not deny that *it is possible there may be a God*. But, into the idea of a God it necessarily enters that he is the absolute and necessary being, possessed of all possible perfections, among which is that of having existed, without a beginning, that is, from the past eternity. If therefore, there exist not already such a being, it is evidently *impossible* that it ever should exist. In this *sole* case it is that *possibility* involves *actuality*.

To this it is objected, that it involves a fallacy in confounding subjective existence (*i. e.* what is conceived in our minds) with objective existence, or that which is real externally. The logical possibility of an absolutely perfect essence does not necessarily imply its objective or actual existence. From our forming the idea of a thing, we cannot prove the actual existence of that thing.

But, in reply, this is denied *in the present case only*, as the nature of the argument shews.

The reasoning of the acute and pious Anselm is carried on with consummate ability, though somewhat obscured by prolixity. In various parts (*Monologium*, cap. i.—vii.) it much resembles Mr. Lowman's argument. There is a friendly answer to it (in the same volume, p. 35) by a monk, Gaunilon,¹⁴ which goes solely upon the ground of the

¹² Vince, p. 94.

¹³ Anselmi Opera, à Gerberon, Par. 1675: *Monologium et Proslogium*, [translated in *Amer. Biblioth. Sacra* for 1851]. Tillotson's *Works*, fol. I. 17.—Brucker's *Hist. of Philos.*, by Enfield, II. 350 [III. 665 of the orig.].—Foster's *Essays*, I. 48.

¹⁴ Is this a fictitious name? Anselm appears to have regarded the production as anonymous.

objection mentioned above, that, from our being able to form an idea of an object, (suppose an island replete with the most wondrous beauties, and provisions of every kind for the happiness of those who might be fortunate enough to get to it and to fix their habitation in it), we could not infer its actual existence. Anselm replies by repeating much of his former reasonings, and concludes in the most kind and candid spirit.

Upon the whole, I humbly think that there is real weight in the argument, but that it cannot be made so clearly intelligible as to secure its cogency upon the generality of minds.

It is *another kind* of argument, from the various forms and the ascending gradations of perfections of which we have actual knowledge, to argue the existence of a Being in whom all perfections dwell, and who is the source of them to all the inferior natures. This falls into the *à posteriori* class.

SCHOL. II. On the general consent of mankind in the belief of a Deity.

To what extent is it the fact? To what is it to be attributed? What argument results from it?

(*Vid.* Cicero, *De Nat. Deor.* I. 16, 17, 23; *De Legibus*, I. 8.—Seneca, *Ep.* 117.—Grotius, I. § 2.—Butler, *at Boyle's Lect.* II. 460—484.—Charnock's *Works*, I. 4—8).

SCHOL. III. On the ordinary course of events, and on extraordinary occurrences, considered as proofs of a governing Providence.

The ordinary course of events carries proofs of arrangement and design.

The extraordinary may be marked in general history,—and instances occur in every family and in every man's own life.

SCHOL. IV. On the question, Whether a man can be a *convinced* Atheist?

To me it appears so improbable as to amount nearly to an impossibility. A man may be so hardened by depravity as to die as Vanini did:¹⁵ but it seems impossible that he should have a calm, serious, honest belief in his dreadful assertion.

SCHOL. V. Some account of those who have been infamously distinguished as Atheists, in ancient and modern times.¹⁶

¹⁵ *Mercur de France*, 1619, *ap.* Voetii *Disp. Sel.* I. 203.—Allin's *Disc. on Atheism*, p. 54, 91—101.

¹⁶ Cudworth, *Intell. Syst.* B. I. c. ii.—Spanh. *Elench. Controv.* p. 622.—Voet. *Disp. Sel.* I. [215-25 *et al.*]

This accusation was brought against several of the Grecian philosophers: but it is highly probable that a denial of the objects of the popular mythology and idolatry would be deemed Atheism,—as in the case of Socrates, though it is not clear that such a denial was justly imputed to him. The early Christians were charged with Atheism on this ground. It might also be that Diagoras, Theodorus (Diog. Laert. II. p. 145, 151, Colon. Allobr. 1616), Protagoras, and others, were really betrayed, by their rejecting the false gods, to a repudiation of any notion of a Deity. Leucippus, Democritus, Strato, and Anaximander, Xenophanes and his followers called the Eleatics, there is much reason to believe, were real Atheists. The case of Epicurus is litigated: *vid.* Good's Introduction to his *Lucretius*, and *Eclectic Rev.* vol. XI. ii. (for 1806) p. 606. Of Aristotle it seems but too just to say, as of Epicurus, “Videtur . . . verbis relinquere Deum, re ipsâ vero tollere.” Dr. Cudworth thinks that Seneca and Pliny the younger were deeply tinctured with *implied* Atheism. It is probable that Atheism had a great ascendancy among the Grecian philosophers from the time of Pericles downwards. With the Romans, when the corruption of morals had risen to the most fearful height, in the age of the Clodiuses and the Catilines, the grossest licentiousness and impiety, under the form of the Epicurean Atheism, was the fashionable doctrine.

In more modern times, Bruno and Vanini¹⁷ were very gross infidels, and they distinguished themselves by their severe and unbridled licence of reviling against truly religious things, as well as against many things called religious, but which belonged only to the papal corruption of Christianity. The modern German Pantheists, especially Schelling and his followers, have exalted the memory of Bruno as a prototype of their system.

There is too much reason to fear that the following distinguished persons in the fifteenth and sixteenth centuries were either Atheists, or Deists strongly inclined to Atheism. (Indeed, the difference between a Deist and an Atheist is, practically, very inconsiderable). Paul Jovius, d. 1552. Peter Aretin, d. 1556, *æt.* 65. Ang. Politian,¹⁸ d. 1494, *æt.* 40. Her-

¹⁷ Of Vanini no doubt can reasonably be entertained.

¹⁸ On Politian, *vid.* Du Plessis *Sur la Vérité du Christianisme*, [Ch. XXVI. p. 579, ed. 1651. “Un Politian, dit Vives, mesprisoit totalement la lecture des Ecritures. Voyons donc ce qu’il prisoit. Toute sa vie il a disputé s’il falloit

molaus Barbarus (Patriarch of Aquileia, d. 1493)? Leo X., d. 1521, *æt.* 46. Muretus, d. 1585, *æt.* 59. Rabelais, d. 1553, *æt.* 70. Machiavel, d. 1534. Bruno; and Vanini [*Vid.* Schol. VII.] In the seventeenth and eighteenth centuries, Sir Wm. Temple¹⁹ (d. 1698, *æt.* 70), Toland (d. 1722, *æt.* 52; a Pantheist), Tindal (d. 1733), D'Alembert (d. 1783, *æt.* 66), Diderot (d. 1784, *æt.* 71), Buffon (d. 1788, *æt.* 81), Condorcet (d. 1794, *æt.* 51), Mirabaud (reputed author of *Le Système de la Nature*;²⁰ d. 1760, *æt.* 86,) La Place, (d. 1827, *æt.* 79) and not improbably Hume (d. 1776, *æt.* 65),—were Atheists, some of them avowed. So also Frederic II. of Prussia (d. 1786, *æt.* 75.) Edmund Halley, (d. 1742, *æt.* 86): from 1703 to 1720 Prof. Geom. Oxon., though his character was previously notorious, and Bishop Stillingfleet had on that account prevented a former appointment of Halley to the same chair: a most profane, licentious, deceitful man.²¹ Holcroft. Darwin, d. 1802, *æt.* 71. Dupuis, d. 1809, *æt.* 67.

APPENDIX to Schol. V. ON PANTHEISM: SPINOSA AND MORE RECENT PANTHEISTS.

This is essentially the doctrine which has been held by many, both in ancient and modern times, among the Hindoos, Chinese, Chaldeans, &c.²² The following classes of Pantheists may be distinguished:

i. The *Oriental* Pantheism. Dualism appears to have been the most ancient form of the Theology of the Oriental nations

dire *Vergilius* ou *Virgilius*, *Carthaginensis*, ou *Carthaginiensis*, *primus* ou *preimus*; et si l'a eu quelque reste de loisir, ce a esté pour faire quelque Epigramme Grec," &c.] Roscoe's *Lorenzo dei Medici* [Ch. III. p. 119-20 (Bohn's ed.) and in many other passages. Roscoe (p. 339 *et seq.*) labours to show that the charge of infamous immorality, current against Politian, and not obscurely adumbrated in the reference by Du Plessis, rests upon a misapprehension. To some extent he has succeeded. One can hardly fail to observe, however, that the *scholars* of the sixteenth century and their patrons, are the *heroes* of their estimable writer; and that he is far more disposed to be charitable towards *them* than, for example, towards such a man as Savonarola.—ED.]

¹⁹ *Vid.* Burnet's *Hist. of his own Times*.

²⁰ His system, Allin, 65—69, 115—122. But it seems to be now established that the author was, not Mirabaud, but the Baron d'Holbach, a native of the Palatinate,—who lived and died in France,—wrote in the *Encyclopédie*,—and was eminent in chemistry and mineralogy; (d. at Paris, 1789, *æt.* 66). *Vid.* Mr. Stewart's *Dissert.* I. ii. 132 (*Encycl. Brit.* 7th ed. vol. I. p. 181).

²¹ *Vid.* Baily's *Account of Flamsteed*, and *Qy. Rev.* vol. LV. No. 109.

²² Cudworth, à *Mosheim*, I. 595, 453-8, *præs. not. Mosh. n.* 680-1, *not. Mosh. n.* Xenoph. *ap. Sext. Emp. Adv. Mathem.* III. 218; *aut ap. Wegscheider*, p. 225.

who had lost or perverted the true primeval revelation. It is thought by I. J. Schmidt²³ to have originated in India. Brahmanism and Buddhism²⁴ both rest upon the same principles, and have a similar process of derived gods and other beings. The Zoroastrism of Persia and Chaldæa includes the same doctrine in its Hormusd and Ahriman. Yet a Pantheistic view appears to have been, by some persons who modified or super-added to the Dualism, adopted and widely spread. This view often appears in the doctrines of Hindooism in modern times.²⁵

ii. That of many of the Grecian philosophers.²⁶ Considerable obscurity rests upon this question. There is reason, however, to think that some passages which have been admired as testimonies to the belief of One Supreme Being must, to do their authors justice, be understood in a Pantheistic sense. There is reason to believe²⁷ that such a notion existed among the Romans in the period when selfishness, under its worst forms, was destroying almost all that was good in their institutions. I incline to think that the beautiful passage of Lucan, *Phars.* ix. 578 *et seq.* was intended in a Pantheistic sense.—Pantheism readily led to Polytheism, or at least to Polylatría.

iii. The Gnostics of the second and third centuries. (*Vid.* Guericke, p. 113). [*Handb. d. Kircheng.* 6th ed., I. 195 *et seq.*]

iv. Amalric de Bena²⁸, and David Dinanto, his disciple.²⁹

²³ *Ueber die Gnostischtheosophischen Lehren*; Leipzig, 1828.

²⁴ M. Abel Remusat (*Journ. des Savans*, Jan. 1821), says that Buddha is an epithet signifying *the wise*, and that his proper name among the Japanese is *Godama* (Birmese, *Guadama*), with the Chinese, *Fo*,—Mongolians, *Tshakiamuni*. Buddha is said to have died, B.C. 950.

²⁵ Script. Test. to the Messiah, III. 368. 4th ed. II. 395.

²⁶ *Vid.* the passages cited above from Mosheim's ed. of Cudworth, and from Wegscheider; and a valuable note of Brucker's in the *Leipzig Bible*, on 1 John iii. 3. 1212.

²⁷ *Vid.* Dug. Stewart's 1st *Dissert.* pt. II. 75.

²⁸ Concerning Andrew de Bena, a distinguished scholar and eminent preacher at Rome, and Inquisitor at Turin, (A.D. 1560), who embraced the Protestant faith, *vid.* Sémeur, 1834, No. 47 *et seq.*

²⁹ Guericke, p. 468. [*Handb. d. Kirchengesch.*, 6th ed., II. 279-80. A more minute account of these celebrated heresiarchs will be found in two papers which appeared in the *Stud. u. Krit.* for 1846 (p. 184-95) and 1847 (p. 271-330) respectively. The former of these, by Dr. C. U. Hahn, relates exclusively to Amalric de Bena, and is a mere outline, accompanied, however, by copious extracts and references to authorities. The second, by Dr. J. H. Krönlein, of Giessen, is more elaborate, being in the nature of a *monograph* on Amalric de Bena, David de Dinanto, and their followers; with a good apparatus of citations. It appears to be based upon a Latin dissertation, written by the same author in 1842.—ED.]

Their Pantheism is said to have had its origin from the study of the writings of Jo. Scotus Erigena. (All positive religion,—both doctrine and worship,—is with them a *symbol*: true religion,—a tranquil, intuitive absorption into the Divine all-comprehending essence).

v. The system of Benedict Spinoza³⁰ (d. 1667, *æt.* 35) is a mode of Pantheism. It teaches, that there is only one existing substance or real being,—that it has two infinite properties, *thought* and *extension*,—and that of one or both of these all finite beings consist; so that they are modifications of the infinite substance, which is the Deity. This deity is not a conscious and intelligent individual, but whatever of mental faculties it possesses can be only the aggregate of the mental powers and actions of the innumerable beings (if we may so call them) that possess intelligence. The extension (=the material universe) is eternal and self-existent. The personal identity of men and other supposed beings is an illusion. Death is but a returning into the infinite whole. There is consequently no future state. All religions are salutary inventions, to keep men in civil order and society, and to promote a virtuous and moral life.

vi. The modern Pantheism. Under various modifications, or rather, cloaked in an uncouth and perplexing phraseology, Pantheism has been maintained by some of the infatuated speculators of Germany,—ever running after some new thing; “ever learning, but never coming to the knowledge of the truth.” The most distinguished leaders of these speculations have been Fichte, Schelling, and Hegel.

John Theophilus (Gottlieb) Fichte³¹ taught a system which might be called a pure Idealism. I shall *attempt* to make it intelligible in a very brief manner. My consciousness is the primary and indubitable ground of the proposition *I am*, or *I=I*. This is not a *proof* or *evidence*: for *proof* is the establishing of a proposition by the means or interposition of something which is *more* clear, or *more* manifestly certain: but nothing can be more clear than my consciousness; I can ascend

³⁰ The better to attain his purpose, and at the same time to conceal himself, he published one and the same book (*Tractatus Theologico-politicus*) under different titles.

³¹ B. 1762; d. 1814. *Vid. Conversations-Lexicon*, art. *Fichte*. [Compare *Script. Test.* II. 398; 4th ed.—Ed.]

no higher ; I can give no proof of it ; I receive it as a truth because of the necessary operation of the laws of my nature ; I *cannot* disbelieve it. To this *I*, I therefore am obliged, by the laws of my nature, to attribute a real and certain existence, that which establishes (*setzt*, puts, sets down, lays down, *ponit*, $\tau\theta\eta\sigma\iota$) itself, the *absolute being*. This *I* finds itself to have a certain property, the *power of acting* ; and this, it might have been expected, would have been also absolute, pure, illimitable. But it does actually find itself quite otherwise : it is hemmed in on every side, and its activity is bounded by some *incomprehensible limits*, which it cannot pass. This obstacle produces an *opposite idea*, a *not-I* ; and this is the objective world. Thus the *not-I* is a mere production of the *I*, — a creation formed by my own necessary activity ; which is no other than saying that the external world is the *product* of my *idea*, or my power to form ideas. The *I*, thus seeing itself met on all sides by the *not-I*, loves, desires, seeks, and strives after some arrangement by which the objects forming its idea of an external world may be brought into proper relations to itself. This principle of arrangement, applied to moral ideas and relations, is the *Moral Order of the Universe* = God. Experience shews that a consistent practical observance of this moral order brings to the conscious *I* certain feelings, or a certain state of its being, which is acknowledged to be agreeable (= *happiness*). Hence arises the idea and the practical principle of moral obligation. *Religion*, therefore, is “ a vital and active belief in a Moral Order of the Universe ; ” or, “ a belief in the ultimate success of every good action.”

Upon this system I offer the following remarks :

1. According to it, I have no evidence of the existence of any other being than myself.

2. My own existence is a phænomenon which has occurred without a cause ; unless I admit that the idea of *I* is self-caused.

3. What is called the external world *may* be nothing but a mere phantasm, an idea only, a nothing.

4. It *must* be so : for everything out of myself is produced by myself.

5. It follows, also, that there is no real, intelligent, conscious being which I may call God. The god of this system, “ the moral order of the universe,” is a mere abstract idea.

6. The belief here affirmed to be the essence of religion, can have no ground of certainty and permanency.

It ought to be remarked that Berkeley's Idealism, however erroneous, was by no means a system of this kind. He denied the existence of matter as a cause of our perceptions, but firmly maintained the existence of created and dependent spirits, of which every man is one;—that to suppose the existence of sensible qualities and of a material world is an erroneous deduction from the fact of our perceptions; that those perceptions are nothing but ideas or thoughts, in our minds; that these are produced in perfect uniformity, order, and consistency, in all minds, so that their occurrence is according to fixed rules, which may be called the laws of nature;—that the Deity is either the immediate or the mediate cause of these perceptions by his universal operation upon created minds;—and that the created mind has a power of managing these perceptions so that volitions arise, and all the phenomena of moral action and responsibility.

The great reply to this is, that it is a hypothesis which cannot be proved,—which is highly improbable,—and which seems to put upon the Deity the inflicting upon man a perpetual delusion.

There is, however, some reason for the hope that Fichte departed, in some measure, from his insane and impious system. His admiring biographer says,³² “He subsequently considered the Deity as the One absolutely Self-Existent Being, pure Life, at the summit of the universal system; and he regarded the universe itself as an expression, image, or representation of the Divine Nature.”—What could he mean by the latter clause? I would fain hope, nothing more than that the world presents to us the *effects* which are marks and evidences of the Divine perfections. “In his ‘*Direction to Happiness*’ (Berl. 1806), he relinquished his system by transposing his absolute self-subsistent *I* into the Divine Being (*Seyn*.) He now maintained that the Divine Being is the Absolute, strictly self-existing, and only real (*wahrhaftige*) Existence, the rational *I*; hence, the rational faculty of man is the communicated being (*Daseyn*) of the Divine Being, the revealing of God, the consciousness of his very self.” (Does “*von sich selbst*” refer

³² *Vid. Conversations-Lexikon, ubi supra.*

to God,—as I think is the case,—or to the remoter antecedent man?) “The separation into individuals, and the whole external world, is only a phantasm or mere semblance, introduced into the consciousness. Moral excellence in man is, living in the Divinity (*im Göttlichen*); and the consciousness of the Divine Being” (—he appears to mean that which *is in* the Infinite Mind!) “comes to us by means of the affection of love” (to that Divine Being), “or is the longing aspiration of reason towards its original cause.” Bretschneider’s *Dogmatik*, I. 5.

The following remarkable passage is cited from Fichte:³³—“Who then educated the first human pair? A Spirit bestowed its care upon them, as is laid down in an ancient and venerable original record, which, taken altogether, contains the profoundest and the loftiest wisdom, and presents those results to which all philosophy must turn back in the end.” *Bibel von Brentano u. Dereser, üb. 1 Mos. ii. 15.*

Fred. Wm. Joseph Schelling, (b. 1775), a disciple of Fichte, gave a new direction, apparently the reverse, to Fichte’s principle of deriving all objective existence from the subjective. His principle was to derive “the Ideal from the Real,” the subjective from the objective; or rather to regard them both as identical, only considered under different aspects. Yet that principle appears to be some form of Idealism. Natural, Intellectual, and Moral Philosophy he puts together as the Science of Existence by means of Ideas, or, “a knowledge of God and of his relations to the world, [including] both mankind and nature at large.”³⁴ He represents God as the Absolute Being, in whom is the perfection of Existence and of Knowledge, from whom all other existence proceeds and into whom it returns and is again united; the one and eternal essence of all things. This Absolute Essence is made known to us, not

³³ In what part of his writings? [This the editor has been unable to ascertain. In his course of lectures entitled *Die Staatslehre*, (delivered at Berlin in 1813, a few months before his death, but not published till 1820), Fichte distinctly *denies* the common doctrine of a “first human pair,” and maintains that the first human beings, (who, he says, sprang into existence *absolutely*, that is, not by any process or through any means traceable by the human intellect, but by a simple act of God), *must* have consisted of so many pairs as to form a nation. V. Fichte’s *Sämmtliche Werke*, IV. 369 *et seq.* Berl. 1845.—Ed.]

³⁴ His distributions, in this and other expressions, seem to me to be very illogical.

by any process of argument, but by a kind of intellectual intuition. Everything, therefore, that exists, is divine, or has a participation of the Divine Nature. The differences of sensible objects consist merely in the various quantity of the Divine Essence imparted. That absolute Divine Essence has revealed itself in space and time by an eternal succession of its manifestations, that is, the production of the objects which constitute the world. This manifestation produces a kind of re-action or reflux from the inherent powers of the one and eternal nature in the distributive developements: the manifestation is Reality, the re-action is Ideality. The perfect balance of these two powers or active causes constitutes the universal order of the world, the complete union of the self-unfolding Deity, the one and eternal essence of all that exists. Man is an image of the universe, or a modification of the Deity, as he contains in himself both Reality and Ideality. Thus man has intelligence, powers of action, and freedom to act, because he is an image of the free and self-acting Divine Essence.

In some of his later writings, Schelling seems to relinquish his fundamental principle, that Deity and the universe are one eternal essence: for he there labours to distinguish between the *absolute* and the *relative* conception of a Deity.³⁵ Thus:

1. (Absolute Conception). God considered merely and simply, as abstracted from the developement of his essence; and, in this view, he describes the Deity as an Intelligent and Personal Being, possessing all perfections:—and,

2. (Relative Conception). God unfolding and giving forth his infinite nature in the production of specific objects, which constitute the world of both spirit and matter.

In some of his writings he maintains that Reality belongs only to the Absolute, or God abstractedly considered; and that

³⁵ [In the winter of 1845-6, the editor, then a student at Berlin, had the opportunity of hearing the greater part of Schelling's course on the Philosophy of Mythology. The impression made upon his mind was, that for those who can apprehend and adopt the very subtle and imaginative (too often, it may be feared, *imaginary*) distinctions of Schelling's philosophy, his later system is clearly distinguishable from Pantheism in the ordinary sense of the term. To the generality of readers, however, it would either fail to present any distinct notion at all, or have the aspect of *Pantheism trying hard to be something else*.

It must be admitted that, in some respects, Schelling has done good service against the old Rationalists. But the position which he assumes towards Christianity is too much that of a *patron*. The legitimate developement of his system would probably yield a sort of modern Gnosticism.--ED.]

all finite things, or more correctly speaking the semblances of things, are but ideas, having no Reality belonging to them; and that the cause of these phænomena is a separation, alienation, or fall, from the Absolute and Pure Essence. But *what* it is that has fallen, I cannot state. The theory seems to say, that it is a fall of *ideas*; a separation from the Divine Essence of something, which yet has no reality, no existence,—of *something*, therefore, which is equivalent to *nothing*!!

I pretend not to be able to give a perfect exposition of this system; and as Schelling is said even by his admirers to have used terms in peculiar and very unusual senses, I may not well understand all the parts of his system. It seems to me to be a most lamentable instance of human folly and presumption, making the same thing to be both subject and object, agent and patient, cause and effect, rejecting plain and obvious dictates of truth and reason, “darkening” the whole matter “by words without knowledge,” and while professing to be wise, only exhibiting the greater absurdity and as it were the rampant wildness of error.³⁶

³⁶ I lament the insufficiency of my sources of information respecting Schelling. A *most valuable* article in the *Sémeur* (1835, p. 35) numbers him among those “who have humbly prostrated their exalted understanding at the foot of the cross.”

From the *Quarterly Review*, vol. LV. p. 17 (Dec. 1835), I find that Schelling is now a Roman Catholic, and resides at Munich.—1841: the new King of Prussia has invited him to Berlin, to a philosophical professorship.

[The statement in the *Quarterly Rev.* seems to have been taken from Heine. Schelling’s ecclesiastical position is clearly defined by himself in his *Lectures on the Philosophy of Revelation*, delivered at Berlin, and dishonestly published (from the notes of a student who attended them) by the Rationalist Paulus, of Heidelberg, with the addition of a scurrilous preface and notes: (Darmstadt, 1843. Allowance must of course be made for inaccuracies on the part of the reporter). The last section (p. 713-30) professes to give an outline of Schelling’s views with regard to the History of the Christian Church: in which he distinguishes three periods, designated respectively by the names of the apostles Peter, Paul, and John. Peter, *prior* but not *superior* to the other apostles, represents the principle embodied in, and perverted by, the Church of Rome,—the principle of *historical stability*; Paul, the essential principle of Protestantism,—that of *development, movement, liberty*; while John is the Apostle of the Future, the type of that higher form of Christianity in which all that is good in its previous embodiments is to be *harmonized and perpetuated*. It is in this “Church of John” that Schelling would claim a place. At p. 723 of the book just referred to, he is made to say of himself, “*My stand-point is [that of] Christianity in the totality of its historical development; my aim, to build up that truly universal Church,*” &c. The whole section furnishes many striking suggestions, having but little essential connexion with Schelling’s philosophy, but closely resen-

The unhappy propensity of the German character of mind to metaphysical paradox, the neglect and contempt of humble but solid truths, the entertaining of abstruse and extravagant theories, and the clothing of old ideas in new and strange terms,³⁷ must diminish our surprise when we find that this monstrous theory of Schelling has been applied to the alleged elucidation and confirmation of revealed truth. *Vid.* Bretschneider's *Dogmatik*, I. 13.

The primary ground of both Fichte's and Schelling's theory lies in the question, "How does the human mind perceive the objects of its contemplation?" It is assumed that things out of the mind (= the external world) cannot be an object of the mind's perception *immediately*, but that there must be something, a third agent, intermediate between the mind (= the subject) and the object:³⁸ then, rejecting this mode of explanation, the different parties say, that there is no outward material world, but that what we call our ideas (= the constituent parts of our knowledge) are impressed upon our consciousness by an immediate act of God,³⁹ or mediately according to certain laws of mind,⁴⁰ or that the subjective produces the objective,⁴¹ or that both are identical.⁴²

These differing theories have been formed with the intention of answering a question which we have every reason to believe is beyond the limits of human knowledge: "What is the manner in which the human mind perceives objects out of itself?"—The German metaphysicians seem to have a vehement inclination to form theories of the mind and of the world by assuming *independence* as an essential property of mind, and making the mind's own *consciousness* (*bewusstseyn*) the founda-

bling some of those which Neander has presented in a more purely historical point of view. This affinity of sentiment was recognized by Neander himself, in the dedication of the first volume of his Church History (second ed.)

For a more extended account of Schelling's philosophy, see Morell, *Hist. of Mod. Specul. Philosophy*, II. 98—130; 2d. ed. 122—161. (This work had not been published when Dr. Smith wrote the preceding reference to Schelling and his system.)—*Ed.*]

³⁷ The fact is rather extravagantly and ill-naturedly expressed in the following extract: "that 'the Germans,' as Col. Napier says, 'plodding even to a proverb, possess the most extravagant imaginations on the face of the earth'; so that it is just as *natural* for a German system-monger to go *wrong*, as it is for any other man to go right." *Quarterly Rev.* July, 1836: vol. LVI. p. 531.

³⁸ Plato.

³⁹ Malebranche.

⁴⁰ Berkeley.

⁴¹ Fichte.

⁴² Schelling.

tion of knowledge. They go into the opposite extreme to that of Gassendi, Hobbes, and the French school of Condillac and D'Alembert, who subjected all the principles of mind and morals to the supremacy of the senses. But from each of these extremes similar results have been educed. The latter has been the favourite of licentious sensuality, unrestrained by any consideration of moral obligation, acknowledging no law but that of force, and either denying a God, or refusing to admit his moral attributes and government: and the former, after its wayward course of self-idolizing, and wandering in its laboriously formed labyrinth of obscure thinking, incoherent reasonings, and difficultly intelligible words, arrives at the denial of an intelligent and active moral ruler, and sinks human individuality into an imagined return to the universal essence,—in reality a nothing.⁴³

How much more reasonable and in accordance with the humility becoming our created and dependent condition, to acknowledge that the connexion between our minds and the external world which is the object of our perceptions, takes place in virtue of an original appointment of the infinitely wise and good, powerful, omnipresent, and all-active Spirit, and according to a system of laws the best adapted to our condition, and to our relations to all other beings!⁴⁴

The philosophy of Hegel⁴⁵ has been proposed to the speculative spirits of Germany, as another novelty,—has been eagerly debated,—is by some admired and received, and by others rejected. He maintains that there is no knowledge which is not capable of being logically proved, that therefore the knowledge of the Absolute Essence rests not on intuition or any ultimate principle of consciousness, but must be obtained as

⁴³ See some valuable remarks on the different forms of infidelity in England, France, and Germany: Sémeur, 1834, p. 386.

Also much that is important in the *Quarterly Rev.* vol. LV. No. 109, Art. *Heine, de l'Allemagne*. Heine, a horrid Pantheist, glorying in the most savage and sanguinary wishes.

⁴⁴ *Vid.* MS. *Lectures on the Mind*; IDEAS, Prop. XI. [This is merely the passage next cited, given with a slight alteration.] Stewart's *Elements*, [2nd. ed.] p. 99. [6th. ed. I. 99]. Sir Chas. Bell's *Bridgw. Treat.* p. 175-7.

⁴⁵ George Wm. Fred. Hegel, b. at Stuttgart, 1770. From 1818, Prof. Philos. at Berlin. Died, A.D. 1834.

The *Quarterly Rev.* vol. LV. No. 109, p. 18, conjectures that Hegel (of whose death the reviewer is evidently not aware,) "has begun to show symptoms of" renouncing the worst parts of his scheme.

a result of rational investigation. As far as I can make out some notion of his system, it appears to be a revival of the old Pantheistic notion of all things being an emanation from the Deity (if he admitted any Deity distinct from the sensible and intellectual world), and returning into it; thus maintaining an everlasting circulation: but the Absolute, which forms the essence of all things, is not material, and therefore the universe is an idea continually unfolding itself.

“Hegel’s style, on account of its heaviness, its careless inaccuracy, and its difficulty of construction, is somewhat repulsive; and the student who is not intimately acquainted with his very peculiar modes of expression must exercise a good degree of patience in order to penetrate the hard shell; especially as Hegel himself has taken so little trouble to prevent misunderstandings, or to give those explications which are rendered necessary by his using the established terms of philosophy in senses peculiar to himself and entirely alien from either the philosophic usage or that of common speech. The extreme difficulty of understanding his writings has given to his opponents, particularly those who invent the watchwords of a superficial popularity, occasion to quote against him the saying, ‘He does not think clearly, who cannot clearly explain what he thinks.’ On the other hand, his friends and disciples say, ‘The genuineness of a precious stone is known by its coldness, hardness, and heaviness.’”—*Conversations-Lexikon*, V. 143 [9th ed.]

It is a gross abuse of terms, if it be not a designed equivocation, to represent the revealed truths of the omnipresence and universal agency of the Adorable God, and the Scriptural expressions in reference to those truths, as having a community with the system of Pantheism.⁴⁶

SCHOL. VI. On the causes of Atheism, secret or avowed.⁴⁷

That any of mankind go to the horrid length of Theoretical Atheism, or those forms of infidelity which are nearly equivalent to it (such as denying the moral perfections of God,—his law,—his providence,—the responsibility of man,—a future state of retributive justice,)—must, no doubt, be

⁴⁶ *Vid. Conversations-Lexikon*, Art. *Pantheismus*.

⁴⁷ Smith (of Cambr.) *Sel. Disc.* iii.—Hartley on *Man*, Conclusion.—Cudworth, ch. v. D. [ed. Mosh. 2. I. 253. II. 80 *et seq.*]

primarily referred to the general principle of *Depravity*.⁴⁸ But that common cause operates with far greater virulence in some human characters than in others. There are also idiosyncracies of wickedness which mark multitudes, and perhaps, all of mankind: and hence, some persons appear to have an enthusiastic propensity to the God-denying form of blaspheming impiety. But it may be useful, to detail particular *causes* of a more proximate kind; and outward circumstances of *occasion*, which call forth or strengthen the action of those causes.

i. PROXIMATE CAUSES.

1. *Vicious Education*.—A total neglect of moral principles in the earliest impressions on the infant mind.—Example and influence of wicked parents.—Unchecked exposure to wicked companions.—No appearance, even, of religious feelings or acts:—no reverence for sacred things.—Injudicious training to religion. (Examples: Bolingbroke;—Dodwell, the son;—Frederic II.)

2. An immoral and profligate *life*.⁴⁹ Nearly all the Atheists upon record have been men of *extremely* debauched and vile conduct.

3. The affectation of *superiority of mind*.⁵⁰ Hence, a contemning of established truths as vulgar errors;—a habit of deriding those objects which pious and virtuous men treat with reverence;—a pretence of universal knowledge, and a consequent laying down of dogmatical decisions upon things which the proud and vain creature has never studied and of which he is profoundly ignorant.

4. Mathematicians and men of science (being at the same time totally irreligious men), frequently fancy that they have the essentials, at least, of all knowledge, and that all moral subjects lie open to them at an *intuitive glance*:—while they are often grossly ignorant of the nature and rules of moral evidence.⁵¹ Hence, such men as Bichat and Lawrence have concluded that thought is secreted by the brain,—that there is no ground of the difference between moral good and evil,

⁴⁸ Allin, p. 137.

⁴⁹ Allin, p. 138—141.

⁵⁰ Allin, p. 141—144.

⁵¹ *Vid.* Mr. Rennell against Lawrence.—A short citation in Allin, p. 142 *et seq.*

except convenience,—that all history of miraculous events is to be instantly and without further examination rejected.

5. *A love of the ridiculous* :—the habit of turning everything into an object of laughter.

“Vain and superficial minds may take any subject for their ridicule, and may laugh at the mechanician and the chemist as well as the theologian, when they chance to go astray in their searches after truth. Yet no one ever thought of being discouraged from experimental inquiries, because even the strictest prosecution of the inductive method cannot always guard against error.”—Lord Brougham’s *Disc. of Nat. Theol.* p. 156.

6. *Scepticism*. A pretence of so profoundly knowing every thing as to have ascertained that invincible difficulties exist in every case;⁵²—that as much or *more* may be said against every supposed truth as can be said for it;⁵³—that this is above all things the case with respect to God and religion.

7. An *exaggeration of difficulties* in moral science;⁵⁴—particularly the existence of *evil* under the government of a Being supremely good and infinitely powerful;—and a perversion of the doctrine of *necessity*.⁵⁵

8. A desire to *attract notice* by singularity and boldness of opinions.⁵⁶—Boasted superiority of knowledge above past times,—above older people still living,—above the vulgar :—spurning the impostures and usurpations of priests, “for priests of all religions are alike!”—Pretence of worshipping Nature or Reason! Paris in 1793.

9. Remarkable *instability*, in taking up a religious profession and often changing it.—Examples: Vanini.—A distinguished Roman Catholic divine at Venice, in 1625, said of Antony de Dominis’s return to the papal communion, “He who renounces the Protestant religion for the papal, is either a fool or an Atheist.”⁵⁷—Justus Lipsius.—In an inferior degree, the operation of this principle appears in Bayle,—Rousseau,—and Gibbon.

⁵² Hence Godfrey à Valle wrote a book, *De Arte Nihil Credendi*.

⁵³ The soul of Hume’s pretended philosophy.

⁵⁴ *E. g.* Mirabaud, *ap. Allin*, p. 134-5.

⁵⁵ *Id. ib.* p. 196-8. Diderot, *ib.* p. 212. Robert Owen.

⁵⁶ Toland’s *Pantheisticon*. Mirabaud, *ap. Allin*, p. 182.

⁵⁷ Voet. *Sel. Disp.* I. 128.

10. Irreverent *disputation* upon sacred things:⁵⁸—arguing as intellectual fencing-masters, one party at least taking the side of falsehood, and putting forth all his power and skill to gloss it over with the semblance of truth. Hence the moral sensibilities are deadened, and then the decisions of the judgment are made under a perverse, proud, self-exalting bias: and it may be justly expected that God will leave such persons to become the victims of their own wicked passions and the power of Satan.

ii. EXCITING CAUSES, OR OUTWARD OCCASIONS.

1. Infidel, blasphemous, and licentious *books*.

2. The *society* of wicked men, who excite, strengthen, and harden each other. (*Vid.* an anecdote of Garth on his dying bed: in the *Life of Bp. Berkeley*).

3. *Weak arguments* in defence of Natural or Revealed Religion.

Books have been written with this very design, by a shameful dishonesty: as Vanini's "*Amphitheatrum Divinæ Providentiæ*"; Dodwell's "*Christianity not founded on Argument*."

4. Gross and absurd *superstitions*, under the name of religion.

One very powerful cause has been the *papal* superstition. Leo X. and many of his friends were Atheists or Deists. This hypocrisy is, on good grounds, believed to have been, and yet to be, very extensively diffused. (*Vid.* Matthieu, *ap. Voetii Disp. Sel.* I. p. 121.—Blanco White⁵⁹.—Calv. *Inst.* IV. vii. 27).—Dr. Priestley's testimony on his visit to Paris.—Tendency of the Oxford Tract men to Infidelity and Atheism; Prof. Baden Powell, [*Tradition Unveiled, &c.*, § 23—26, 33, p. 42—51, 67-8; Lond. 1839.] Goode's *Rule of Faith*, (*Ecl. Rev.* Oct. 1842, p. 368). [*Ante*, p. 71].

SCHOL. VII. Ought Atheists to be animadverted on by penal laws?

Protagoras was judicially banished from Athens for de-

⁵⁸ *Vid.* an anecdote of Leo X. in Voet. *Disp.* tom. I. p. 131. Not very dissimilar in moral tendency was the diversion of Nero: Tacit. *Annal.* xiv. 16.

⁵⁹ [See his *Letters from Spain*, by Leucadio Doblado, Lond. 1820 (originally published in the *New Monthly Magazine*,) and his *Life*, (virtually an autobiography,) ed. by J. H. Thom. Lond. 1845.—ED.]

claring himself to doubt *εἴτε εἰσὶ εἴτε μὴ εἰσι θεοί* and his book burned.⁶⁰—Giordano Bruno : burned alive at Rome by order of the Inquisition, in the year 1600 : *æt. circa* 50.—Lucilio (in his latter writings he took the name of Giulio Cesare) Vanini : burned at Toulouse, A.D. 1619 : *æt.* 34.—Godfrey à Valle : burned at Paris, A.D. 1572.

Human punishments, in such cases, are manifestly unjust and absurd. *Unjust* : for man cannot be a judge and avenger of even the worst errors of his fellow-man relating to religion ; that domain belongs only to the Omniscient Sovereign. *Absurd* : because persecution for errors in doctrines of any kind has neither a tendency to convince the subject of the errors, nor any reason or efficacy to prevent the spread of those errors ; but the reverse of both.⁶¹

However pernicious to society a profession of Atheism is, the infliction of penalties would only add to its power and virulence. But, if left to itself, it revolts the instinctive feelings of human nature : and when opposed by cool argument, Christian benevolence, and exemplary piety uttering its living though silent testimony, it is much more likely to meet with abhorrence and rejection.⁶²

⁶⁰ Diog. Laert. lib. ix.

⁶¹ Sémeur, Paris, 21 Oct. 1835, p. 330 *et seq.*

⁶² On Bayle's paradoxical assertion, *vid.* Montesquieu, *Esprit des Lois*, liv. xxiv. ch. 2.

A speculation of Mackintosh, on the possible approximation of a Theist and an Atheist, as to moral goodness : *Edinb. Rev.* Oct. 1835. One of the pernicious effects of the opinion current in literary and liberal (?) circles, and in the world at large, on the nature of virtue,—shutting out, in part or wholly, a definite regard to HIM who is the *Supreme* Object of virtuous regard, upon all rational principles.

CHAPTER II.

ON THE ESSENCE OF GOD, AND THE SCRIPTURAL APPELLATIONS GIVEN TO HIM.

PROP. I. To attempt, with all humility and veneration, a becoming representation, according to inspired Scripture and sound reason, of the DIVINE NATURE.

LEMMA I. The *distinction* between the present object of inquiry and that proposed in Chap. III. (on the Divine Attributes).

The distinction is *analogous* to that of Substance and Mode in our conception of created beings. In every case, we know nothing of the substance, or essence, or substratum to the properties, of any being. Our knowledge is strictly limited to phænomena, *h. e.* qualities, properties, powers, effects. (Locke, II. xxiii. § 1—12, 34-6).

Applying this distinction to the Adorable Supreme, we feel our infinite distance from Him, and our incapacity to conceive of his pure essence. The distinction therefore is that of perfections which necessarily enter into the conception of the Deity considered *simply as existing*,—and perfections which may be called *manifestations ad extra*, and which suppose the existence of a dependent world, and of rational creatures.

LEMMA II. Our knowledge of God is not intuitive, but formed discursively.

Reason perceives it as a necessary and indisputable truth, that, of the Infinite Being, the interior constitution (confessedly an unsuitable expression) or essence or subsistence, or what He is in Himself, what is the substratum to which all his glorious perfections belong,—no intellect beneath his own can comprehend, understand, or fully know. A created and dependent mind, which must necessarily be finite, can form a conception of the Deity in no other way than by collecting all

the ideas of excellency or perfection which it has obtained from self-reflection and from observation of other beings, attaching to this collection the idea of *infinity* (an idea apprehended only in a manner that is of necessity *infinitely defective*), and then applying the aggregate to the Supreme Nature. But this conception must be, of necessity, even when most elevated and most pure, a limited mass of thought, and composed of a definite number of parts. It is therefore infinitely inadequate. No human mind, nor any other created intelligence, can comprehend God. No vision, no hearing, no touch, no sensible evidence, no mode of experimenting, can bring man into communion with the Infinite One. All that we can know of this unfathomable and awful mystery may be compared to the image formed by a few refracted rays from the infinite brightness, beautiful indeed and glorious and to us infinitely beneficial; but, after all, how small and inconsiderable when compared with the unutterable Majesty! (1 Cor. xiii. 12).

This self-evident and most important fact should have a never-ceasing influence upon our minds in all our theological investigations. It is the veil before the sanctuary, to prevent unhallowed and fruitless attempts at intrusion. That which is infinitely above our reach, it is folly to grasp at. But it is true wisdom to acknowledge our limited powers both of investigation and of apprehension, to apply them to such objects as are suitable to them, to receive what God has revealed, and affectionately to acquiesce in not knowing what he has seen fit to withhold. If it were possible for us to have our mental view of the Deity intuitively, or in any other way than by analogy and contemplative elevation, the result would be overwhelming and (*q. d.*) consuming to our feelings; and compliance with the Divine will would be rather the result of irresistible coercion than of moral motives.

SOL. The DIVINE NATURE is

i. INCOMPREHENSIBLE by every being except God himself.¹

Exod. xxxiii. 23; xxxiv. 7: אֲחֵרִי as it were the beautiful evening red after the sun has gone down. Job xi. 7—10: xxxvi. 14; שְׁמַיָּא (= iv. 12): xxxvi. 25, 26. (*Videantur* in Brenner, *Kath. Dogm.* I. 8). Job xxxvii. 5. Ps. cxxxix. 17, 18. John i. 18 (= 1 John iv. 12). 1 Tim. vi. 16.

¹ Clarke, *Being and Attributes of God*, Prop. iv.

ii. Strictly SIMPLE and SPIRITUAL.²

God is not an aggregate of homogeneous parts, nor an organized compound of heterogeneous [elements], nor anything admitting of composition or decomposition. But an ESSENCE infinitely *pure*; and not only in *degree*, but in *nature*, *kind*, or *quality*, infinitely different from and superior to our, or any created spiritual nature.—Is. xl. 18, 25, 26. Deut. iv. 15, 16, 19.

iii. SELF-EXISTENT.³

God is absolutely underived and independent :—a sentiment self-evident and necessary, yet incomprehensible. There is no being anterior or superior to Him, or capable of opposing or controlling Him.—John v. 26.

iv. Possessed of absolute INFINITY.⁴

This, also, is necessarily included in the idea of an intelligent being having the three preceding properties.

But against this doctrine objections have been made :—that all our evidence (*e. g.*) of *omnipotence* amounts only to a *limited quantity*;—and that infinite attributes of one class would intersect those of another,—for example, justice, and mercy,—power, and wisdom.

Reply. The evidence of the sensible creation is, as to both the object and ourselves, necessarily limited : but there are the strongest rational considerations, which lead to the belief of an intrinsic infinity in the attribute (*e. g.* of Divine Power) arising from the necessary nature of an all-perfect being. It would be *no* excellence, *not* to be guided and modified by reasons of wisdom and moral goodness. Infinity in an intellectual or moral *perfection* does not involve a necessity of unbounded *exercise* towards extraneous objects.

v. The Deity is absolutely ONE.

A Being possessed of infinite perfections can be *only one* : for the supposition of two or more involves a contradiction, since each, with respect to the other, would be the subject of limitation and exclusion.⁵

The *connexion* and *order* of the created universe implies the existence of *one* presiding and all-regulating mind. But this beautiful argument, it must be confessed, is not perfectly

² Charnock's *Works*, I. 69, 70 (fol. ed.)

³ Clarke, *Prop.* III.

⁴ Hancock, at *Boyle's Lecture*, II. 221 *et seq.*

⁵ Lowman, *Prop.* VI.

satisfactory: as an objector might say that we are not, nor in our present state can we be, acquainted with *the whole* system of the dependent world; and that there *may* be a plurality of such systems, each having its own unity of formation and adjustment and its own one author and ruler. In fact, the Dualism of the Persians, Gnostics, and Manichæans arose from, and was supported by, the apparently conflicting phænomena of good and evil.⁶

Indeed, men without prior instruction would most readily, in a natural and uncultivated state, conceive of a plurality of invisible intelligent agents producing the phænomena which appeared to them otherwise inexplicable: hence Polytheism was and is the creed of most ancient and modern nations, except so far as Revelation has corrected the error. It is one thing to perceive the reasonableness of a proposition, after it has been made known to us, and another to *discover* that proposition. Passages of Pythagoras, Orpheus (have we any thing *really* of theirs?) Sophocles, Plato, Aristotle, &c., have been adduced as proofs of their knowing the proper Unity of God.⁷ They appear strong and beautiful in their insulated form, but a fair collocation with the whole strain of their other principles shews that they had not the conception of a Supreme Individual Spirit, a Being whose existence is necessary, possessed of all possible perfections, and the Author and Preserver of all other beings. Their noblest elevation of description is tinctured with Pantheism. To Revelation alone are we indebted for the clear and positive declaration of the absolute and proper Unity of God.

The Patriarchs were worshippers of Jehovah Elohim, the Only God. Gen. i. 1. v. 22. vi. 9. xiv. 19. xv. 1. xvii. 1. &c., &c. Yet the family of Eber had degenerated: Josh. xxiv. 2. In Gen. xxviii. 20, 21, we find traces of the deplorable influence of the surrounding and dominant error on the mind of

⁶ The Fathers before Augustine were exceedingly perplexed by the arguments of the Dualists, as they held moral and physical evil to be a substantial essence, an object of creative power. Augustine shewed clearly that Moral Evil, the cause of natural, is a *privation* of the good that ought to be in all rational creatures,—and that human depravity follows the fall of the first human beings according to the *laws* of the production of the race. [V. August. *Confess.* III. vii. *Enchir. ad Laur.* c. xi. xii. xiv. *De Civ. Dei*, XI. xx. *In Evang. Matt. Serm.* XVIII. c. v!—ED.]

⁷ Athenag. *Leg.* vi.

Jacob, of [a belief in] other gods besides Jehovah. From many passages of the O. T., there is reason to fear that many of the Israelites regarded Jehovah as merely their national God, and that the controversy in the minds of not a few of them was chiefly whether he was more powerful than the gods of other nations. *Vid.* Exod. xii. 12. xviii. 11 (but Jethro was not an Israelite); Deut. iii. 24. xxxii. 17 (compare the LXX.; 1 Cor. x. 20; and Baruch iv. 7. Is there any *solid* reason for rejecting the idea that wicked spirits were the concealed objects of the Polytheistic worship?) xxix. 25 (in the orig. Heb.: = iv. 19). xxxii. 12; Judg. xi. 23, 24: but also compare Deut. iv. 28. x. 17; Ps. cxv. 1—8. cxxxv. 15—18; Jer. x. 11.

The Mosaic economy was built on the doctrine of the Unity and Supremacy of God. Exod. xx. 2. Deut. iv. 39. vi. 4. xxxii. 39. x. 14. Num. xvi. 22, with xxvii. 16.

This was also the doctrine of the prophets: *e. g.* Is. xlv. 6—9. xlv. 5, 6, 21, 22.

The Jews, after their return from the Captivity (in the interval between the O. and N. T.), strictly adhered to the doctrines of the Unity and Infinite Perfections of God. Tob. viii. 5, 15; xiii. 1-8: (2nd cent. B. C.) Baruch iii. 3, 31—35: (3rd cent. B. C.) Song of the Three Young Men, 2, 3, 19—21: (time uncertain). Judith ix. 12—14; xvi. 13, 14: (but this book is ascribed to the year 50—65 after Christ). Wisd. Sir. xvi. 16—20; xxiii. 1, 2; xxxvi. 5; xlii. 21; xliii. 27—33: (about 180 B. C.) Wisd. Sol. xii. 12, 13; xiii. 1—10: (100—120 B. C.)

Examples of the doctrine in the N. T.: Mark xii. 28—34; x. 18. John xvii. 3. 1 Cor. viii. 4—6. 1 Tim. i. 17. ii. 5. vi. 15, 16. James ii. 19. Rom. xvi. 27. Jude 25.

OBS. 1. The Unity of God pervades the whole of personal religion. Adoration (Deut. vi. 13. Matt. iv. 10), love, confidence, acknowledging his universal presence and influence.

2. The doctrine of the Trinity is in perfect consistence with this truth. But unscriptural, coarse, and careless modes of expression are by some indulged in, to the great injury of religion. Our disquisitions and practical applications of that doctrine should be *always combined* with the principle of the Divine Unity. It is to be feared that Tritheism, and Arianism, lie latent in many unsuspecting, because unthinking, minds.

SCHOL. I. Caution against forming images of God, ideal or material.

How important, to maintain a pure and exalted regard to the spirituality of God, in our worship of Him!

(V. Charnock, I. 74—77 (fol. ed.) Brenner, I. 20.⁸)

SCHOL. II. On the *ἀνθρωποπάθεια* of the Scriptures.⁹

This is remarkable and very extensive: but it is manifested, by comparison with many other parts of the Scriptures, (for example, 1 Sam. xv. 29. xvi. 7. Job. x. 4, 5. Ps. cxxxix. 5—12. Is. xl. 25, 28), that the terms employed are terms of *condescending comparison* with the acts and effects of the thus mentioned organs of the human body, to convey, especially to unpolished men, a conception of those properties and actions of God which, to our feeble ideas, have a resemblance; and that they *were so understood*. Languages had not then terms for the expression of abstract conceptions.

Also, in the general idea, I conceive that there is an anticipative reference to the Incarnation of the Son of God.

This language of Scripture, formed in condescension to human incapacity and infirmity, may be called *Symbolical Anthropomorphism*.¹⁰

But there was, in the fourth century, and perhaps earlier, a

⁸ ["By this doctrine [the doctrine of the Spirituality of the Divine Nature], a tendency and aim is prescribed to human speculation, the sentence of condemnation is pronounced upon mere outward, unintelligent worship, equally with the idolatrous veneration of any, even the most beautiful, of material forms, and the most powerful impulse is afforded towards the ennobling of the inward man. It is not the uplifted hand, the heaven-directed eye, which worships God, but the spirit immersed in the depths of holy devotion. Let not the mind dwell upon the lower material, nor upon its visible forms, but let it ascend from these to the higher and the invisible; let it behold its God, not in the world [as if he were a *part* of it], but in and by the world [as the *product* of his skill and power]."—Brenner, I. 20.—ED.]

⁹ Charnock, I. 73.—Pike's *Thoughts on Scr. Phrases*, &c.—Seiler, in Pye Smith's *Script. Test.* vol. III. *Append.* II.—Brenner's *systematic detail of examples*, *Kath. Dogm.* I. 15—19.—Pye Smith's *Script. and Geol.* 2nd ed., p. 245 *et seq.*

¹⁰ Some persons, in the greatness of their assumed wisdom, and others with infidel scoffing, have held up to censure and ridicule the expression of the eye raised towards heaven, and the lifting up of the hand, in prayer and praise. But there is no implication of anthropomorphism in this, or of attributing an *alicubi* to the Deity, any more than in the using of the voice in secret prayer. These are natural expressions of earnestness and strong feeling, in supplication, deprecation, gratitude, and a conscientious desire of impressing our own minds with the infinite greatness of spiritual blessings. See a beautiful and powerful passage, "Of Expression in the Eye," by Sir Charles Bell, in his *Bridgewater Treatise*, p. 305—307 [4th ed. 360—362].

doctrinal Anthropomorphism; of which, indeed, we have but very imperfect knowledge.

Towards the close of the fourth century, many of the monks in Egypt and Palestine, with some distinguished men at their head,—(John, Bishop of Jerusalem,—Rufinus,—and Jerome),—were signalized by their high veneration for the memory of Origen, and their esteem of his writings. Visitors from the West took alarm and offence at this, and proceeded to the injurious length of charging upon the Origenists that they approved of and sought to propagate his errors.¹¹ Jerome zealously protested against such an imputation; and ran to the extreme of censuring, with great severity and injustice, his learned and more temperate friend Rufinus. Epiphanius, Bishop of Salamis, now an old man, and in an extreme degree both credulous and irritable, went to Jerusalem in order to oppose this heresy (A.D. 394), and conducted himself with animosity and uncommon violence towards John.¹²

One great charge against Origen was his *allegorizing* the Scriptures. To escape any semblance of this, some adopted the idea that the declarations of Scripture were in all cases to be understood literally. This betrayed them, partly through the opposition of enemies, and partly from their own warmth of temper and scantiness of knowledge, into a literal understanding of the anthropomorphic language concerning the Deity. These were chiefly monks of the Natron Hills, in Egypt. Theophilus, Bishop of Alexandria, a vain and versatile, ambitious and violent man, undertook to correct these monks by a pastoral letter: he only fanned the flame, which, in its consequences spread far and wide. Rufinus had returned to his former studious residence at Aquileia in Italy; where he devoted himself to the translating of Origen's works into Latin.¹³ In the mean time, the writings of Origen were condemned in the East; and Pope Anastasius I., who confessed that he knew scarcely anything about the matter,¹⁴ thought himself obliged to add his weight to the condemna-

¹¹ *Vid.* Jerome's enumeration of them, *Ad Pammachium*, Ep. 38 [ed. Bened.: al. 61]; and in Gieseler, I. 410. [4th ed. I. ii. 94.]

¹² Neander, *Kirchengesch.* Div. II. Vol. III. p. 1425-27. [Clark's Engl. ed. IV. 468-70.]

¹³ He also ventured, by omissions and modifications, to expunge or to cover over the erroneous positions of Origen. Rufinus died A.D. 410.

¹⁴ Gieseler, I. 410.

tion. Theophilus raged against both Origenists and Anthropomorphites, treating his opponents with great cruelty. The sufferers applied to the imperial seat of government, Constantinople, where John Chrysostom, (who, in the year 398, much against his own inclination, had been brought from the presbytership in his native city, Antioch, to be Patriarch of Constantinople,) endeavoured to protect the oppressed, without mixing himself with either the Origenian or the opposite errors. Theophilus, by flatteries and the arts of party, exasperated the hatred, already violent, of the Empress Eudoxia and the court-party against Chrysostom, and brought about his being banished (A.D. 403). His popularity, however, soon procured his restoration: but the wrath of his enemies, aided by his own imprudence,¹⁵ occasioned a second sentence of banishment (A.D. 404). He lived two years in Armenia: till his powerful adversaries, (though Eudoxia had died,) ordered him to be removed to a more distant place, where he might be more completely despoiled of friends and comforts. On the journey thither he died, in consequence of the cruel usage of the officers in whose custody he was,—Sept. 14, 407.¹⁶ His dying, oft-repeated words, in the spirit of Job i. 21, were, Δόξα τῷ Θεῷ πάντων ἕνεκεν.

The Egyptian Anthropomorphites were also called Audians, from Audius, a teacher among them. But they never formed a sect, and Epiphanius is disposed to attribute their error rather to rustic ignorance than to any heretical or impious tendency in their minds. It appears to have been a basis of their doctrine that man was formed in the image of God, by which they understood a corporal resemblance.¹⁷

A very objectionable and offensive expression is that of Tertullian¹⁸: “Omne quod est, corpus est sui generis. Nihil est incorporale nisi quod non est.—Quis negabit Deum corpus esse, etsi Deus spiritus est? Spiritus enim corpus sui generis in sua effigie.” Neander candidly apologizes for Tertullian, on account of his deficiency in appropriate language, and the rooted idea that corporeity, in some exquisitely attenuated

¹⁵ Gieseler, I. 413, h. [4th ed. I. ii. 98.]

¹⁶ *Vid.* Neander, Div. II. vol. III. p. 1455. [Clark's Engl. ed. IV. 488.]

¹⁷ Baumgarten-Crusius, [*Lehrb. d. Christl. Dogmengesch.*, Jena, 1832] 283, 929.

¹⁸ *De Carne Christi*, c. 11. *Adv. Prax.* c. 7.

sense, was essential to existence. *Vid.* an excellent passage, entering into this whole subject, *Kirchengeschichte*, Div. I. vol. III. p. 965-8; [2d ed. Div. I. p. 964 *et seq.* Clark's Engl. ed. II. 305 *et seq.*]

PROP. II. To enumerate and explain the Scriptural Names of the Blessed Deity.

In this lies much importance: for the names which men gave to objects, in the primitive languages, were designed indices to the sentiments intended to be conveyed.

ENUMERATION. יהוה¹⁹ 'Ο ὦν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος. יה — אלהים — אל — שְׂרֵי — עֲלִיֹן — מְרוֹם — אֲדֹן — אֱהִיָּה — אֱהִיָּה — אֲשֶׁר — אֱהִיָּה — Κύριος, — Θεός, — [ὁ ὑψιστος], — Δεσπότης, — ὁ Βασιλεὺς τῶν αἰώνων, — Πατήρ. יְיָ ὁ ζῶν.

Vid. Stockius, Gesenius, and Winer, *in verba singula*.—Burmanni *Syn. t. I.*—Tieftrunk, *Dilucidationes*, II. 122.—Bretschneider's *Dogmatik*, I. 346—348.—Brenner, *Kath. Dogm.* I. 73.

¹⁹ Pointed as אֱהִיָּה, and sometimes as אֱהִיָּה; supposed to be from a superstitious dread, drawn from an ignorant explication of Lev. xxiv. 11-16, of committing a vocal error.—'Iaō̄ *Diod. Sic.* i. 94. 'Iaō̄ [Ἰενώ]. Sanchon. in *Euseb. Præp.* i. 9. "I am whatever is and has been and will be, nor hath any mortal withdrawn my veil." *Inscr. Pyram. ad Saidem.* [Τὸ δὲ ἐν Σάει τῆς Ἀθηναῆς (ἦν καὶ Ἰσιν νομίζουσιν) ἔδος ἐπιγραφὴν εἶχε τοιαύτην, Ἐγὼ εἰμι πάν τὸ γεγονὸς, καὶ ὄν, καὶ ἐσόμενον· καὶ τὸν ἐμὸν πέπλον οὐδεὶς πω θνητὸς ἀπεκάλυψεν.—Plutarch, *De Iside et Osir.* § 9. *Opera. ed. Xyland.* II. 354, C.—ED.]

CHAPTER III.

ON THE DIVINE ATTRIBUTES.

SECTION I. ON THE ATTRIBUTES OF GOD IN GENERAL.

DEF. I. The Divine Attributes are specific modifications and exercises of the all-perfect excellence of the Deity.

PROP. III.* To state the true *nature* of the Divine Attributes, and the *specific distinction* under which they are conceived of in our minds.

SOL. 1. The Divine perfections are not to be conceived of as so many distinct properties, the co-existence of which makes up the perfection of the Deity : for this would perhaps involve the notion of *composition* in the Divine nature, a notion inconsistent with a pure and absolute infinity. Some judicious writers think that we may justly express the truth thus :—The perfections of God are the different *relations* which His Infinite Essence has to different objects.

The Greek Fathers gave to the Divine Attributes the appellations of ἀξίαι, ἀξιώματα, νοήματα.

2. All the attributes included in the reality of infinite perfection are *necessary* to the Divine nature ; not optional, accidental, or any way contingent.—Hence, the Divine Attributes are distinguished from *predicates* or *concrete perfections*, viz. those which arise from relations with a created world : for example, being Creator, Sustainer, Proprietor, Ruler, Judge, Saviour, Benefactor.

3. Our conceptions of the Deity, being analogical, *must* partake of ἀνθρωποπάθεια. (V. Seiler, in *Script. Test.* II. 435 *et seq.* 442 : 4th ed.)

4. Unless we assume that *there are no* perfections to which

* [The Propositions in Ch. II. and III. form, as in the MS., one continuous series. Comp. Lemma 1, p. 126.—ED.]

we have not some analogous property in ourselves, we must admit that there are perfections in the Deity of which we have not, nor, at least in the present state, can have, any knowledge whatever. (V. Seiler, *ibid.* II. 444-5 : or 3rd ed. III. 405-7.)

5. The knowledge which we have of God and his attributes is by Him graciously communicated in measure and kind *adapted* to our nature and wants; the best suited to our capacity, and to all the purposes of our holiness and happiness.

6. The specific distinctions of the Divine Attributes are formed *by our minds*, and therefore according to our *ability* and *modes of conception* : they must, then, be limited and defective.

COROLL. The perfect simplicity, the infinity, and the harmony of the Divine Attributes.

(The preceding chapter has anticipated what might have been introduced here.)

SCHOL. On the various modes of distributing and enumerating the attributes of Deity.

EXAMPLES :—*Negative* and *positive*.—*Absolute* and *relative*.—*Immanent* and *transient*.—*Natural* (or *metaphysical*¹) and *moral*.—*Incommunicable* and *communicable*.—*Primitive* and *derivative*.

These distributions, (and probably any others that could be devised,) are, in various ways, liable to objection. The following is proposed, not as unexceptionable, but as what appears to be the most convenient for the order and perspicuity of theological investigation :

I. Attributes of which the immediate conception is the *Negation of Imperfection* ; and

II. Attributes of which the immediate conception is the *Ascription of Perfection*.

SECTION II. ATTRIBUTES OF WHICH THE IMMEDIATE CONCEPTION IS THE NEGATION OF IMPERFECTION :—(SIMPLICITY, IMMENSITY, ETERNITY, AND IMMUTABILITY.)

PROP. IV. To state the Scriptural doctrine of the Divine *Simplicity*.

i. DEF. AND EXPLIC. This is the same general idea as that stated before (*Vid.* Ch. II. of this Book, Prop. I., under the second head of the solution); but it is introduced here, to exclude the conception of partition or insulation of the Divine Attributes, and to fix the recollection that their different de-

¹ Some say *ontological*; others, *physiological*.

nominations are only modifications or exercises of the *most pure* and *absolute perfection*.

ii. The EVIDENCE is derived from the considerations before suggested (in the passage just referred to). But the subject is, like that of the Divine Infinity, above the capacity of apprehension of any finite mind.² May we be guarded against “darkening counsel by words without knowledge”!

This sublime characteristic of the Divine Nature appears to lie at the foundation of the sentiments expressed in John iv. 24. Rom. i. 20, 23. Col. i. 15. 1 Tim. i. 17. vi. 16.

SCHOL. [This attribute is] the foundation of all the Divine Perfections; as just expressed.

They are, as it were, the emanating beams of the eternal light, separated and refracted by the condescending revelations of Divine wisdom and mercy.

PROP. V. To state the Scriptural doctrine of the Divine *Immensity*.

i. DEF. AND EXPLIC. The Divine Immensity :—The absolute necessity of being, considered in relation to space.

There is, with God, no diffusion nor contraction, no extension nor circumscription, or any such *relation to space* as belongs to limited natures. God is equally near to, and equally far from, every point of space and every atom of the universe. He is universally and immediately *present*, not as a body, but as a spirit,—not by motion, or penetration, or filling, as would be predicated of a diffused fluid, or in any way as if the infinity of God were composed of a countless number of finite parts,—but in a way *peculiar* to his own *spiritual* and perfect nature, and of which we can form no conception.—The adorable Supreme is incomparably more intimately present to and with and in us, than our own intellectual nature is to ourselves or our own consciousness. How much *self-ignorance* or *self-deception* is in us!—Jer. xvii. 9, 10.

ii. EVID. That God is included in, and excluded from, no place,—but is universally, necessarily, and equally *present* :—Job xi. 7—9. 1 Kings viii. 27 (2 Chr. vi. 18). Ps. cxxxix. 7—13. Is. lxvi. 1. Jer. xxiii. 23, 24. Amos ix. 2, 3. Matt.

² The difficulty of elevating the mind to a simple and pure conception of God is beautifully expressed by Cicero :—“*Aperta simplexque mens, nulla re adjuncta, quæ [a]. qua] sentire possit, fugere intelligentiæ nostræ vim et notionem videtur.*” *De Nat. Deor.* i. 11.

vi. 4, 6. Acts xvii. 24, 27, 28. *Implying* this, (with the creative power and dominion of the Most High,) are the sublime challenges, Is. xl. 12—15, 21, 22, 25, 26.

In these and similar passages, the representations are such as literally indicate a kind of diffused and filling subtile material; but this is the condescending manner of the Scriptures, and is evidently to be understood with an exclusion of material ideas. Metaphysical or philosophical preciseness is not in the character of Scriptural composition; nor would it ever suit the bulk of mankind; and *no language or conceptions* of men can reach the actual expression of the truth, or be any other than analogical.—When the Scriptures speak of “*God being in heaven,*” they mean his supremacy in all perfection and his universal dominion.

On the pretence of Anthropomorphism brought against expressions of feeling in devotion by bodily acts, see the note under Schol. 2 in Chap. II. of this Book.

SCHOL. I. On the distinction between *Immensity* and *Omnipresence*.

The distinction between *Immensity* and *Omnipresence* is that the former is *absolute*, being the necessary inherent perfection of the Deity in itself as infinitely exalted above all conception of space; and that the latter is *relative*, arising out of the position of a created world. The moment that world commenced, or the first created portion of it, there *was* and *ever remains* the Divine presence, (*συνοψία, adessentia*).

Some prefer to use the word *Omnipresence* generically, and to make the difference, the *Substantial* or *Essential* Omnipresence, and the *Actual* or *Operative*.

SCHOL. II. Guard against the idea of *extension* or *divisibility*.

They are qualities of *body*, not of a pure, proper, highest *spirit*.

Use of this caution against (1) the old Socinian objections,—and (2) the Cartesian notion.

(1) Socinus and his immediate followers denied a proper ubiquity, immensity, or omnipresence, to the Essence or Substance of the Deity; and represented the universal presence of God spoken of in Scripture as denoting only the acts and effects of his power, favour, and aid. V. citations in Stapf. *Pol.* III. 421. Bretschneider (Dogm. I. 396) says, “Hobbes,—Forster,—and Priestley (in his work on Matter and Spirit), are of the opinion that we must ascribe to God a subtile body.”

He might have this at second hand, or not justly understand the English passage, to which he has given no specific reference. Dr. P. says, "Notwithstanding I *may* have expressed myself in an unguarded manner on this subject,—I have not, in reality, any idea of the Divine essence that is at all different from that of those philosophers and divines who maintain the *proper omnipresence* or *ubiquity* of the Divine Being, which necessarily implies a *real extension*." *Corresp. with Dr. Price*, p. 238.

(2) The Cartesian notion was that the Essence of the Deity is *Thought*, and that it has *no* relation to space. Is not this making the Deity a property or power, without that in which it is inherent?—So, are they to be approved who say, "*Deus est purissimus actus*"?

SCHOL. III. [On the terms employed by certain Ecclesiastical writers in reference to the Divine Immensity.]

Theophilus of Antioch, Arnobius, and Novatian have used the expression that God is $\acute{o} \tau\acute{o}\pi\omicron\varsigma \tau\acute{\omega}\nu \acute{\epsilon}\lambda\omega\nu$ or $\tau\omicron\upsilon \acute{\epsilon}\lambda\omicron\nu$.³ They probably meant well; but the language is irreverent and presumptuous. Augustine⁴, on the other hand, anxious to avoid erroneous expression, ventured to say, "Deus non alicubi (= in any particular place) est. Quod enim alicubi est continetur loco; quod loco continetur corpus est.—Non igitur alicubi est; et tamen, quia est et in loco non est, *in illo* sunt potius omnia quam ipse alicubi. Nec tamen ita in illo sunt omnia ut ipse sit locus." [*De Div. Quæst.* 20.]

How much better, to say with the holy Psalmist, "This knowledge is too wonderful for me: it is high, I cannot attain unto it"! (Ps. cxxxix. 6.)

PROP. VI. To state the Scriptural doctrine of the Divine *Eternity*.

i. DEF. AND EXPLIC. The Divine Eternity:—NECESSARY LIFE; absolute *necessity of being*, considered in relation to duration.⁵ As the Infinite Essence cannot be a composition of parts in space, so the Divine Eternity must be something essentially different from a succession of moments in time.—The idea is overwhelming, and above our faculties.

"Æternitas est interminabilis vitæ tota simul et perfecta possessio."

BOETH. v. 6.

³ Theoph. *ad Autolyc.* ii. 3.—Arnob. *adv. Gent.* i. 17 [31 ed. Oehler.]—Nov. *de Trin.* c. 25 [al. 17].

⁴ *De Div. Quæst.* 9, 20.—*Epist.* 57 (187 ed. Bened.) ⁵ Sémeur, 1835, p. 86.

Time is the portion of Duration measured by the existence of created things. We gain our idea of duration, and we measure it, by our perception of the succession of external objects, and of our own internal feelings. Were all such phenomena absent, should we have an idea of time?—But to the Deity there cannot be succession, as to limited minds, which acquire knowledge discursively. To the Supreme Mind must be ever and intuitively present, both the *whole past* amount of duration, existence, and action, and the *whole future*. All that shall ever be is as sure to be as if it had already been. This certainty of futurity lies in the purpose or decree of God. The Blessed and Glorious One thus has a perfect and instantaneous view of the entire future, in all its to us boundless and incomprehensible extent, in all its essences and forms, beings, motions, thoughts, causes, effects,—and to all duration, the absolute eternity. Events the most remotely past, and those the most remotely future, are as perfectly and intimately, in all their parts, relations, and possibilities, present, or so to speak contiguous, to the Deity as the events of the moment just expired. To Him, the universe must be an infinite present time.—Ps. cxxxix. 6.

God was before all time, is not bounded by it, has to it the relation of Author, Sustainer, Unalterable Lord, Invincible Director. To his existence and his perfections belongs the highest idea of absolute and unchangeable by any succession of moments or limitation of objects. He never began to be: he can never cease to be. The dependent universe is in never-ceasing flow and change; and all its component parts exhibit the phenomena of more or less rapid alteration. He possesses and fills eternal duration. It is *impossible* that God should cease to be.

The distinctions, *Æternitas a parte ante* (ἀπ' αἰώνων), *et a parte post* (εἰς τοὺς αἰῶνας), are necessary in accommodation to us.

ii. EVID. This is an immediate and inevitable deduction from the idea of *necessary* existence: for it would be a contradiction to say that necessary existence either had a beginning or can have an end,—equivalent to saying, the necessary existence is necessary.

Gen. xxi. 33. Deut. xxxii. 40. Job xxxvi. 26. Ps. xc. 2—4. (*Vid.* Knapp's *Vorlesungen*, I. 148, and his *Ueber-*

setzung d. Psalmen). cii. 26—28. Is. xli. 4. xliv. 6. xlviii. 12 (= Apocal. i. 8. xxi. 6). Dan. vii. 13, 22 (anthropopath.) xii. 7 (= Apocal. x. 5, 6). Rom. i. 20. 1 Tim. i. 17. vi. 16. 2 Pet. iii. 8.

How low and poor all earthly possessions, from their mutability and brevity! How little short-lived man!—But how momentous his relations to the Eternal One:—joy to the righteous;—alarm and terror to the ungodly!

SCHOL. Caution against the idea of infinite succession⁶:—Socinian notion.

The original Socinians,—and Le Clerc and others have followed them,—insist on a succession of time with the Deity, as with all other beings. We cannot form an idea of succession without associating the ideas of dependence and change, and consequently of limitation. Neither, on the other hand, *can we conceive* of an eternally extended *now*, or that, with the Deity, nothing is *past*, nothing future. But the subject lies out of our sphere of capacity of understanding. We can only form an analogical idea. (See the excellent remarks of Edward Beecher, *Amer. Biblioth. Sacra*, July, 1850.)

PROP. VII. To state the Scriptural doctrine of the Divine *Immutability*.

i. DEF. AND EXPLIC. The Divine Immutability:—The *constant identity* of the Divine Essence and Perfections.—Necessary connexion with Eternity.—The doctrine signifies that there can be no *increase or improvement*, no *loss or diminution*, no *vacillation, variation, or alteration whatever*, in the nature or perfections of Jehovah.

This must also be extended to the will, counsels, or purposes of the Deity. His *relations* to rational creatures may and do and must change, with the changes in their *moral condition*: but, in himself, there can be “no variableness nor shadow of a turning.”

Thus all the great, glorious, awful, lovely, all-perfect *supreme of good* is secured to the universe!—All in the universe that is righteous and excellent is *sure* of being ultimately triumphant. Joyful support to our faith, for ourselves, and for the cause of Christ. In vain may wicked beings imagine that God will, in

⁶ *Vid.* Saurin, *Sermon sur les Profondeurs Divines*: “Où, Dieu subsiste depuis des révolutions infinies de siècles,” &c. *Sermons* (ed. 1759) I. 184 et seq.

any part of future duration, become less holy, wise, just, and sin-*abhorring*.

ii. *EVID.* It follows, generally, from the idea of Infinite Perfection, and specifically, from those of the Divine Self-Existence, Independence, and Eternity.

Numb. xxiii. 19. Mal. iii. 6. James i. 17. Heb. vi. 17, 18, with Ps. xxxiii. 10, 11. Also the passages cited in the *Evid.* to the preceding Proposition.

In nothing is the *ἀνθρωποπάθεια* of Scripture more remarkable than in its seeming contradiction to this attribute, by ascribing to God *change of purpose* and *repentance*. But in nothing is it plainer that those expressions were designed to be understood as *figurative*, and denoting only a change of *relations* and *external dispensations*. Gen. vi. 6. Exod. xxxii. 14. Ps. cvi. 45. Jer. xviii. 8—10. Hos. xi. 8, 9. Mal. iii. 6. Comp. Numb. xxiii. 19. 1 Sam. xv. 11, 29. Rom. xi. 29. Heb. vi. 17.

SCHOL. On the denial of this doctrine by the Pelagians, Socinians, and Arminians, who attribute change to the Divine *Understanding* and *Will*.

They, or many of them, maintained that the Deity either necessarily cannot, or voluntarily declines to know all things, and that therefore his knowledge is always receiving accessions and his will undergoing alterations. This conglomeration of absurdities is evidently submitted to for the purpose of saving their hypothesis concerning the Divine decrees; and it is refuted, both by the evidence under this head and by that adduced under Prop. XII. of this chapter.

NOTE. On the Socinian representation, or rather *denial*, of the perfections enumerated in this section: its probable design, and dangerous tendency.

It makes the Deity a sort of exalted and dignified *creature*, limited in knowledge and power; and it prepares the way for the denial of *justice* as a *necessary* attribute.

SECTION III. ATTRIBUTES OF WHICH THE IMMEDIATE CONCEPTION IS THE ASCRIPTION OF PERFECTION:—(LIFE, UNDERSTANDING, WILL, AND POWER.)

LEMMA. The Divine Attributes coming under this class respectively possess all the preceding, as qualities of themselves: that is, they are all *infinite, eternal*, &c.

PROP. VIII. To state the doctrine of Scripture and reason concerning the *Life* of God.

i. DEF. AND EXPLIC. The doctrine in question is, that He of whom we have, with lowliest reverence, been speaking, the One Incomprehensible, Simple, Self-Existent, Infinite BEING, who is Omnipresent, Eternal, and Unchangeable, *possesses these qualities in a state of conscious, voluntary, and never intermitted Activity*; and is the *Producer and Preserver of being and activity, in all forms.*

Activity, or a succession of connected phænomena whose immediate causes are internal, is *Life*. In its lowest form, it is the *Vegetative Life*; advancing to a higher gradation, it exhibits the properties of consciousness and will, in a series of degrees from the zoophyte up to man; and superior created intelligences must possess those properties in greater perfection. Hence, the *Sensitive*,—the *Rational*,—the *Angelic* forms of *Life*.

Of all the forms and degrees of created *Life*, God is the almighty and benevolent *Author*.

Thus, essentially in himself, and diffusively to other beings, God is the Infinite, Voluntary, Omnipotent *Mover*.

ii. EVID. These statements follow from the principles on the Divine Essence and Attributes already demonstrated.

In Scripture, Jehovah is often called “the *Living God*,” in contrast with many forms of idolatry. He “hath life in himself.” John v. 26. “The true God, the living God.” Jer. x. 10 (= 1 Thess. i. 9). He “only hath immortality.” 1 Tim. vi. 16. “The God of the spirits of all flesh.” Numb. xvi. 22 (xxvii. 16).—Is. xlii. 5. Acts xvii. 25, 28.

PROP. IX. To state the doctrine of Scripture and reason concerning the (*Immortality* or) *Incorruptibility*⁷ peculiar to God.

i. DEF. AND EXPLIC. This attribute is the *incapacity, from essential necessity, of ceasing to be.*

The immortality of angels, or any other created beings, is communicated and dependent, and their natures are perfectly capable of annihilation.

⁷ Rom. i. 23 : [τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ κ. τ. λ.] 1 Tim. i. 17. [Τῷ δὲ ἀφθάρτῳ Θεῷ κ. τ. λ. Dr. Smith first wrote *Immortality*; but afterwards, without cancelling the word, placed it within brackets, and added *Incorruptibility* above, as a term more precisely adapted to the expression of the idea.—ED.]

ii. EVID. Included in the evidence of Prop. VIII.

PROP. X. To state the doctrine of Scripture and reason concerning the Divine *Activity*,—the *Tendency to Action and Communication peculiar* to God.

i. DEF. AND EXPLIC. The Divine Activity includes

1. *Incapacity of quiescence*; the opposite to everything of the nature of torpidity or inertness.—Yet this does not imply that God was under any necessity, except the *will* of his own perfect nature, to give existence to dependent beings. There must have been eternity *a parte ante* before creation. Yet there could be no *want* of anything in the Deity (Acts xvii. 25). In the Divine INFINITY there are resources and perfections of which we can have no conception.

Are we to suppose an infinite series of creations, from an eternity past? The supposition is impossible and contradictory; for every term in the series must have a beginning, and therefore there must have been a first. Then, was there not an eternity *a parte ante* before the first production of a dependent being? Undoubtedly: but this infers not a quiescence in the Deity. We see a foundation of reason against the objection, in the *All-sufficiency* which must belong to the Supreme Cause, and in a *reverential consideration* of the doctrine of the *Divine Triunity*.

Happy thought, that God *cannot cease* to be the Author of blessedness to all who are really willing to partake of *His* blessedness,—the only true blessedness!

2. *Being the designing Author* of all other existence.

ii. EVID. The Self-Existence, Infinity, Immensity, and Unchangeableness of the Divine Nature, forbid the imagination that the Deity ever passed out of a quiescent or passive state.

Is. xl. 28. xlv. 5—7. Ps. cxxi. 4. Rom. xi. 36. Eph. i. 11. —Gen. ii. 3 (anthropopath.)

PROP. XI. To state the doctrine of Scripture and reason concerning the *Understanding peculiar* to God.

i. DEF. AND EXPLIC. By *Understanding* (Intellectus) we mean the property of a rational being which renders it susceptible or capable of knowledge. It is the *subject* of which knowledge is the *predicate*. It is the *res capax et continens*, and knowledge is the *res recepta et retenta*.

It is self-evident that this property cannot, even in thought, be separated from the idea of a rational being. We can neither

conceive of it apart from the rational soul or the mind, nor of the rational soul apart from it. Yet, if asked *what* is its peculiar essence, even in relation to ourselves, we are utterly incapable of answering the question. We know the intimate or real essence of nothing, material or spiritual. And why should we not be satisfied with saying that such or such a property is essential to such a subject?—that the subject cannot be even imagined without it?—In the highest sense, it is necessary to be attributed to the Supreme Being. It is essential to the very idea of God.

ii. EVID. It is superfluous to adduce evidence of that which is equally clear and certain with any conceivable media of proof. We may, however, remark that the *Spirituality* of the Divine Nature involves the fact of the most pure and perfect Understanding; and that this is also implied in the *Life* of God, which must contain inseparably both the power and the act of infinite knowledge.

It is not to be expected that the Scriptures should enter into these metaphysical subtilties. They place us in the region of only practical knowledge. What they state concerning the Understanding of God is in the necessary and most wise association with the *knowledge* which is the content or predicate of that Understanding. Ps. cxlvii. 5.

SCHOL. Are *ideas*, in any sense, to be attributed to the Divine Mind?

1. The *Ideal Philosophy* is a mere hypothesis, as it respects men, and destitute of any foundation in evidence: but perfectly absurd as applied to God.

2. If by *idea* be meant the objects of the mind's contemplation in memory and imagination, the real objects being absent: this can apply only to creatures. The real objects, if existing, cannot be absent from the Divine intuition; if not yet existing, their certainty of futurity is in the Divine decree, in which, therefore, there is some correspondence to the idea in created minds. But the internal *mode* of the Divine knowledge of future and what to us are contingent things, it is *impossible for us to know*.

PROP. XII. To state the doctrine of Scripture and reason concerning the *Knowledge proper* to God.

i. DEF. AND EXPLIC.

1. The knowledge proper to God includes the intellectual

perception of His own nature, perfections, purposes, and acts ; and of all other beings and events. It is *intuitive*,—*simultaneous*,—*exact*,—*infallible*.

2. Thus it comprehends all objects, past, present, future.

3. It is absolute, transcendent, not formed by opining, inferring, or any *process* whatever, but intuitive.

Scripture Terms by which this knowledge is designated:—
בִּינָה, תְּבוּנָה, חֲכָמָה, דַּעַת; רָאָה, יָדַע, חָקַר: σύνεσις, ἐπιστήμη, γνῶσις, φρόνησις, σοφία· εἰδέναι, γινώσκειν, ἐρευνᾶν.

Subdivisions of this knowledge, or rather modes of human comprehension and statement in regard to it :

1. *Natural, or necessary* ;—its object, God himself, and his entire attributives.

2. *Free or relative* ;—object, all created things actual, whether having existed, existing, or to exist.

3. *Knowledge of simple intelligence* ;—object, things possible, or the supposition of whose existence involves no contradiction, though they never will exist. Every thing just and useful under this head may be referred to the preceding, as being a knowledge of all the properties and capacities of all beings. Thus explain 1 Sam. xxiii. 11, 12. Jer. xxxviii. 17, 18. Ezek. iii. 6.

ii. *Evid. Rational*, as above [under Prop. XI.]

Scriptural : 1 Sam. xvi. 7. 1 Chron. xxviii. 9. Ps. vii. 9. x. 13, 14. xciv. 7—11. cxxxix. Is. xl. 13, 14, 27, 28. xli. 22, 23. xlii. 8, 9. xxix. 15, 16. xlvi. 9—11. lv. 8, 9. Jer. i. 5. xvi. 17. xvii. 10. xxiii. 24. Dan. ii. 22. Job xi. 7—9. xxviii. 24. xl. 1—5. xlii. 1—6. Matt. vi. 4, 8, 32. x. 29, 30. 1 Cor. ii. 10, 11, 16. iv. 5. Gal. i. 15. Rom. xi. 33. Heb. iv. 13. 1 John iii. 20.

These passages ascribe universal knowledge to God, in application to the most important points of practical piety. For example : Knowledge of the thoughts, feelings, motives, and actions of all men, and by parity, of all other rational creatures ;—of all future things, the most contingent, the most dependent upon the free actions of men. They represent, also, that this knowledge is infinitely above our power of comprehension as to the mode of its existence and exercises :—so that it is our duty and happiness to rest upon the certainty of this knowledge, notwithstanding all perplexities.

Comp. Voetii *Sel. Disp.* I. 248.

COROLL. *Omniscience of Deity.*

SCHOL. I. Does the Divine *knowledge* extend to future contingencies, and the actions of free agents?

All conceivable objects of knowledge, with regard to future existences and events, must be either *certain* or *possible*. The former are known to the Deity by his *infinite intuition*, prescience, or *scientia visionis*; the latter, by that modification of the Divine knowledge which is called by the Scholastic writers, *scientia simplicis intelligentiæ* [the knowledge of simple intelligence]. The former is connected with a Divine decree, forming a *basis* of certainty, or a ground of the futurity of all that does or ever will actually take place: independently of that decree, all future existences and events are the objects of the latter kind of knowledge, as things the position of whose existence involves no contradiction.

The Creator and Author of all dependent things must *perfectly* know his own work. Had he not this knowledge, he could not be the perfect Moral Ruler and Judge.—Without it, he must be the subject of incessant uncertainty, anxiety, and mutability. *Vid.* Edwards *On the Will*, Part II. § xi. xii.

SCHOL. II. On the doctrine, advanced by the Jesuits and Arminians, of *Scientia Media* in God.

An attribution to God of this, which they represent to be the mode of the Divine Prescience; viz. that he foresees all future events depending upon the will of voluntary agents, (*i. e.* all possible beings and all possible actions of all possible beings,) under a position of *antecedents*, endlessly varied, and that *then*, in every case, certain consequents will follow. The Deity does not indeed certainly know *which*, in the endless number of possible antecedents, a voluntary creature will choose and practise; but he knows what will be the results under every possible variation of these antecedents. When, therefore, the creature has made his election and fulfilled his course of action, the Deity may say that he foreknew the whole. Is not this to impute both ignorance and collusion to the All-Wise, Omnipotent, and Most Holy One? And even by the hypothesis, he does not *know*, in any fair and proper sense of the word, what course the creature will take, till it is declared by the event.—This position of antecedents, not being itself the subject of a decree giving certainty to some one fact or train of facts, must be a mere set of fictions. The whole

hypothesis is as absurd as a bold denial of the Divine prescience would be; and is it not in reality *more* impious?—"Quæ de Deo dicuntur ἀνθρώποπαθῶς, ea intelligantur Θεοπρεπῶς."

The doctrine in question was invented by Pet. Fonseca, of the University of Evora, (d. 1599, æt. 71,) and more fully systematized by Lewis Molina, in his work, *De Concordiâ Providentiæ et Gratiæ Divinæ cum Libero Arbitrio Hominis*: Ulyssopone, 1588. Molina died A.D. 1600, æt. 60. From him the Jesuits, in this view, are often called Molinists.—The Dominicans strenuously opposed this notion, maintaining the doctrines of Augustine.—Some Arminian writers^s have adopted it under the term *Hypothetical Knowledge*, or, *the Knowledge of a Conditional Future*.—There are others who, under the term *Scientia Simplicis Intelligentiæ*, wish to convey the idea of the *Scientia Media*.

Comp. Voetii *Sel. Disp.* I. 264 *et seq.* Reid *On the Active Powers*, Essay IV. ch. xi.

SCHOL. III. What is the ground of the futuration of events?

ANS. The decree of God. *Vid.* Pres. Edwards *On the Freedom of the Will*, Part II. § xii.; and Dr. Woods's *Letters to Dr. Taylor*.

PROP. XIII. To state the doctrine of Scripture and reason concerning the Divine *Wisdom*.

i. DEF. AND EXPLIC. *Wisdom* is *knowledge* brought out into connexion with activity. Or, it is the application of *truth* to the most excellent purposes. It comprises (1.) the selection of the best objects or ends; and (2.) the adapting of the best means for the attainment of those ends. This attribute, in the highest sense, *must* belong to the All-Perfect Nature. God, being *infinite* in knowledge, goodness, and power, must have the clearest *perception* of what is best,—the *disposition* to will it,—and the *power* to effect it.

ii. EVID.

1. The necessary perfection of the Divine *Knowledge*, united with goodness, includes this.

2. A second evidence is derived from the Divine *Independence*. God was perfectly free, and under no compulsion

^s And Lutherans; particularly Callisen (d. 1806?) in his *Essay with a View to bring into Harmony the Doctrine of the Omniscience of God and the Freedom of Man* (in Schmidt and Schwarz's *Theol. Biblioth.* vol. VIII.)

or constraint, in giving existence to dependent beings. Nothing limited his power or acts but a regard to what is right and good. But such a regard is *Wisdom*. God was thus free in choosing and fixing the objects or ends of his works. He could not but employ this freedom in the best manner. Hence the Scriptures represent the $\Pi\varsigma\Upsilon$, *πρόθεσις*, *βουλή*, of God, as acts indicating the highest worth, and as being objects of joyful admiration.

3. God alone is *able* to *determine* the ends for which existence is proper to be given, or to be continued.

4. God's most accurate knowledge of all existences, their powers, capacities, relations, tendencies, and every other category of their being,—must lead to the selection of those *means* to ends which are the most suitable. This is proved and illustrated in the sensible operations of the universe, exhibiting the admirable and constant connexion of means and ends (= cause and effect), the results of the Divine constitution.

5. The *objects* of God's purposes are often unknown and inconceivable to us. The means, also, which he employs are often what appear, to the knowledge and wisdom of men, unsuitable or even contradictory to the good ends which we are assured must be approved by him. (1 Cor. i. 25.) But this is a mere fallacy, arising from our ignorance (*ignoratio*) and incapacity.

6. The doctrine of the Wisdom of God is set before us in the Scriptures in relation to the most interesting and practically impressive subjects.

E. g. Creation and Providence: Job xxviii. 20, 23—28. Ps. civ. 24. Prov. iii. 19, 20. viii. 22—31. Is. xl. 13, 14. Jer. x. 12.

Revelation and the means of salvation: 1 Cor. i. 19—24. Eph. i. 8. iii. 8—11. Col. i. 9, 28. ii. 3.

Any institution of God for good to men: Matt. xi. 19.

The universal plan of God: Rom. xi. 33.

The epithet *μόνος σοφός* applied to God: Rom. xvi. 27. (1 Tim. i. 17. Jude 25. The reading in these two cases is doubtful.)

COROLL. The plan and government of God, the best possible system.

We know of two classes of creatures among whom *Moral*

(and consequently *Natural*) *Evil* has made the most awful ravages.—Our world, compared with the magnitude of even the to us visible universe, shrinks into insignificance. The number of the fallen angels may be equally or much more inconsiderable.—Yet the eternal ruin of one creature is to it as terrible as if it were *the only* created being.—The *holiness* of God must disapprove of *sin*:—the *goodness* of God must disapprove of *misery*:—the *power* of God is perfectly equal to have prevented all sin and all misery. But he has not done so. *Therefore*, his WISDOM decreed it as *the best*, that Evil should be permitted to enter into his created system. This is the great *fact*: but the *reasons why* Infinite and All-Perfect Wisdom so decreed are *not revealed*, nor is it probable (may we not say, it is impossible?) that creatures should ever *discover* them. Certainly, the discovery would be possible only on God's allowing and enabling it; which is the same thing as his making it known. But the evidence of his adorable perfections is to us an assurance that his determinations (and the system of the universe is only the *aggregate* of those determinations) are *the best*; ⁹—and that, by means and through circumstances unknown to us, he will bring about the *greatest* amount of good, and eternally demonstrate that his system is perfect, and is formed, conducted, and preserved so as to comprehend every kind and degree of excellence.

How the principle is to be understood, and how guarded against abuse. It is opposed to two extremes.

1. To the representation that the system is indeed imperfect, and is therefore not such as God entirely approves; but that, from some causes or other, a better system was impracticable. *Reply.* An absolutely best system is surely not an impossibility to a being of infinite perfections. It involves

⁹ [Compare the classical observations of Thomas Aquinas, *Summa Theol.* P. I. Qu. 47, art. 2: "Optimi agentis est producere totum effectum suum optimum, non tamen quamlibet partem totius faciat optimam simpliciter, sed optimam secundum proportionem ad totum. Tolleretur enim bonitas animalis si quælibet pars ejus oculi haberet dignitatem. Sic igitur et Deus totum universum constituit optimum secundum modum creaturæ: non autem singulas creaturas, sed unam alia meliorem. Et ideo de singulis creaturis dicitur Gen. i.: Vidit Deus lucem, quod esset bona. Et similiter de singulis. Sed de omnibus simul dicitur: Vidit Deus cuncta quæ fecerat et erant valde bona."—See also Book III. ch. i. Prop. VI., and some of the references at the end of that chapter; especially Leibnitz, *Theodicee*, II. 282-7, ed. 1747.—ED.]

no contradiction. It is a proper object for the exercise of power.—The hypothesis is virtually maintained by Pelagians, Arminians, and others, who represent God as properly willing the salvation of all men ; but that men frustrate his will.

2. To the system of Infidel Fatality, often called that of Philosophical Necessity, which represents God as approving of sin ; that intrinsically and in his sight, it is not a real evil ; and that thus the expressions, in the Scriptures, of God's infinite displeasure at and abhorrence of sin are merely human accommodations, *q. f. fictions*.

Vid. Edwards's *Works*, VIII. 422-3.

SCHOL. I. Some think it right to assert that the Divine Wisdom always takes the *shortest* course to an end. If by this be meant the *best*, there can be no controversy. But that may be a very tedious and circuitous one, to our views and apprehensions. Not that it is so in itself ; but because of our very inadequate knowledge of the natures and relations of things, and the infinitely complicated connexions of events. Eccles. viii. 11. 2 Pet. iii. 4. Rev. vi. 10.

SCHOL. II. The Christian is the only wise man, in the best sense : in so far as he is *θείας κοινωνὸς φύσεως*. Eph. i. 18. v. 15. James i. 17. Ps. cxix. 98—100, 104, 130. Hence sin is so justly called, in Proverbs and Ecclesiastes especially, *folly* and *madness*. Eccles. vii. 25. ix. 3. Rom. i. 21, 22. Tit. iii. 3.

PROP. XIV. To state the doctrine of Scripture and reason concerning the WILL *peculiar* to God.

i. DEF. AND EXPLIC. *Will* is the faculty by which any rational being chooses, prefers, delights in, and is determined to seek, and, if it have the power, to obtain, a proposed object. This faculty is essential to a rational nature. It must, therefore, belong to the Highest, Original, All-Perfect Nature in the most complete and excellent manner.

“*Voluntas Dei est vis infinita Dei quatenus perfectissimam scientiam in agendo sequitur.*” Reinhard, *Dogmatik*, p. 104.

Will, in God, cannot attach to any object that is wrong or in any respect unworthy of the infinite excellence. It is the inclination of goodness to employ power for the attaining of every object that is good and worthy. Thus the activity of the will of the Ever Blessed One coincides with the description and the properties, before given, of the Divine Wisdom.

Scripture Appellations of the Divine Will :—

חֶפֶץ, עֶצָה, רְצוֹן: θέλημα, βουλή, εὐδοκία, πρόθεσις.

ii. PROPERTIES of the Divine Will.

1. *Simplicity*. Our limited powers of apprehension and understanding oblige us to conceive of acts of the Divine Will, separate, detached; and we call them purposes, decrees, resolutions. But the necessary and absolute perfection of the Divine Nature shews that this is only analogical language. The Will of God is in itself *one infinite all-comprehending act*, unbounded by limits of duration or space, or by any of the restraining circumstances essential to dependent beings.

2. *Eternity*. The volition of God does not arise in successive portions of duration, as do those of finite beings.¹⁰ It can acquire no accessions, obtain no improvement, receive no correction. These are properties of imperfect beings. The supreme perfection of the Infinite Nature necessarily and in the fullest sense excludes them.

3. *Freedom*.¹¹ By this some understand a faculty or power of selecting out of two or more presented objects, without any motive or reason or inducement;—the liberty of indifference. But we ascribe to God no such property as this. It would be the very opposite of a perfection: it would be a weakness and defect, not worthy of being called *freedom*, and destructive of wisdom and moral goodness. If the Omnipotent Sovereign could act, in any possible case, without a motive, there would be no security for the rectitude of his government:—not goodness and justice, but wild caprice, would be the spring of his conduct:—he might condemn the righteous and acquit the wicked. Such alleged freedom is, indeed, an impossibility.

The freedom of a rational being consists in the *power to act according to his choice*. This power stands opposed to *restraint* and *constraint*. The understanding of a rational being perceives an object, which it associates with the idea of *good*, or of *evil*, of *pleasure* in the one case, or of *dislike* and *pain* in the other. The *will*, therefore, or the mind in the exercise of its power of willing, goes forth in the form of *approbation*, *choice*, and *desire*, or of *aversion* and *rejection*. And the practical result is, that the *active powers* are determined to such exertion as thus springs from and comports with the inclination of the will.

A succession of mental operations answering substantially

¹⁰ Eph. i. 4. iii. 11.

¹¹ Pres. Edwards *On the Will*, Part IV. § 7, 8.

to this description must take place in the mind of every creature. But no such exploring, gradation, or succession, can be in the Supreme Mind. Without those marks and effects of imperfection, this *true freedom* belongs to the Will of the Divine Being. With an intuition infinitely accurate he perceives and knows all objects *as they truly* are: and by this perfection of understanding his will is determined, and his actions take place accordingly. The motives or reasons for which God determines this or that event, may be, and often must be, unknown to us: but they are always and necessarily the best.

This *freedom*, or, as it may with propriety be called, *sovereignty*, of the Will of God, is asserted in Scripture in language not philosophical but concrete and analogical, apparently derived from the prerogatives and actions of absolute monarchs according to the ideas and practice of the ancient Oriental nations. From these we must separate everything that savours of human imperfection, such as mere power, irrational will, arbitrary command, conduct without reason. We must ever hold to the foundation-truth, that God wills and does nothing without the wisest reasons. That they may be, and often must be, undiscoverable by creatures, alters not the argument. Is. xlv. 9, 10. Jer. xviii. 6. Rom. ix. 15—23.

4. *Independence* on anything extraneous, anything besides God's own glorious nature and perfections. The will of God was antecedent to all created existence, and of course to all the forms, modes, and relations of created existence. They and all their circumstances are the *effects* of the Divine Will, and therefore cannot be *causes* of it. This perfection is also called *Spontaneity* and *Metaphysical Freedom*.

“Non, mon Dieu, vous n'avez point consulté plusieurs plans auxquels vous fussiez contraint de vous assujettir. Qu'est ce qui vous pouvait gêner? Vous ne préférez point une chose à une autre à cause que vous prévoyez ce qu'elle doit être; mais elle ne doit être ce qu'elle sera qu'à cause que vous voulez qu'elle le soit. Votre choix ne suit point servilement ce qui doit arriver: c'est au contraire ce choix, souverain, fécond et tout-puissant, qui fait que chaque chose sera ce que vous lui ordonnerez d'être. O que vous êtes grand et éloigné d'avoir besoin de rien! Votre volonté ne se mesure sur rien, parcequ'elle fait,

elle seule la mesure de toutes choses." FÉNELON, *De l'Ex. de Dieu, Partie II. Ch. v.* (Tome I. p. 331, ed. d'Amsterdam, 1731).—Eph. i. 5, 7, 11. Rom. xi. 36.

5. *Unchangeableness.* The will of creatures is changeable, because of the deficiencies and the fallibility of their knowledge. But the knowledge of God being absolute and perfect, there can be no reason nor cause for a change of will. "Non, modò velit hoc modò illud; sed semel et simul et semper velit omnia quæ vult. Non iterum et iterum, neque nunc ista nunc illa, neque velit postea quæ nolebat, aut nolit quod volebat antea; quia talis voluntas mutabilis est, Deus autem noster æternus." AUGUSTINI *Conf. XII. xv.*¹² [slightly varied in construction].

Numb. xxiii. 19; (though the words of a wicked man, yet they are the dictates of the Infinite Spirit). 1 Sam. xv. 29. Ps. xxxiii. 10, 11. Prov. xix. 21. Is. xlv. 10. Jer. iv. 28. Mal. iii. 6. Rom. xi. 29. Heb. vi. 17.

Passages which appear to attribute to God change of will, to be understood ἀνθρωποπαθῶς,—expressing changes in the ways of Providence, and the issues and events of things turning out different from probable expectation: Gen. vi. 6. Is. xxxviii. 1—8. Jer. xviii. 7—10. Joel ii. 13, 14. Jonah iii. 9.

6. *Infrustrability.* This is implied in the passages under the preceding head. Rom. ix. 18—23.

Impropriety of using concerning God such terms as that he *desires* or *wishes*. They express the volitions of a restricted nature, uncertain whether it can obtain its objects.

7. *Efficacy.* The Divine volition is attended by the putting forth of almighty power, so as to make the effect sure. Ps. cxv. 3. Rev. iv. 11.—This is expressed by the figure of a command uttered in words, and the effect instantly taking place. Gen. i. Ps. xxxiii. 9. Heb. xi. 3.—In cases in which God makes use of inferior causality, (*i. q.* means and instruments,) it is His will and power that secure the result. Is. x. 15. 1 Cor. i. 21, 27, 28, 29.

SCHOL. Terms have been brought into use by divines to denominate various distinctions and relations of the Will of

¹² *Vid.* an excellent passage, to the same effect as these from Augustine and Fenelon, in Dr. Owen's *Christologia*, Ch. IV. div. ii. 3. (3). p. 96 of the Edinb. ed. 1772 (or p. 26 in the folio of 1721). [*Works*, ed. 1826, XII. 80-1].

God; some of them of little or no use, from their being mere tautologies, or their assuming the word *Will* in different senses, or their being framed to serve the purpose of various hypotheses.

EXAMPLES:

1. *Ordinary* and *extraordinary* (or miraculous).
2. *Voluntas beneplaciti* et *voluntas signi* = the *secret* and the *revealed* will of God.¹³ *E. g.* The command to sacrifice Isaac, while the Divine intention was to preserve his life. (*Vid.* Book V. Ch. v. Prop. IV. Schol. 1; and Edwards *On the Will*, Part IV. § 9, *Works*, vol. I. 386; also vol. VIII. 391. Hinton *On the Work of the Spirit*, p. 138.)

3. *Antecedent* (by some called primary, and primitive), and *consequent* (or secondary, final, or decretive). This distinction, probably derived from Platonism, appears first in the writings of Chrysostom: θέλημα πρῶτον καὶ δεύτερον, προηγούμενον καὶ ἐπόμενον. (*Homil.* I. *in Ephes.*; and see Milner's *Church History*, [ed. 1824], II. 296 and III. 190.) In the eighth century, John of Damascus, who too successfully laboured to inoculate the Church with the poisonous self-sufficiency of the Aristotelian philosophy, (as, five hundred years before, others had done with Platonism,) availed himself of this subterfuge to support his notions of human power as opposed to the doctrine of efficacious grace: and it was eagerly maintained by the greater part of the Popish School-divines, through the middle ages, and from them warmly adopted by the Jesuits, Arminians, and some Lutherans.¹⁴ This notion was: that God has a *general* and *indefinite* will of the moral perfection and happiness of his whole creation. This is the Antecedent Will. But the various application of this, to individual persons and particular objects, belongs to the Consequent Will. By the former, God wills the salvation of all men: by the latter, he wills the salvation only of believing and holy persons, and the condemnation of the wicked. The former is the result of the Deity's general benevolence: the latter arises from his foreknowledge of the character and conduct of each child of man in particular. The former is subject to be frustrated: but the latter is remedial and effectual, either in repentance and salvation or in just punishment.

¹³ *Vid.* Stapferi *Theol. Pol.* V. 178.

¹⁴ Stapferi *Theol. Pol.* IV. 533.

Reply. (1). This theory is *self-contradictory*. It represents the Deity as willing and not-willing the same thing: willing it comprehensively and implicitly, and refusing or rejecting it in the detail.

(2). It is contrary to the perfect knowledge, the independency, and the immutability of the Adorable God.

(3). It violates the harmony of the Divine Attributes, introducing the idea of change and succession, and overlooking the great principle that, by the Understanding, Wisdom, and Will of God, the entire system of the dependent universe is connected by one perfect and indissoluble chain of antecedents and consequents, causes and effects, formed in the one and simple intuition of the Divine Mind.

(4). It makes the accomplishment of the purpose and good pleasure of God to be *dependent* (—which the very term *consequent* implies,—) upon the decisions of the imperfect and sinful creature; decisions springing from the *liberty of indifference*!

4. The same objections lie against another class of denominations, employed by the same description of persons,—a *Conditional, Ordinate, or Non-Efficacious* Will of God: that is to say, a determination of events under conditions, which being not fulfilled, leave that will which was at first *sub ordine*, to be *ineffectual*. The hypothesis thus expressed is utterly inconsistent with sound reasoning and with the Scriptural evidence adduced under the former parts of this Proposition.

5. *Efficient and Permissive*. That all existence, and all the natural and moral good of existence, are effected by the benevolent will and the beneficent power of God, is abundantly clear from the evidence adduced under many preceding and subsequent heads of these Lectures on the Divine Attributes. Hence, that the Will of God is infallibly *efficient* of all good, is demonstrably certain. But the strongest reasons, derived from the *Holiness* of the Divine Nature, forbid our attributing to God an *efficiency* in the production of *sinful actions*. Yet, from what has been before (p. 148) clearly, I trust, established, it is manifest that God has seen it to be right that *sin*, with all its dreadful consequences, *should occur*. The *relation of the Divine Will to Sin* is therefore, we humbly think, best conceived of and expressed by the term *Permission* or *Permissive Act*. That the existence of the beings that would sin, with all the faculties

and capacities of their nature, and all the circumstances in which they would be placed, not excepting those most closely connected with the fact of their abusing their advantages and falling into sin, were all determined by the Will of God, cannot be doubted. To say, as the excellent Dr. Williams does, that God's not being the hinderer of sin is not equivalent to *his seeing fit not to hinder* its occurrence, or his willing, choosing, or determining that its occurrence should not be hindered,—seems to me to be palpable trifling. A being who has the perfect power to hinder any event from occurring, but who does not so hinder, plainly shews that, for reasons sufficient in his estimation, he judges it best that the event should occur. That defection or sin will certainly (*i. q.* necessarily) occur on moral creatures being left to themselves, is, I think, sufficiently evinced, *so far as our knowledge of the circumstances of moral agents in a sinless state extends*, (—but how narrow is its extent !—): yet this does nothing at all towards establishing the ulterior part of Dr. W.'s theory, viz. that the grand difficulty is removed, the awful question answered, *Why* has God permitted evil to enter into his system?—I humbly think that what was before advanced (Corollary on the Divine Wisdom), is, in substance, all that can be said upon this infinitely mysterious subject. Those sentiments might be expressed in various ways, some, probably, more perspicuous and satisfactory than others; but the matter must be the same. I cannot but add that I think Dr. Williams has not done justice to President Edwards, in the professed summary of that great man's argumentation.¹⁵

It is also proper to be considered that in the simplicity of ancient languages, terms denoting mere action are often used to denote the permission or the declaration of the action.¹⁶ Not only the Hebrew Scriptures, but the *Iliad* and *Odyssey*, furnish examples of this form of expression. But it must, on the other hand, be considered, that an otiant permission is incompatible with the infinite perfection of the Deity; that the passages of Scripture referred to frequently express such a direct action or intervention of the Deity as amounts to much

¹⁵ *Vid.* Edwards's *Works*, I. p. 391; and carefully study the whole of Part IV. § 9 [of the *Essay on the Freedom of the Will*].

¹⁶ *Vid.* (MS.) *Lects. on Bibl. Crit.* p. 109; *Verbs*, 2, 3, 4.

more than a bare permission; that all the physical motions and purely mental acts associated with even sinful actions are in themselves naturally good, and are the objects of Divine sustentation.

PROP. XV. The reference of the Divine Will to DEITY *Himself*, as its primary and supreme object.¹⁷

i. EXPLIC. The existence, properties, changes, and all the circumstances of every part of the dependent universe, have fixed relations to each part and to the whole. These relations present a combination and ascending series of *ends* or *objects designed and attained*:—*physical*, from atoms and mere aggregation, to the most perfect organization and mundane systems;—*intellectual*, in all the gradations of mind, up to the intellect of angels and whatever superior creatures may exist unknown to us;—*moral*, in all motives and efforts to attain and increase in holiness. And all these tending to the one great Centre, the Source and Infinite Possessor of all excellence;—under *His sole design and guidance*.

This involves, not the principle of vain and foolish display, but the demonstrative exercise of the Divine Perfections, so that they may be made known, in a right and proper manner, to all intelligent creatures, in order that they may entertain just affections and perform due actions towards God.

ii. EVID.

1. From *reason*.

(1). The Divine Perfection being *infinite*, nothing can be added to it: therefore the highest possible object in the universal course of events cannot but be the *manifestation* of the already existing and infinite excellence. Also, for this very reason, the Adorable God *merits* that He should be thus supremely and universally honoured.

(2). The Wisdom of God must choose the best ends of every subordinate kind, and in every degree; and of necessity also the *best end supreme and final*.

(3). The greatest happiness of creatures consists in the manifestation and communication of such excellencies to them as they are capable of receiving from the Infinite Fountain and Fulness of excellence. Such a communication is to the honour of its *Cause*. That Cause being *infinite*, and the

¹⁷ Edwards on *God's Last End in the Creation of the World*; throughout.

voluntary author of its own effects, must *deserve* infinite honour.

(4). Since the infinitely wise God must intend and accomplish that which is absolutely *the best*, no object short of Himself, made known, acknowledged, and every way honoured by intelligent creatures, *can be fit* as the supreme and ultimate end.

2. From *Scripture*.

(The collection of passages in Mr. Edwards's admirable and demonstrative work, particularly Chap. II. §§ i. & iii., to be read, as a complete and luminous exhibition of the clearest proofs.)

COROLL. I. The *obligation* of all rational creatures to concur, according to the measure of their capacities and faculties, in seeking the advancement of the Divine Glory, as the supreme and most worthy end of all things.

To this all the principles of obligation tend: the intrinsic *goodness* of holiness;—the commanding *will* of God;—the claim of *justice* (God being the *most* excellent of all that exists,—*infinitely* excellent,—all *other* excellence being *derived* from Him and therefore virtually His);—our own *interest*;—the regard of *benevolence* to the greatest good of other creatures. In this point all these lines meet, as in their proper centre.

COROLL. II. The *necessity* of a rule or law, Divinely given, as the directory of this obligation.

Though the reason of the obligation were never so strongly evinced, we could not, without a revelation from God himself, have a satisfactory certainty that we were taking the proper course to accomplish this grand end. This would be the case with *sinless* rational creatures: how much more urgent the application of the principle in *our* case! Yet a ground of *certainty* is absolutely necessary, that we may know our actions to be right in themselves and acceptable to him whom it is our bounden object thus to please.

PROP. XVI. The reference of the Divine Will to the *dependent universe*, as a secondary and subordinate object.

EXPLIC. The created Universe considered as a whole (τὸ πᾶν, *das Weltall*, the *world* in the proper sense, עֲוֹלָם) is, after the Deity, the remainder of the Sum of Being. It is

i. The *effect*, entirely and absolutely, of the spontaneous, unconstrained, benign, wise, all-prospective and comprehending Omnipotence of God.

ii. With equal entireness, *dependent* upon the continued exercise of the Divine Volition and Agency, for the continuance and for all the accidents of its existence.

iii. Compared with the Deity, infinitely *inferior*.

iv. The *material*, the *instrument*, and including the *intelligent object* of whatever *manifestations* God may be pleased to make of Himself.

v. Those manifestations comprise

1. *Sustentation* or *Conservation*.

(1). Permanence of dependent existence cannot be conceived of apart from a constant *influx* from the goodness of the First Cause. For otherwise,—*i. e. so far as* such influx might be supposed *not* to take place,—*quoad hoc*, the dependent being would be *independent*,—a contradiction.

(2). We have no reason to think that anything once existing is ever destroyed. All the apparent instances are but decompositions, and the resolved elements instantly form new combinations. It is demonstrably so with respect to the *material* part of the universe: a forcible analogy therefore arises with regard to the *intellectual*.

(3). No reason can be assigned for the continued existence of any subject, but the continued agency of the First Cause. The only cause of its beginning to exist was the Divine Will. Dependence is one of its *necessary* properties. Therefore the same efficient cause must constantly be active for its preservation.

(4). The *manner* in which God sustains the created universe, is to us necessarily unknown.¹⁸ Some express it in terms designed to represent it as being entirely *mediate*, and thus greatly minister to the congenial notion of the carnal heart, to keep God at the greatest distance possible, tacitly or by implication representing him as a mere spectator of the working of the mechanism which he has created. Yet this scheme subverts itself, because we cannot conceive of inferior causes as having *efficacy* in any other way than *by the power of God*. The Divine Immensity and Spirituality necessarily present the Deity as *immediately* acting through every atom and moment of created nature, in all the ways that are consistent with his

¹⁸ On a general law of developement, *vid.* Pye Smith's *Geology and Script*. 3rd ed. p. 273. *Vestiges of Creation*, 1844, pp. 164, 198, 203, 223.

moral attributes. The language of Scripture strongly supports this mode of conception. It is perfectly consistent with God's using *any* mediate operations, in *any* mode, and to *any* degree: the *causal efficiency* being always from *Himself*.

Scripture evidence. Among numerous passages, the following may be cited: 1 Chron. xxix. 11, 12. Ps. xxxvi. 5—7, 9. civ. 27—31. cxlviii. 5, 6. Neh. ix. 6. Matt. vi. 26. Acts xiv. 17. xvii. 25, 28. Col. i. 17. 1 Tim. iv. 10. Heb. i. 3.

2. *Government.* The management, direction, and application of all things: or to express the meaning by a single word, *Providence*.

(1). In the *physical* world: embracing

The great *whole*, in its constitution and integrity.

All the *parts*. (It is no other than an implied God-denying principle, to reason as if any object or event were too small and inconsiderable for the notice of the Divine Mind. *Great* and *small* are only relative ideas:—material magnitude is no measure of instrumental importance or of intellectual power:—and all things are to be considered in their connexions and relations, in which view the very least thing may be a cause of the greatest effect).—Atoms;—elements;—aggregates and masses;—organized existences;—the uniformity of genera and species, while the individuals are constantly changing. Products of the various climates,—to be dispersed by commerce.

All *changes*:—and methods of change whose observed constancy leads them to be called *Laws*. Mechanical;—chemical;—vital, both vegetable and animal. Nothing is contingent or fortuitous. Prov. xvi. 33.

Obj. from 1 Cor. ix. 9. *Reply.* The passage is spoken in the common familiar idiom of the absolute for the comparative. Matt. vi. 26—29.

(2). In the *rational* part of created natures: applying to

Their *capacities* for the reception of effects appropriate to intellectual natures, and from the proper causes.

Their *powers*, of inward affection and outward action.—*Propensities*, peculiar and unaccountable. *E. g.* Men have strong predilections, from early life, for particular occupations; so that the most difficult, dangerous, and disagreeable have their partisans. Hence, persons are found for all stations, and society is universally benefited.

Their *history*. An attentive study of the history of *nations*, and of *individual biography*, not excepting the retrospect of *our own* lives, will furnish perpetual intimations and examples of the providential government of God. *Examples*:—The histories of Joseph,—Moses,—David;—of the Israelitish nation;—of the origin and diffusion of Christianity;—of the Reformation;—of the ejected Nonconformists, &c.

Hence, the Establishment of a System of *Moral Government*: in other words, a *Spiritual Providence*.

DEF. Moral Government:—The Infinite Being manifesting his perfections in the supporting of Moral Order among intelligent creatures: or,

Subjecting rational creatures to law, and dealing with them according to the sanctions of that law.

SCHOL. I. On the manner in which the Sustentation and Providence of God are conversant with respect to the *sinful* affections and acts of creatures.

1. This constant Divine influx applies to all *natural* good. Such are the organs, mental faculties, and physical acts of rational creatures.

2. The sinfulness of acts, whether purely mental or mixed with outward expressions, lies in the *misuse* of that natural good.¹⁹

3. While God sustains the natural powers, he has no communion with their misuse. “*Nostri Deum ad materiale actionis, i. e. ad principium, concurrere dicunt; negantes concursum ad formale actionis male, i. e. ad determinationem virium earumque abusum.*” (Doederlein, *Instit. Theol.* I. 500.) On the one hand, his all-sustaining and directing supremacy we hold inviolate: on the other, his infinite aversion and opposition to sin is in no respect diminished or compromised.

4. The sinful affections and actions of creatures are under the perfect control and direction of the Most Holy and Adorable Being; so that in their occurrence, mode, relations, degree, and influence, they are subservient to the wise, pure, and all-excellent purposes of his will.

5. This sovereign rule over the worst of beings and all in them that is bad, is often, in Scripture, stated in the strongest

¹⁹ V. Augustine, Stein, and Chemnitz, in my *Sermon on the Permission of Sin*, p. 70, 71. [Lond. 1803].

terms.²⁰—*E. g.* Gen. xlv. 5, 7, 8. 1. 20. Exod. viii. 32 (28, Heb.) *et al.* (= x. 27). Psa. lxxvi. 11 (Heb.) cv. 25. Prov. xvi. 4. Is. xxix. 10. Rom. i. 28. ix. 18. 2 Thess. ii. 11. Here we find,

(1). God's dominion over the mind of the sinner, restraining and directing even wicked motives.

(2). The end designed by the sinful mind may be attained, but God makes that instrumental to another and a good end.

(3). The end designed by the sinner is often not attained, but another end quite contrary to his desires.

6. In all this, we are, from antecedent evidence, fully assured of the unimpeachable purity and perfection of Jehovah; but we acknowledge ourselves unable to explain and reconcile the mode of these facts. It is a *case* under the great and awful difficulty, *God's permission of sin*: which, still fully believing his infinite abhorrence of it, we firmly believe to have been perfectly wise and holy.

(See Gale's *Court of the Gentiles*, Part IV. B. iii. p. 212—214. Howe's *Second Letter on God's Prescience of Sin, &c.*, p. 32—45 (*Works*, folio, 1724, II. 529 *et seq.*) Bp. Sanderson's *Sermons*, fol. 1671, p. 24).

7. Ever should we recollect the extreme limitation of our actual knowledge, and of our very capacity for knowledge. We are entirely ignorant of the respective *total amounts* of good and of evil in the universe; and we can perceive only very small and broken portions of the relations of beings and events to other beings and events, even those which *appear to us* to lie at the greatest distance from each other. Surely the infinitely holy, wise, and gracious God ought to be implicitly confided in. His perfections are an absolute and infallible guarantee for the goodness of the system which he has seen fit to establish. He *forbids* sin, and if committed he *punishes* it: and it is infinitely right that he should do so. It is "that abominable thing which he hateth."

SCHOL. II. The distribution of *natural* good and evil has the appearance of inequality and injustice. Hence many persons, in all ages, have denied or doubted of a universal and perfect Providence.

²⁰ See the last paragraph of the Schol. under Prop. XIV. of this Chapter : p. 155.

EXAMPLES. Ungodly or ignorant persons referred to in the Scriptures: (the latent errors in the sentiments of Job and his friends; Ps. lxxiii.; Ecclesiastes).—The Epicureans; *vid.* Lucret. lib. v.—Bayle.—Many infidel and irreligious persons, both in the vulgar and in the cultivated classes.

Reply. 1. A man who would reason fairly cannot but, on the very threshold of this argument, attend to the *sinful* condition of the whole human race. The *sin of man*

(1.) *Merits* the experience of penal evils, in all their variety. It is much rather a matter of surprise that we have so many comforts and even high enjoyments, personal and social, widely diffused, and rapidly increasing with the progress of God's providential conduct towards mankind.

(2.) This sin is the *cause* and *occasion*, sometimes directly, at other times more indirectly and remotely, of human sufferings.

2. Upon the broad scale of observation and history, many examples of retribution are to be observed, so impressive, on the side of both good and evil, as to convey the lesson enforced in Ps. lviii. 11.—*E. g.* Pope Alexander VI.—The French History and Revolution.—Maria Louisa, basely given by her father to Buonaparte; after whose fall she became no better than a kept mistress.—The young man in Stahl Schmidt.²¹

3. The distribution of good and evil is by no means so unequal as appears to superficial observation.

A wicked man, in the possession of distinguished outward blessings, has very often extremely little enjoyment of them. Care, anxiety, fear, disappointment, satiety, *ennui*, envy, jealousy, and other wicked affections, poison the springs of happiness. Men of high, even the highest, stations, are often extremely discontented and miserable.

A good man has causes and occasions of pleasurable mental feelings which outward privations and even great sufferings cannot rob him of. Prayer, a good conscience, the exercises of faith, the universal spirit and practice of religion, and Divine

²¹ [A *Pilgrimage by Sea and Land: or Manifestations of the Divine Guidance and Providence in the Life of John Christian Stahl Schmidt*, &c.: written by himself, with a preface by Jung-Stilling. Translated by J. Jackson. 12mo. Lond. 1837. The book contains several remarkable illustrations of the principle laid down in the text; and it is difficult to say, from a cursory examination, to which of these the reference is intended to apply.—Ed.]

influences upon his mind, are means of joy and tranquillity which cannot be annihilated by mere afflictions.

4. Even good men are the chief occasions of their own sufferings,²² by their errors, imprudences, and many sins ; which a due attention to the word of God would have enabled them to avoid. Their being pious men does not, and ought not to, shield them from these consequences.

5. Their sufferings are made in the highest degree beneficial to them ; as means of religious improvement. (Heb. xii. 4—11).

6. The piety, virtue, and good moral conduct of upright persons, procure to them, in the ordinary course of affairs, a considerable measure of esteem, regard, kindness, and service from their fellow-men ; and consequently a much higher degree of personal and social enjoyment than they would have, *cæteris paribus*, if they were not religious characters.

7. The *objects* which men commonly regard as good in themselves and for their own sakes, are in reality not so. They are good only as they are used ; only when they are made the means of moral improvement. Honour, celebrity, high station, power, wealth, pleasures, gratification of curiosity by travelling, and even the pleasures of literature and science, produce no solid and permanent happiness, when they are made the “aim and end” of the soul, instead of being the subservient instruments to *holiness* in its different parts, as they refer to God, to ourselves, and to our fellow-men. The state of the highest personages has, in many striking instances, been denominated very justly, “splendid misery.” *E. g.* Queen Elizabeth ; Johanna, Queen of Naples ; Lewis XIV. and XV. of France ; George IV.

But the man who is truly holy goes by the most direct course to the end, and he alone has true happiness, whether with or without the other things just referred to, which certainly are valuable accessories, and ever to be received with gratitude “by them that believe and know the truth.”

8. We are very far from being competent judges of the state of the heart, and the degree of real holiness possessed by the *subjective individuals* : but we know enough to be assured that *the reality* in these important matters is far from being in accordance with the obvious and superficial *appearance*. It cannot

²² Lam. iii. 39.

be doubted that, in many instances, men acquire credit with the public for great religious excellence which is by no means justly imputed, as to either the degree or the sincerity of it; and that deep and humble piety exists in some instances where extraordinary and unfavourable circumstances surround its possessors as with a dark cloud. Of the former class, it may we fear, often and awfully be said that "they have their reward."

9. The afflictions of real Christians are instruments of the greatest internal blessings,²³ in the promotion of the purest and most delicious feelings of humility, self-renouncing penitence, faith, love to Christ, joy in the Divine Sovereignty, mortification of sin, increase and strength of all holy afflictions. They are also means of benefit to others, by their exhibition of the most edifying examples, and by the weight which instruction and admonition thus receive.

10. But we cannot judge of this question with any approach to completeness, without bringing into the account *the future state*.²⁴ The most afflicted and distressed servant of God has a treasure in heaven of which no adverse circumstances can deprive him. Its perfection, purity, and immortality are an infinite compensation for all the sorrows of time. The contemplation of this, founded on Scriptural evidence, is a divine support under all possible sufferings. On the other hand, a dreadful reverse awaits the ungodly, in the very moment of his transition from time into eternity. *Then* his joys for ever and completely vanish, and the memory of them will only add horror unspeakable to the pangs of guilt and misery.

The present state is but the imperfect and preparatory condition of our existence, the period during which all must be done that is to fit us for eternity. All temporal things are as nothing, compared with this great issue of all our labours and trials.

SCHOL. III. To this reasonable and Scriptural, holy and glorious doctrine of a Perfect Providence, it has been objected, that it takes away the liberty of human agency; that if God thus directs and effectuates all things by his absolute will and power, and according to his unchangeable purpose, man

²³ Matt. v. 10. Rom. v. 3. James i. 2 *et seq.* Heb. xii. 5 *et seq.*

²⁴ Luke xvi. 25. Rom. viii. 17, 18. 2 Cor. iv. 17, 18. 1 Pet. i. 4—6.

and all other rational creatures are mere machines, having no command over their own mental and outward actions, and whom, therefore, it would be unjust to hold responsible for those actions.

This is in fact the vulgar objection often advanced against the doctrine of the eternity, unchangeableness, and inflexibility of the Divine Will; or, in other terms, of the Decrees of God; or of Christian and Philosophical Necessity. Times innumerable and ways diversified that it has been answered, it will be repeated ever anew as long as men are ignorant, irreligious, the subjects of proud self-will, unwilling to search faithfully into the true nature and evidence of things, and disaffected at heart towards the supreme dominion of the Holy and Ever-Blessed God.

Reply. 1. The objection proceeds upon a false notion of *what Liberty is*.²⁵ If we reject the absurdity of a Liberty of Indifference, and adopt the conception which is consonant to reason, the objection vanishes. True liberty is *the being so circumstanced that a rational agent can act according to his choice*: and this is so far from being invaded by the doctrine before us, that it really finds its only firm support in the foundation of that doctrine. Some things are *properly* impossible to any creatures; probably many more things are so to human creatures; but that would not be a *rational agent* which should seriously and with intention desire to do them. But in the whole range of moral good and evil, so far as our capacity for knowing and understanding moral subjects extends, we are under neither restraint nor constraint. We are indubitably conscious that we feel and act with the full bent of our voluntary powers.

2. The employment of *means*, in order to the attainment of *ends*, proceeds upon the fact of a *connexion* between the means and the end established in such a way that it may be depended upon. But such a certain connexion is secured by the efficiency of the Divine volitions. Whereas, upon the opposite principle, which denies Divine efficiency operating through an indissoluble series of antecedents and consequents, the encouragement to the use of means is greatly weakened, if not destroyed. All rational endeavours to obtain desirable objects,

²⁵ *Vid.* Book II. ch. iii. Prop. XIV. ii. 3: p. 150.

whether external or mental, temporal or eternal, must rest upon a fixed connexion: yet that fixed connexion can only be effected by the Divine purpose and providence.

3. We are conscious of our rational powers, perception, understanding, choice, action with greater or less degree of success, and the indelible sense of moral right or wrong. And the assurance of the Divine government does not alter this conviction. Thus, we have practical and conscious evidence that the objection is devoid of force. So that, if we were totally unable to perceive any principle of connexion between the two parts of the case, we have the most decisive reasons to rest upon both as infallible truths.

4. The influence of the Divine agency is often remarkably conspicuous.²⁶ Events occur contrary to all reasonable grounds of expectation; the slightest causes are instruments of the most important results; and the best laid and most promising arrangements are frustrated by interventions the most unlikely and trivial.

5. The fact of the absolute and entire dependence of the universe upon God has been, by abundant positive evidence, *fully proved*²⁷; and that, however we are necessarily ignorant of the *manner* in which he exercises the proximate and effectual influence which sustains and directs the universe, in the whole and in all its parts without any possible exception.

6. From all these facts and circumstances we may, with the strongest reason, conclude that it is *one of the attributes* of the Infinite Being, the First Cause and Supreme Upholder and Governor of all things,—an attribute *peculiar* to his own unparalleled and incomprehensible *nature*,—that he brings all things to effect, in such manner as is becoming to his infinite excellence, without any compromise of his own holiness, and with the full preservation of all true liberty to rational creatures.

SCHOL. IV. Some have made, from the universality, infallibility, and unchangeableness of the Divine Will, an objection to the duty of Prayer.²⁸

²⁶ Prov. xvi. 1. James iv. 13—15. Eccl. ix. 11.

²⁷ *Ante*, p. 158 *et seq.*

²⁸ *E. g.* Rousseau and Voltaire, noticed in *Le Sémur*, 1835, p. 86; where,

Reply. 1. If any conceive that the efficacy of prayer consists in the producing of alterations in the perceptions, the will, or the intentions of God, we maintain that such a conception is entirely erroneous and unscriptural; and that any passages seeming to carry that sense, (*E. g.* Ps. lv. 1, 2, 17. Is. lxii. 6, 7. Jer. xviii. 8, 10. Luke xviii. 1—7), are to be understood as spoken in the condescension of ἀνθρωποπάθεια.

2. A great part of the utility and efficacy of prayer consists in its influence upon the mind of the subject. *Sincere* prayer implies *faith* in the real existence of invisible, spiritual, and eternal things,—a *conviction* of their importance and necessity,—a *preference* of spiritual blessings to all the possessions and pleasures of sense and time,—an increasing *perception* of the nature, extent, and proper applications of revealed truths,—a sense of our entire *dependence* upon God,—the feeling of *humiliation* and *submission* before Him,—an *accordance* and *delight* in His WILL, esteeming its fulfilment the best and the happiest course of things. Prayer *counteracts* every form of carelessness, lukewarmness, levity, dissipation of mind, frivolity of action, undue setting of our affections on worldly objects, vain and foolish talking: states of mind which *reason* demonstrates to be unsuitable to such a creature as man is, intellectual, fallen, hastening to eternity. Where the sentiments and feelings before described have place, the elements of solid happiness exist, the greatest designs and benefits of prayer are attained.²⁹

3. Prayer (including Adoration and Praise) is the only means of our holding, in the present state, any *communication* with the Blessed Author and Sustainer of our being.

4. Prayer has a powerful effect upon the *conscience*, making it more tender, more repugnant to sin, more afraid of tempta-

and at p. 100, are some excellent observations on this topic. [Dr. Smith has likewise given a reference here to that portion of his Lectures on Christian Ethics which treats of the duty of Prayer. The two trains of thought, however, are so similar, that an extract from the unpublished MS. would add very little, if at all, to the force of the venerable author's formal reply to the objection combated in the text. One or two of the most striking passages, however, will be found below.—ED.]

²⁹ [“The case may be compared to that of a person on board a vessel pulling diligently and constantly at a rope moored to a pier: he *seems* to be drawing the pier to himself, but in fact he draws himself to the pier.”—*Lectures on Christ. Ethics*, MS. p. 497].

tion, more careful against the occasions of temptation, and universally more susceptible of holy feelings and active principles to all good.

5. The right feelings and the explicit acts of prayer form a part of the *irrefragable series* of causes and effects, means and results, which are in fact the unfolding of the eternal purpose of Jehovah.

6. God has *commanded* us to pray.³⁰ This is perfectly sufficient for the satisfaction of every rational creature that feels aright with respect to the infinitely excellent perfections of the Supreme Being.

7. Prayer is obviously a *proper* act, suitable to the condition of rational, dependent, and accountable beings, expressive of homage, duty, and love to the Blessed God. It is, therefore, a matter of moral obligation; a plainly natural and rational duty. To make objections against it because of our inability to reconcile it with the immutability of the Divine will and the sovereign efficiency of the Divine omnipotence, would be admitting a principle fatal to every duty; a principle upon which we might renounce all obligation, all use of means, all cultivation of the mental faculties, all modes of intellectual and moral education, all the most endearing and beneficial bonds of rational society.

8. God has made many promises and gracious assurances that he will confer benefits as the "answers" to sincere prayer.³¹ The idea of an *answer* is, an act done in consideration of, and in a proper correspondence with, some other act which had previously taken place, and without which the second act could not take place. This all-important fact is continually urged, by the authority of the Great Being to whom prayer is made, as a motive and encouragement to this duty. He, and he alone, knows with unerring accuracy his own nature and perfections, his will, power, and purposes, the mode in which he governs the universe, all the relations of creatures and all

³⁰ [Job xxii. 26, 27. xxxiii. 26. Matt. vi. 6—9. vii. 7—11. Phil. iv. 6. Eph. vi. 18. 1 Thess. v. 17.—"It is not *man's* question. We have not authority to determine it. God exists: the Being of infinite knowledge, wisdom, holiness, justice, power. He alone has the *right* to say *how* He ought to be honoured." *Christian Ethics, ubi supra.*]

³¹ [Ps. xxvii. 8. 1. 15. cxlv. 18, 19. Is. xlv. 19. lv. 6. lxxv. 24. Jer. xxix. 12. xxxiii. 3. Ezek. xxxvi. 37.—*Ethics, ubi supra.*]

the connexions of events: and he sees the futility of our short-sighted and presumptuous objections. He has told his will with the most perfect plainness of command and promise. Obedience, faith, and gratitude, are our undeniable duty: but he has not made it any part of our business to reconcile what ignorant creatures deem incompatibilities, between his purposes on the one hand and his precepts and promises on the other.

(*Vid.* the excellent selection of directions and encouragements to prayer in Mr. Warden's *System of Divinity*).

SCHOL. V. Some persons are in the habit of speaking of God's *general* and of his *particular* providence, in a vague way which carries the implication that his providence is not minute and circumstantial, but conversant only in the great and comprehensive classes of things; and that, occasionally, he interferes by condescending to control specific things, and to act wondrously upon the small scale.

Reply. This latent sentiment is manifestly inconsistent with the truth that has been demonstrated concerning the universality and the efficiency of the Divine government. In the *objects* there are immense differences: *e. g.* between the growing grey of a hair upon my head, and the crucifixion of the Lord Jesus Christ. But, in every case, the attention, presidency, direction, and effectuating power are *perfect*; *perfectly adapted* to the nature of the case: and a thing or an event which, to our extremely limited view, may appear quite inconsiderable, is a necessary link in the vast chain; and even specifically the greatest events may be dependent upon it.

PROP. XVII. The Divine Will is active towards all *Moral Good*.

LEMMA. Moral good and evil are not such by a mere effect of Divine *will*, but as having a *real* and *intrinsic* excellency or turpitude, arising from the conformity or the opposition [of the beings or the acts concerning which they are predicated] to the entire perfection of the Divine Nature. *Vid.* Cudworth *On Eternal and Immutable Morality*, Book I. ch. iii.

i. EXPLIC. Because of the necessary perfection of the Divine Nature, the exercises of the Divine Will cannot but be in the most complete harmony with the dictates of the most perfect understanding. Such harmony is *Moral Good*. The infinite perfections of the Divine Nature cannot cease, or be relaxed,

or be impaired in their exercise. They form an inviolable law ; by which all the acts of the Divine will, and all the operations *ad extra* of the Divine power, are directed. Therefore it is impossible but that God should choose all Moral Good ; *i. e.* that it should be the object of his delight and approbation.

That God is the Efficient Cause of all moral excellence in creatures, is included in what has been shewn under the preceding proposition.

ii. EVIDENCE.

1. From reason.

It is self-evident that the most perfect nature must have the most perfect will, and that such a will must attach itself to the most excellent and worthy objects.

2. From Scripture.

Ps. xxxiii. 5. xi. 7. Gen. xviii. 25. Ps. cxix. 137, 138, 142.

COROLL. *Holiness*, (the internal principle,) *Justice*, (the external acting according to that principle), and *Veracity*, (the conformity of declarations with the reality of things), are necessary attributes of Deity :—or, in one word, *Divine Rectitude*.

It is one of the fundamental principles of the moral philosophy of Kant,³² that we cannot but perceive a *connexion*, constant and inseparable, between Virtue and Happiness ;—that this connexion is totally *independent* of ourselves, we did not make it, it has a manifest existence, (though debilitated and confined), under the most unfavourable circumstances, and we cannot abrogate it ;—and that, therefore, it is *communicated by God*, the Being of Supreme perfection, and to whom moral goodness must be necessarily and always agreeable.

PROP. XVIII. To consider the nature and manifestations of the *Holiness proper* to God.

i. DEF. The Divine Holiness :—The absolute perfection of the Will of God. Or, Perfect Love to the supreme excellence, acting with perfect wisdom. Or, That property of the Divine Will whereby it necessarily and unalterably wills all that is morally good, and abhors and rejects all that is morally evil.

Obs. 1. Great difficulty presents itself in any attempt to

³² [Developed more especially in his *Kritik der praktischen Vernunft* : Königsb. 1788.—ED.]

define the Holiness of God, because there is no standard of Moral Good higher than the Divine Perfections. The Moral Law is an expression of those perfections, so far as they can be apprehended by finite intellects. Holiness is the very perfection of the Divine Nature itself. We can only *approach* to a conception of it, by forming the best notion of holiness in a fellow-creature, and so ascending. (*Vid.* Obs. 3, 6 under Prop. III. in the present chapter.)

2. The primary idea of קָדֹשׁ , *āyios*, and *sanctus* (= *sancitus*) is usually said to be the *separation* of anything that is *clean* and *pleasing* from objects that are dirty, vile, disgusting.³³ Hence, it is supposed, the term and its cognates came to be applied to mental and moral excellence. But is there sufficient proof of this? Is it not more probable that the ideas proceeded in an inverse order? Is there not good reason for being assured that, in the primitive revelations, קָדֹשׁ , or some equipollent term, was used to denote the *moral perfection* of the Deity who revealed himself to the first human beings? They must have had some term for this most important conception.—We may, however, safely regard the term in the Old Testament as primarily denoting separation to pure and excellent uses, dedication to God. It is predicated, therefore, of times, actions, places, utensils, official persons, animals set apart for sacrifice,—the altar, the sanctuary, the temple,—the mount, Moriah, on which it stood,—Mount Zion, Jerusalem, Palestine. *Vid.* Exod. iii. 5 (the *first* place in which the word occurs); xxx. 25, 29. But in xv. 11, it is plainly used to denote that perfection of Jehovah which had been so signally manifested in his performing his promises, delivering his people, and punishing their oppressors.—The term is employed with reference to God in the following passages: Lev. xi. 44. xix. 2. xx. 7 (= 1 Pet. i. 15, 16). Ps. xxii. 4. [*Heb.*] xcix. 3, 5, 8, 9. Is. vi. 3, 5.

Other Scriptural terms and phrases, designating the holiness of God, occur in Deut. xxxii. 4. Ps. v. 4, 5. xviii. 25, 26. xxxiii. 4. cxlv. 17. Matt. v. 48. 1 John i. 5. iii. 3. James i. 13.—God is “sanctified,” (= shewn to be holy by acts); *e. g.* Numb. xx. 13. Ezek. xxxviii. 23.

3. The Deity, omniscient and infinite in all other perfections,

³³ Holy, *heilig*, from *heil*, well-being, *salus*.

has the most perfect knowledge of every thing that belongs to Moral Good.

4. Since the Blessed God is himself the Supreme Perfection, his holiness is the most pure and exalted love to Himself. Thus it coincides with what has been stated under Prop. XV. p. 156-7. *Vide* Mr. Edwards *On God's Chief End*, &c. Ch. I. § iv. Obj. 2. [*Works*, I. 471-3].

5. Schleiermacher's definition is very observable. "The Holiness of God is that Divine perfection by which, when brought into correlation with the life and character of man, the conscience is made to feel the necessity of a redemption."³⁴ *Apud* Wegscheid. (p. 251, ed. 6.) § 69.

ii. MANIFESTATIONS AND EVIDENCES of the Holiness of God.

1. God regards his holiness as his peculiar glory. Is. vi. 3.

2. He is the supreme *model* of moral goodness. Eph. iv. 24.

3. He has set before his rational creatures, in a great variety of ways, the nature, beauty, and obligation of holiness;—the means of attaining and advancing in it.

4. He has equally given demonstrations of the intrinsic vileness and ill desert of sin;—his abhorrence of it;—that he prohibits it, with the addition of the strongest motives;—he punishes it, as it deserves.

5. He has given to man a *moral sense*, incapable of being eradicated.

6. His whole moral government is a system of benevolence and wisdom, for the promotion of holiness.

7. The character and design of all positive revelation is to discountenance sin, to induce men, by just reasons, to forsake and ever abhor it, and to lead them to the most entire love and practice of holiness. This is exemplified in

(i.) All the prohibitions and requirements of the Divine *Law*,—in the compendious summary of the Decalogue,—or of the Dyologue (Matt. xxii. 37—40)—or of the most comprehensive body of precepts throughout the entire Scripture.

³⁴ [*Christl. Glaubensl.* § 83; 2d. ed. I. 503. "Unter der Heiligkeit Gottes verstehen wir diejenige göttliche Ursächlichkeit, kraft deren in jedem menschlichen Gesamtleben mit dem Zustande der Erlösungsbedürftigkeit zugleich das Gewissen gesetzt ist."—ED.]

(ii.) The whole genius, provisions, commands, motives, and encouragements of the *Gospel*.³⁵—Apparent in

(1.) Its *doctrines* :

Original and effectual grace. Rom. viii. 29, 30. Eph. i. 4.

Redemption. Tit. ii. 14.

The work of the Spirit. 2 Tim. i. 9. Tit. iii. 5.

Glorification. Eph. v. 26, 27.

(2.) The method of its *administration*.

Requiring unfeigned and eminent holiness in ministers.

Abjuring all fraudulent methods of trying to obtain good ends.

(3.) Its *ordinances* : (1 Thess. v. 23.) calculated

To infuse and advance the correct *knowledge* of the moral differences of things, upon which the true character of holiness rests.

To draw forth the *affections* to God, under the most active and realizing perceptions of his holiness.

To be means of the *communion* of the heart with God.

Thus to be instruments for making the soul *like* to God in moral excellence.

SCHOL. I. Though holiness be an attribute *relative* to the Divine Will, yet it is not *dependent* on mere will. On the contrary, since all the attributes of Deity are essential, infinite, immutable, &c., Divine holiness is really the *rule* of the Divine Will.

SCHOL. II. That the holiness of God is not affected by the occurrence of moral evil,—see Book IV. ch. ii.

SCHOL. III. On the absurd impiety of the popish canonization: and on using the word Saint as a title.³⁶

Broughton's *Biblioth. Historico-Sacra*, art. *Canonization*.

COROLL. This attribute furnishes the most comprehensive expression to denote the *whole*, glorious EXCELLENCY of Jehovah.

“Ipsa hujus virtutis indoles . . . complectitur reliqua attributa, *h. e.* universam Dei naturam internam.”—Wegscheider, p. 250.—Comp. Charnock, I. 309 (fol. ed.)

³⁵ Vide Schleiermacher, *ubi supra*.—On the whole subject of the Divine Holiness, see passages in Warden, *ubi supra*.

³⁶ Ought we to conform to this ancient usage in relation to the apostles, and Luke, Timothy, &c.? I greatly doubt it.

PROP. XIX. To consider the nature and manifestations of the *Justice proper to God*.

i. DEF. AND EXPLIC. The general notion is that of *Retribution from a Being of infinite perfections*.

Under Prop. XVI., art. 5, § (2), it has been shewn that God exercises not only a physical but a *Moral Government* over his own universe, and that such Moral Government consists in *subjecting rational creatures to law, and dealing with them according to the sanctions of that law*. We have also seen (Coroll. to Prop. XVII.) that it is a necessary result of the Divine Holiness (= the absolute perfection of the Divine Will), to act according to that principle externally, *i. e.* in all possible relations and manifestations to intelligent creatures. God's so acting is *His Justice*.³⁷ In so acting, it is implied that God *makes known* to those creatures the *difference* between Moral Good and Moral Evil, and *certain sufficient reasons* for which they should observe the one and reject the other. That notification constitutes the *matter* of the Moral Law, and those reasons constitute the *sanctions* of that law. This law may be briefly defined, The authoritative expression of the highest reason; or, The highest right properly made known to those whom it concerns. Divine Justice, therefore, comes under two departments of consideration.

I. The *Legislative*; called also *Antecedent*, or *Preparatory*: and

II. The *Executive*; or *Rectoral*, or *Consequent*, or *Dis-*

³⁷ Other definitions of Justice:—Τὰ ὀφειλόμενα ἐκδότην ἀποδιδόναι. Plato, *De Rep.* i. § 6.—“Constans et perpetua voluntas jus suum cuique tribuendi.” *Instit.* I. i. auctore *Ulpiano* (*Corp. Jur. Civ.*)—“Goodness directed by wisdom.” Stillingfleet, Leibnitz, Wolf, Wytttenbach, Stapfer.—“Goodness administered by law.” Cudworth.—“That absolute perfection of the Divine Will, by which God governs the moral world according to the law of holiness.” Böhme, (Chr. Fr., of Altenburg), in *Die Lehre von den göttlichen Eigenschaften*.—“Illud attributum, quo Deus sanctissimus rectique amantissimus naturarum legi morali obstrictarum animi sensa, et facta ad eam referenda, remuneratur ex lege *ισονομίας* perfectissimæ.” Wegscheider. [§ 70, p. 252, 6th ed.]—“The attribute by means of which, supposing a state of sin to exist, God ordains and effects the connexion of suffering with sin.” Schleiermacher.*—“God's exact estimation and remuneration of moral actions.” Morus.

* [*Glaulensl.* § 84, I. 509, 2d ed.: “Die Gerechtigkeit Gottes ist diejenige göttliche Ursächlichkeit, kraft deren in dem Zustand der gemeinsamen Sündhaftigkeit ein Zusammenhang des Übels mit der wirklichen Sünde geordnet ist.”]

tributive, or *Effective*:—distributed into the two branches of *Remunerative* and *Punitive*.

I. JUSTICE apparent in the Divine LEGISLATION.

1. The Holiness of God, or his Wisdom directing his Goodness, must approve of and require that rational creatures conform their internal and external acts to the dictates of pure reason.

2. Those dictates are the express manifestation of the entire moral perfection of God.

3. Thus manifested, they become a *Law*: that is, *a rule of action, with sanctions*.³⁸

4. This rule, thus armed, and sufficiently notified, is the Moral Law: and it is JUST,—*i. e.* it is no more than a requirement that all things should be treated according to their merits. (GOD, as HE deserves. Ourselves,—others,—as deserving).

5. This Moral Law has been sufficiently made known to man:—*e. g.*

i. To the first human beings, before they fell into disobedience and misery.

The brevity of the narrative gives us only some *intimations* of what were the facts, but leaves us at liberty to consider how the nature of things and the necessity of circumstances would operate.

1. The first human pair must have been created in a state of maturity and perfection, as to the *immediate use* of powers, organs, faculties of every kind. Otherwise they would have soon been brought into extreme suffering and even fatal calamity. (Absurd conjecture to which Lyell indicates an inclination, *Geology*, vol. II. p. 122.; 6th ed. vol. III. 155). The goodness which provided for their safety and preservation, by some infusion of habits equivalent to what we acquire by developement and experience, cannot be supposed to have left their moral necessities without an appropriate and adequate provision.

2. That gracious condescension which, after the fall, vouchsafed a series of positive revelations to mankind, cannot be thought to have been inattentive to the highest welfare of sinless man.

³⁸ *Vid.* Dr. Beecher's *Sermons*, p. 140.

3. The language of the narrative (Gen. i. 28, 29. ii. 8, 9, 15—17, 19) suggests that the first man and woman had been accustomed to direct intercourse with the Deity. They must have been furnished with a knowledge of the excellencies of God, his deserts, the exercise of love and obedience as due from them, and that He was to them the Supreme Good.

4. The test-precept (Gen. ii. 17) carries implications of the most important moral principles : *e. g.*

(1). That God has a right to require *implicit* deference and compliance.

(2). That he is the sole judge of the *mode* in which any and every such requirement should be made.

(3). That the claims of corporal appetite must be *subordinate* to the dictates of the mind.

(4). That the *happiness* of obedience is incomparably superior to any of the pleasures of animal sensation.

(5). That God is the all-sufficient Author and Cause of happiness.

(6). That he has *connected* happiness with holiness and misery with sin.

(7). That man is a *free-agent*, acting under responsibility.

Here are all the elements and the substance of the Moral Law.

ii. To the Antediluvians.

The knowledge possessed by the first family was undoubtedly transmitted :—to whatever degree it might be, by many, perverted or neglected.—Recognitions of moral obligation, and of a *rule* to direct it, appear in Gen. iv. 26. v. 24. vi. 9.

iii. To Abraham and his family.

It is evident that in this instance the great principles of piety, virtue, and morality were openly acknowledged. Gen. xv. 1. xvii. 1. xviii. 25. Vriemoet [*ad Dicta Theol. Dogm. V. T.* (3 tom. Franeq. 1743—58). III. 256 *et seq.* I. 333-5, 155-6].

(The Book of Job).

iv. To the Israelitish nation.

The Decalogue. Its twofold character :—

1. As the *basis of the national covenant*;³⁹—to be construed *strictly*. Hence, the temporal nature of that covenant.

³⁹ *Vid.* Dr. Erskine *On the Sinai Covenant* : [in his *Theol. Dissertations*, Lond. 1765.—*Infra*, Book III. Ch. iv. Schol. 3 to Prop. III.—*Ed.*]

2. As a *summary of universal moral obligation*. A great case of each class forms the structure of the whole.—In this aspect, it is to be construed *analogically* and *comprehensively*.

The Psalms, Didactic works, and Prophetic books:—illustrating and enforcing every point of religious obedience. Ps. vii. 10, 12. ix. 5. xviii. 21—27. [Heb.] (= Lev. xxvi. 23, 24).

v. Under the Gospel Dispensation.

Here we have the most perfect exhibition of the Divine Law. Matt. xxii. 37—40. James i. 25. iv. 12.

vi. With relation to the Heathen World.⁴⁰

All men have a moral instinct which leads to an approval of right and condemnation of wrong, in most cases, and notwithstanding the interference of selfishness. That interference is more or less condemned by a man's own mind. The great principles of piety, virtue, and morals are declared in the monuments of classical antiquity;—even in the face of Polytheism and idolatry and their demoralizing influence. Ps. xix. 2—7 [Heb.] Acts xvii. 24—29. Rom. ii. 14, 15.

QUERY [suggested by the precept given to our first parents]. Are any of the laws of God *arbitrary*, i. e. such as rest upon his MERE *Will* commanding or forbidding anything?

Reply. 1. If it were to please the Supreme Ruler to give any such precepts, a wise and good reason would exist for this particular kind of ordination: *viz.*

(1). To show his own sovereign right, in enjoining or prohibiting a thing in itself *indifferent*. (*E. g.* the test-precept to Adam). For that is the only possible case that can be put. That God should enjoin what is morally wrong, or forbid what, at the time and to the person and under all the circumstances, is morally right,—are absolute and unalterable moral impossibilities.

Obj. Was not the command to sacrifice Isaac, a requirement of what was morally wrong?

Reply. No. A rational creature could not innocently take away the life of a man, unless by a Divine commission, because it did not give the life and cannot restore it when extinguished. But the opposite of these conditions applies to God. He is the Author and Giver of Life, from his own free and unconstrained goodness; he can never cease from being

⁴⁰ Dr. Erskine *On the Promulg. of the Law of Nature*: [*Theol. Dissert.* iv.]

its absolute Lord; and he can instantaneously reproduce it, if he be so pleased. By diseases and by what are called casualties, the Most High is constantly resuming the gift of life which he had conferred; and this under extremely distressing circumstances. Yet He is "righteous in all his ways, and holy in all his works."

(2). As a decisive method of the obedient creature's showing his duteous regard to God. A precept, the obligation of which arises, so far as is made known to us, *solely* from the will of Him that enjoins, and having therefore *no other* grounds of motive for compliance with it, is the only proper and perfect *test* of the obedience of the creature. Also, to an innocent and holy creature it appears to be the only conceivable *test*, or turning point, to prove constancy of right affection to his Maker and Lord. Moral good is, in all possible respects, his element of delight. Of moral evil, he can form only an obscure idea; and that is an idea associated with the strongest abhorrence.

Hence, the wisdom of the test given to our first parents in their state of innocence. An arbitrary or positive precept, *coming from God*, derives *from that circumstance* not only *all* its obligation, but an obligation clearly reasonable and satisfactory.⁴¹

2. *Our inability to discover* the reasons of any precept is not a proof that no such reasons exist. Numerous and complicated relations of things exist, both natural and moral, which lie out of the range of our perceptions, which no investigation by human faculties in the present state can bring to light, and which it has not seemed good to the wisdom of God to reveal. For a creature (still less a creature blinded and perverted by sinful affections) to make his own ignorance of the reasons of any Divine law a motive for disregarding it, is evidently most unreasonable, presumptuous, and assuming.

3. The instances usually alleged as falling under this category, are the so-called Positive Institutions of revealed religion: *viz.* sacrifices, sanctity of times and places, distinctions

⁴¹ "Atque etiam Adamus, cum tristi experientiâ didicisset quàm periculosum esset, in rebus ad Deum pertinentibus, judicium suum potius quàm ipsius Dei sequi, vix videtur in religione aliquid suâ sponte instituere ausus esse, sed omnia ad voluntatem et præceptum divinum retulisse."—Ernesti *Vindiciæ Arbitrii Divini in Rel. Constit.* ap. *Opuscula Theol.* p. 224. [Ed. 2. Lips. 1792].

of food, a variety of ceremonies under the former dispensation; the Lord's Day, and Baptism and the Lord's Supper in the Christian Religion. But, these have all either wise reasons in previous circumstances, or important and beneficial ends: so that they are not matters of absolute will, or mere sovereign appointment. God could not be worshipped and served at all, with a certainty that the worship was acceptable to him, unless he had made known to us the modes in which our services and our obedience should be conducted.

4. It is no derogation from the sovereign and absolute authority of God, on the one hand, nor from the intrinsic goodness of the Divine precepts on the other, that *both* those principles are maintained. Rather it is an argument of the Divine Wisdom, that they are in the closest harmony.

5. The Scriptures exhibit both these foundations of obligation, in the most unrestrained manner. Deut. iv. 6—8. Ps. xix. 7 *et seq.* cxix. *passim.* Rom. xii. 1, 2 (refer τὸ ἀγαθὸν κ. τ. λ. to τ' Koppe, Stolz, Van Ess, &c.) Phil. iv. 8. Eph. vi. 1. Col. iii. 20. 1 Tim. ii. 3.

On this question, *vid.* Ernesti *Opusc. Theol. supra laud.*; Velthusen, *De Legibus Div. non planè Arbitr.* in *Commentat. Theol.* III. [185 *et seq.* 318 *et seq.* Lips. 1794—99].

II. The JUSTICE of God, EXECUTIVE or RECTORAL, &c.

This branch of the Divine Justice consists in God's *dealing* with his accountable creatures according to the sanctions of the Moral Law: or, the ordaining and producing of an *effect* that shall be *congruous* to an action, agreeably to the declarations of the Moral Law. Universal experience and observation teach that there is a *connexion* between Moral Good and Evil, and Natural Good and Evil. Holiness makes its subjects *happy*, with pleasing consciousness, and a knowledge of the approbation and respect of other beings. Sin makes its subjects *wretched*, with embittering reflections, loss of health and other means and aids of bodily and mental comfort, and the disesteem, dislike, and avoidance of others. These are the *natural* rewards and punishments of what is in the will of moral agents agreeable or disagreeable to the Will of God expressed in the Moral Law.⁴² But the various connexions

⁴² Butler's *Analogy*, Pt. I. ch. ii.—Scripture Testimonies to this method of God's exercising his moral administration:—Job iv. 8. Ps. ix. 16, 17 (15, 16,

and relations of beings may render it necessary, for the more perfect attainment of the *ends* seen to be best by the Divine Understanding (= the objects of Supreme Wisdom in the government of the rational universe), that there should be superadded some demonstrations of the approbation or disapprobation of God, coming more directly from himself, and having such circumstances as shall point them out to be bestowments of happiness and inflictions of pain beyond the range of natural and ordinary consequence; of which, also, the *never-failing* sequence, yet without any physical chain of connexion, shall exclude all doubt of their being effects of *design* and *power* from the Proprietor and Ruler of the world. These are called *Positive* Rewards and Punishments. They are Demonstrations of the Divine Will, confirmatory of the deductions from the phænomena which we have called *Natural* Rewards and Punishments.

Of the appointment and the actual exercise of these *Positive* distributions of happiness or misery, the Scriptures speak very copiously and strongly.

E. g. Gen. xviii. 25. Exod. xxxiv. 7. Lev. x. 3. Deut. x. 17. xxviii. 1, 2, 15. xxxii. 4, 41. 1 Sam. ii. 25. Job xxxiv. 10, 11, 12, 19. Ps. vii. 10, 11 (11, 12 Heb.) ix. 4, 7, 8 (5, 8, 9). xi. 4, 7 [Heb.] (*Vid.* Valpy's *Class. Journ.* No. liii. p. 159). l. 1—6, 21. li. 4. lviii. 11 (12). Eccl. iii. 17. xi. 9. Is. iii. 10, 11. lxvi. 14, 15. Jer. xi. 20. xvi. 17. xvii. 10. xxxii. 19. Ezek. vii. 27. xviii. 29, 30. Nahum i. Mal. iii. 18.

Matt. iii. 10. xi. 21—24. xviii. 35. xxv. 14—46. Luke xi. 49, 50. xii. 42—48. xix. 12—27. John v. 22, 28, 29. Acts xvii. 31. xxiv. 25. Rom. i. 18. ii. 2, 6—11. iii. 5, 6. xiv. 10, 11. 1 Cor. iv. 2—5. 2 Cor. v. 10 (*vid.* Billroth on this passage). ix. 6. Gal. vi. 7—9. Eph. v. 6. 2 Thess. i. 6—10. 2 Tim. iv. 8. Heb. vi. 8—10. x. 30, 31. xii. 29. 2 Pet. ii. 3, 4, 9, 12, 13. iii. 3—7. Rev. xi. 17, 18. xvi. 5, 7. xx. 11—15. xxi. 7, 8. xxii. 11, 12.

In these passages, submitted to a careful exegesis, the following principal facts are declared.

1. Jehovah, the Supreme and All-Perfect Ruler of the universe, has established connexions between numerous parts

of his physical and his intellectual and moral world, by virtue of which (1.) *Holiness* is connected with *Happiness*, at first imperfectly, but gradually, progressively, and at last completely; and (2.) *Sin* with *Misery*, in the same progress from imperfect and low degrees to the final completeness. The former is usually denoted by terms expressing those perfect properties in the Divine Nature which we can best understand by the terms loving, delighting, smiling or looking upon with approbation, joy, or rejoicing in an object or occurrence:—the latter by terms formed upon the analogy of the strongest human feelings of pain and displeasure towards the most offensive and noxious objects; *viz.* anger, wrath, fury, indignation. These terms are to be understood as condescending and accommodated phraseology, but of which the essential meaning is that the wise and unerring judgment of God is such, and that he does and will for ever make it known by his methods of dealing or acts of administration. The one class of acts is Reward; the other, Punishment: and the *connexion* with the antecedent constitutes the essential nature of each.

2. God rewards *only* holiness, and punishes *only* sin. His judgment is most correct and infallibly certain, in every instance and in every possible case. His discrimination is absolute, unrivalled, incapable of being biassed, or in any way corrupted.

3. The *grounds* or *reasons* upon which He proceeds are the most wise, good, and benevolent. They may be viewed as

(i.) *Subjective*. This course of justice flows necessarily from the Holiness of the Divine Nature. (*Vid.* Prop. XVIII. *ante*). It is impossible but that the Most Perfect Being should have a supreme approbation of his own *moral* perfection, his most exalted and most glorious excellence. It is equally necessary that he should absolutely, and on its own account, independently of all consequences and inferior relations, approve of conformity to his own moral goodness, and disapprove of the reverse. It is further and evidently necessary that God should *act* accordingly: otherwise, he would be inconsistent with himself, the perfection of his nature would be destroyed, he would not be what he is.

(ii.) *Objective*. It is further necessary to the harmony of the Divine perfections and the consistency of God's conduct with what he really is in himself, that he should *shew* himself to be what he is: in order

(1) To manifest to the intelligent universe, throughout all the departments of his dominion, at first partially and in their several places and conditions of existence,—by degrees in a more coalescent and comprehending manner,—and perhaps ultimately to the simultaneous and conscious perception of all rational beings,—the perfect purity and absolute dignity of his own nature.

(2) To advance and secure the most extensive and most exalted welfare of the universe.

(3) To improve the moral excellence and the substantial happiness of individual beings.

4. The *means* of reward and of punishment are natural good and evil : in other words, *happiness*, enjoyment, agreeable and delightful sensations ; and *misery*, distress, loss, disappointment, pain. These may consist of either *internal* or *external* subjective feelings : the former, *e.g.* knowledge of valuable and pleasing facts and truths, satisfaction, self-reflection attended with peaceful feeling and pleasurable emotions, retrospect delightful, prospect full of inviting and gratifying objects ; and their reverse,—consciousness of things the most distressing, self-reproach, remorse, regret, dread, anticipation of feelings of continued and increased horridness :—the latter, *e.g.* health, power, influence, sufficiency of the means of provision for all the wants of the body, the happiness of social life, respect and esteem from the most excellent beings ; and their reverse,—bodily pain and disease, poverty, contempt, disapprobation of the best and wisest, being objects of disgust, being left in misery without expressions of pity or efforts to relieve. All these may be in different degrees, and are susceptible of illimitable increase or decrease.

5. The retributions, though in commencement imperfect and gradual in their progress, yet will ultimately attain perfection, (1) in their exact adaptation to the requirements of the *sanc-tions* annexed to the *Divine Law*, and (2) in their adjustment to the entire *condition of mind and motive in the subjects*. The rule of judgment varies with the circumstances of the subjects : from the law of nature, to that of positive revelation, in all its degrees of extent and clearness. And it will be applied with a perfectly equitable consideration of the circumstances of the subjects, their opportunities and means of knowledge, their mental capacities, faculties and powers, their possession of

external ability and influence from station, property, connexions, and every other variety of talent, and all the influences to which they were exposed from other beings and outward occurrences.

6. The system of retribution is *universal* with respect to its *subjects*,—all human beings, of every period of time and every condition of existence;—and with respect to its *objects*,—all the actions of men, inward and outward, personal and social, secret and public.

7. It will be all-penetrating and scrutinizing, impartial, inflexible from the dictates of the most perfect wisdom and equity, supreme, ultimate, irreversible in its decisions, and infrustrable in their execution.

8. It consists, in part, of *Natural Retributions*, cases of which are frequently very striking even in the present life, whence we may argue that they will be much more perfect in the future state. Yet this class is, in the present world, necessarily very imperfect, and usually presses most heavily where there is the least moral badness, and the least heavily where the depravity is the most consummate. For example: a good man falls into one public sin; the wound to his heart by his own reflections, the blot on his character, the injury done to the cause of religion in the eyes of the world, produce in his mind an enduring pain and agony incomparably more severe than any feelings of distress that ever were experienced by a Nero, a Dominic, an Alexander or a Cæsar Borgia, a Philip II., a Catharine de Medicis, an Emperor Ferdinand II., a Louis XIV., a George IV., a Catharine of Russia, a Metternich, a Miguel. In the one case, the mourning penitent loses, probably, his station in society, sinks into neglect and poverty, and spends the remaining years of a long life in sorrow and brokenness of heart: in the other, riches, pleasures, honours, every kind of flattery, luxurious ease, gaiety, mirth, and flattering applause, are poured into the lap of the man who is a monster of wickedness. Yet, on the other hand, the natural effects of goodness and of wickedness, in their *internal* operation, go far,—farther than we are able to trace them,—in recompositions to both sides of this statement. (*Vid.* Prop. XVI. Schol. II. Obs. 3).

But, upon a strict consideration of this entire class of retributions, the want of a just correspondence between the

characters and conduct of men and their temporal circumstances, lays upon us a strong obligation to guard against rash judgments, and indeed never to form unreserved opinions upon cases coming under this description, but ever to think and speak with caution, moderation, and humility. (Eccl. ix. 1, 2. ii. 26. Luke xiii. 1—5. John ix. 2, 3).—We should be careful not to argue from the promises and threatenings of the Hebrew Theocracy, to the position of an *invariable* connexion of national prosperity with obedience, *et sim.* Still less on the scale of domestic and personal occurrences. Indeed, the ampler the scale, the more clearly and certainly do Natural Retributions shew themselves (*vid.* Schol. II. *infra*). But we are not authorized to make positive averments, still less in reference to impending issues of events, as the prophets and other inspired messengers of God were qualified to do. *E. g.* Lev. xxvi. Deut. xxviii. Mal. iii. 7—11.

9. *Positive* Retributions are therefore necessary, for the natural consequences of moral good and evil are so disproportionate that they *alone* would utterly fail of their end in respect of both (1) the conscience of the *subject*, and (2) the exhibition to *other* beings of the Divine righteousness. As the infinite displeasure which God must eternally and unalterably entertain towards sin arises from his essential moral perfection, so it is proper that it should be made known to the intelligent universe in a manner that shall be ultimately clear, unquestionable and perfect. Ps. xciv. 1—15, 23. Luke xxi. 22.

The preceding and innumerable other testimonies of Scripture set before us such Positive Retributions; *adequate, perfect, and eternal*; but *not till the future life*, and completely upon the final judgment, attaching to all rational beings, in body and soul, and in all the faculties and sensibilities of their nature.

10. The progressive *manifestation* of this system of retributions to the intelligent universe is an essential part of the Divine plan. A system of progression is manifestly a part of the Divine plan in the intellectual and social affairs of men: and evidently so is the course of God's revelation. It is therefore reasonable to look for this feature in the whole comprehension of his moral administration.

The manifestation may appear tardy in its progress; it may appear to be contradicted and overturned; but it will at last be triumphant perfectly and for ever.

SCHOL. I. On the *comprehension* of the rational universe as the theatre of the manifestations of the holiness, justice, and other glories of the Divine Nature.

Our actual knowledge with regard to superior orders of intelligent creatures is extremely limited: but the grounds for probable conclusion upon this subject are very strong, from what we know of the extent of the visible universe.

The Scripture doctrine of *angels* (a term merely of the *function*) does not determine whether the creatures of God who come under that general denomination are of one order or of several. Nothing is said relative to them but the little which respects their official services to God with regard to the human race. Thus shewing that the design of revelation does not extend to the resolution of philosophical problems, even on subjects interesting and important, but which do not refer to the simplicity of faith and moral obedience.

Yet nothing can be more reasonable than to believe in the existence of rational creatures superior to man: and that some of them at least are cognizant of human affairs, by means which we cannot know. (Eph. iii. 10. 1 Pet. i. 12). It is credible that the ascending scale of creation may be occupied by many orders of beings, to all of whom the universal plan of God extends, who may be in a capacity to observe and to learn incomparably more of God and his manifestations of himself than we are. We know little more than one link in the chain of dependent being. Consequently we are totally incompetent judges of particular measures in the Divine procedure. Appearances may be to us perplexing and inexplicable, which to an order of creatures next above us may be obvious and easy, and of which the wisdom and rectitude may be still more completely perceived by orders higher than those. We have the highest reason for confiding implicitly in God, notwithstanding the difficulties which are resolvable into our own incapacity. Advancement in the knowledge of the plan and procedure of the Most High, will undoubtedly be a part of the blessedness of heaven; proceeding through indefinite and never-ceasing degrees of clearness and comprehensiveness.

SCHOL. II. On the human race, considered as a *whole subject*, with relation to the manifestations of the holiness and justice of God.

There are bonds of connexion, by natural descent, tradition,

literature, colonization, commerce, and other methods of reciprocal influence, by which the visible dispensations of God to some great divisions of the human race are made means of moral instruction and admonition to other similar parts. The lessons of history are chiefly valuable as illustrations of Natural Retributions: and, however generally disregarded by rulers, statesmen, and the world at large, the instruction thus afforded is not the less real, or valuable, or obligatory on attention.

It has pleased God, in his infinite wisdom and goodness, to erect a signal example of his moral government, for the instruction of other nations and ages, in the people of Israel. In the moral character of that nation, we see a fair specimen of human nature; in the body of their institutions, a representation of the blessings conferred by heavenly grace; in the great facts and general outline of their history, an analogical tablet of the universal proceeding of the wisdom and power of God, his providence, authority, and grace, towards *mankind* as a great whole, and, in a considerable degree, towards the *individuals* of our race, *in the commencement, progress, and diversified circumstances of a moral education and a probation for eternity*. Thus the Old Testament presents a Study of Man, in the highest degree profitable to the serious and devout reader; a grand series of signs and witnessing memorials to the honour of God, the benefit of those who will learn, and the excuseless condemnation of those who will not. *Vid.* Deut. xxxii. 8. Ps. xiv. *et al.* (= Rom. iii. 10—18, where the minor of the syllogism plainly is that the Israelites might be taken as a just specimen of the human race). Ps. lxxviii. 2—6. 1 Cor. x. 1—6, 11, 18. Zech. x. 10 (= Rev. xi. 8). Exod. xv. 1 *et seq.*, with Is. xii. 2, 3 (= Rev. xv. 3). Heb. iv. 2. Yet observe the caution on p. 184.

SCHOL. III. On the reference of the notifications of Divine Retributions to *individual persons*.

It is undoubtedly a design of the Divine plan to promote the happiness of every dependent being, taken singly, according to its capacity, and so far as is compatible with the higher ends, subjective and objective, of the Divine government; and of every rational creature, in the only way that is possible, namely, conformity to the moral law.

According as rational creatures are conformed or not con-

formed to the law of God, justice necessitates a manifestation of God's approval or disapproval, in such ways *as to him may appear best*.

Sometimes sufferings, in the present probationary state, have a beneficial effect: awakening, softening, convincing, reclaiming, correcting, converting, warning, improving in sanctification. Then, they are justly called *corrective visitations*, afflictions sent in mercy. Some divines consider this as a branch of the Divine Rectoral Justice, the *Corrective*: others object to the phrase. But the reality of the thing remains. They are manifestations of God's displeasure against sin, and against the special sin of the particular persons: and are therefore expressions, however small and inadequate, of his punitive justice. When a good parent chastises his child, he loves him not the less, nor the less seeks his welfare; yet the chastisement is a *punishment*. Could the child say, "It is *not* a punishment," the beneficial end would be lost. Heb. xii. 4—11; excellently illustrated by Döderlein, *Inst. Theol.* I. 295.

SCHOL. IV. The idea of *Reward* (*vid.* p. 181), even to a perfectly innocent creature, does not involve the notion of independence and self-righteousness on his part, or of absolute debt on the part of God. Every creature, owing to God its whole being and faculties and enjoyments, is insusceptible of *merit*. Still more strongly is this the fact with regard to sinful beings, under a process of restorative grace. Blessings, whose primary principle of bestowment is sovereign kindness, are in Scripture often represented as *rewards* to obedience and faithful perseverance, *i. e.* tokens or manifestations of God's special approbation; and these must arise from the perfect love to holiness which is essential to the Divine character. But the difference is perfectly plain, between the payment of hire to a mercenary who was previously, with respect to the obligee, *sui juris*; and the conferring of marks of approbation and honour on the love and obedience of the sincere, however consciously feeble and imperfect, followers of Christ: though that love and obedience were already *due* by the highest reasons of obligation. Gen. xv. 1. Ruth ii. 12. Ps. xi. 7. lviii. 11. Matt. v. 12. vi. 1. x. 41, 42. Luke vi. 35. Rom. ii. 6, 7, 10. 2 Cor. v. 10. Gal. vi. 7—9. Heb. vi. 10. xi. 6, 26. Rev. ii. 23. iii. 4, 8, 10, 12, and the promise at the close of each of these Apocalyptic Epistles. xxii. 14.

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PROP. XX. To co
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636—648. Stein, *De Satisf.*
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Metaphysical or *Real*⁴³ has its

⁴³ Vide *Ethics*, (MS.)
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Metaphysical Truth is the agreement
with the reality of the things which a

foundation in the Will and knowledge. *Truth Moral* or rather is included in the *Veracity* of truth is *Veracity*. It is whether *Doctrines*, or *Declarations*, or *Threatenings*.

ii. EVID. 1. Causes of falsehood in the will of the Blessed are the Divine Veracity is likewise.

2. The Unchangeableness of God involves this attribute.

3. Scripture passages in which God is declared to be true. vii. 9. xxxii. 4.⁴⁴ Ps. xxxiii. 40. Is. xl. 8. xlv. 19. Neh. ix. 31. 2 Cor. i. 18—20. 2 Tim. ii. 23.—Passages in which God is declared to be true, usually promises and threatenings,—with an understanding that in other cases the Divine constancy to performance of these are to be referred to the general principle of the Divine *ἀλθεῖα*, and are the most solemn declarations of certainty.

SCHOL. I. On the *Veracity* of God, in the declarations and calls of the Gospel to those whom He has determined to leave in sin and perdition. The determination of this question rests upon some previous positions.

i. What is the natural obstacle, in the heart of an obstinate sinner, to his compliance with the Divine command?

ii. Can that obstacle affect the obligation to compliance?

iii. Is gracious influence all necessary to constitute the obligation?

objects of those conceptions.—*Veracity* or *Logical Truth* is the agreement of signs with the things signified. *Moral Truth*, or *Sincerity*, is the agreement of outward signs with the inward sentiments which they profess to declare. 4. *Veracity* is the habit of uttering the Truth.”]

⁴⁴ In Jer. x. 10, and in similar passages, [the phrase *אֱלֹהִים אֱמֶת* and its equivalents are] expressive of the existence of Jehovah, in opposition to the idolatrous nonentities.

⁴⁵ Mastricht, p. 154. Pike *On the Sincerity of Gospel Calls*. Edwards's *Misc. Obs.* vol. II. p. 96, 101-2, 104, 156, 174. *Works*, VIII. p. 385, 391, 422 § 41.

(*Vid. Howe On God's Prescience of the Sins of Men, &c.,* § 17, 18, 21).

1. The state and exercise of mind to which sinners are called and invited is, in itself, proper, just, and becoming.

2. The possession of it is prevented by nothing but a depraved condition of the mind, a vitiated will, acting freely while it contradicts the best dictates of reason.

3. The calls of Divine mercy are addressed indiscriminately to *all*; all being in the same depraved, guilty, and needy condition.

4. The *fact* being that *all reject* the call,—none of them have the least reason to complain if He, whom they have with one accord treated with insult and contempt, work by his peculiar prerogative of power upon the will of some, so as effectually to determine them to compliance; and leave the rest to—what?—nothing but to take their own way, to act according to their own free choice and determination. Has God done them any wrong?—His giving a right turn to the minds of the others is an act of *PURE kindness*, for which nothing but love and gratitude is due to him. It is good in HIM to *act* so:—then it was good in him to *intend* to act so.—Also, be it remembered that though he has not seen fit to throw open to us the *reasons* of his intention, purpose, or choice, *there are* reasons in his own glorious WISDOM, reasons of infinite excellency.

Obs. The unscriptural character and dangerous tendency of that preaching which exhorts to attend, pray, keep decorous characters, &c., as *all* that the unconverted *can* do.

SCHOL. II. Is the Divine Veracity engaged for the execution of *threatenings*?⁴⁶

Reply. Most certainly. The contrary would involve either

1. *Rashness* in making the threatening; or
2. *Duplicity*,—using terrible words, not intending to fulfil them; or

3. *Weakness* when the point of fulfilment comes.

Scripture Passages: Heb. iv. 12 (*Vid. Tieftrunk, Dilucidationes*, II. 143. Knapp's *Vorlesungen*, I. 175), where λόγος manifestly denotes God's declaration of *threatening*. It is the threatening against disbelief, unfaithfulness, and rebellion.

⁴⁶ Edwards, *Misc. Obs.* II. p. 352.

Επὲργης not an empty bluster, but what will take effect. *Sword*; instrument of death. It is the threatening of the Omniscient and Omnipotent: (= Job. xl. 19; but *vid.* Eichhorn and Rosenmüller). Deut. xxxii. 41, 42. Amos ix. 2—4; especially v. 4. 2 Tim. ii. 13.

The adverse arguments are :

i. Threatenings differ from promises in that they do not convey a *right* to the object against whom they are uttered. He does not demand their fulfilment, and therefore the utterer is not bound externally.

Reply. The objection is frivolous; for,

1. Threatenings in the Divine government are not ebullitions of passion, but sanctions of laws. It would be monstrous to say that a governor is not bound to execute a law-penalty, except the culprit claim it!

2. The case is not between the governor and the culprit only. There is a *third* party: the public. The Divine government is to support the universal welfare. Law and all its sanctions are means in order to that end. In our law-language, "an estate is created" by the threatenings of God's legislation, in favour of the universal cause of order and goodness.

ii. Threatenings are generally expressed in the language of *ἀνθρωποπάθεια*: therefore they may be regarded as only accommodations.

Reply. Accommodations—of *what*? Of certain acts of the *justice* of God to modes of expression borrowed from human feelings and language. Take away the adopted phraseology: and the simple truth remains, that a given punitive act is *required* by unerring and impartial justice.

iii. That, upon the orthodox hypothesis, the threatenings of God are, in fact, abrogated and inefficient, with regard to all who, through the mediation of Christ, are pardoned and admitted into the Divine favour. Therefore they are not of infallible and necessary execution.

Reply. The threatenings *are* executed, substantially and for all the ends of moral government and the highest impression, by the propitiatory substitution and sufferings of the Redeemer.⁴⁷ All the ends of punishment, all the wise and holy designs of infinite justice, are accomplished; and with even superior advantage, subjectively and objectively.

⁴⁷ *Four Disc.* p. 50—57; 2nd. ed. p. 48—56. [3d. ed. p. 47—53.]

When we speak of the certainty of event in the intellectual and moral world, the case is widely different from that of physical nature. In the latter case, the event consists in the altering of the position of some particles or masses of unconscious, insensible matter: in the former, it is an affair of mind, motive, reflection, design, and rational combining of ideas and their objects. Here a mere mechanical fulfilment might be called a brute or dead movement; it might, though externally in accordance with the terms of the threatening, be internally, *i. e.* according to its true moral nature, quite at variance with it. The fulfilment must be that which will be in harmony with the conceptions of wisdom, the designing principle of holiness. That which is *thus* fulfilled, which meets the dictates of the highest justice and the purest goodness, is fulfilled in the best and most perfect manner.

iv. Some positive threatenings have not been fulfilled. *E. g.* Jonah iii. 4, 10. Jer. xviii. 7—10.

Reply. 1. Passages of this description are manifestly to be taken anthropopathically (= Gen. vi. 6).

2. In Scripture, things are often spoken of according to *the present appearances* to the limited perceptions of man. In the language of common life, expressions are constantly used which deviate from philosophical accuracy, yet they are true for all the purposes intended: and the Scriptures are written in the style and manner of common life. God is represented by the image of a generous father, who shews his abundant affection to his returning child by remitting a threatened punishment. *E. g.* Hos. xi. 8, 9. Jer. xxxi. 20. Ps. lxxxv. 3. Is. xii. 1.

3. Promises and threatenings are sometimes *absolute*,—*e. g.* those made to Abraham and Isaac,—Jacob's declarations on his dying bed. But others are given under a condition, which is not indeed always expressed, but is not the less understood: continued obedience, or pertinacity in disobedience. So we understand Jonah iii. 4.

PROP. XXI. The Divine Will is active towards all *Natural Good*.

By consciousness, and the observation of sentient beings out of ourselves, we acquire the ideas of *pleasure, enjoyment, or happiness*, and those of *pain, suffering, disagreeable and distressful feeling*: the former we call *Natural Good*, and the other *Natural Evil*.

It is impossible but that the All-Perfect Being should possess relations towards both these opposite objects. Natural as well as Moral Good, he himself possesses in the highest degree. His Will, the seat of absolute Wisdom, Holiness, and Righteousness, must approve of and go forth towards it; and, equally, must be affected with displicency and abhorrence towards Natural Evil.

But Natural Good and Natural Evil have not necessarily, *i. e.* in and of themselves, a moral quality. For example: light, warmth, beautiful sights, delightful sounds, and the other pleasures of sensitive nature, on the one hand; and darkness, cold, discords, on the other. So also, pleasures which are composed more entirely of intellectual elements, such as those of reflection, investigation, science, art, taste, and literature: and, on the other side, the opposite of these, ignorance, and want of elevation and activity of mind, so far as these arise only from a want of opportunity or other favourable circumstances. Any or all of these qualities, both the agreeable and the disagreeable, may be combined with holiness or with unholiness; and, in such combination, they are likely to promote either moral good or evil, not from the inherent qualities of the two classes of things, but from the disposition of the agents. Therefore God can, in consonance with his rectitude, employ them as *instruments*, dispensed variously in order to mark his disapprobation of sin, to counteract its influence, and to advance the holiness or moral perfection of creatures in a state of probation.

PROP. [determinative and explanatory.] The Will of God determines the bestowment of all Natural Good upon the dependent universe, so far as the *capacities* and *relations*⁴⁸ of particular creatures admit of such bestowment, under the direction of his own wisdom and rectitude. This is the attribute of *Divine Goodness*.

In the most comprehensive and absolute sense, Goodness is synonymous with Moral Excellence: but in the Scriptures⁴⁹ and

⁴⁸ Observe,—*capacities* in themselves, and *relations* to other beings.—For example: that the Saurians, &c. of former states of our globe, were carnivorous, is a part of a system which brings the greatest amount of natural good to the greatest number. *Vid. Congr. Mag.*, Dec. 1837 [p. 768-9, in an article by Dr. Smith, *Suggestions on the Science of Geology*.—ED.]

⁴⁹ רַחֻם is, in the common version, rendered *loving-kindness, mercy*.

in common life, it is taken in the more limited sense just laid down.

Scriptural terms:—The most abstract appear to be מוֹרֵב (Ps. xxv. 7. Is. lxiii. 7.) מִדְּבָר, ἀγάπη, ἀγαθωσύνη.

The following have different complexities of associated ideas:—חַן, χάρις· χρηστότης· ἀνόχη· אֲרֵץ אֲשֵׁר, μακροθυμία· רַחֲמִים, σπλάγχνα, οἰκτιρμοί· ἔλεος.

In many places this sense attaches to קֶדֶשׁ and δικαιοσύνη· Matt. vi. 1. 2 Pet. i. 1 (?) 1 John i. 9. 1 Sam. xii. 7.

i. EVID. 1. The absolute perfection of the Deity, rendering necessary to his essence every thing that is an excellence⁵⁰: and especially his own supreme happiness and tendency to communication. [*Supra*, p. 141, 142].

2. The *capacities* of sensitive creatures, and the amazingly diversified and adapted *means* of enjoyment which God has provided for all within our limits of observation.

Especially the *sensitive, intellectual, and moral* nature of man.

(1). *Sensitive*.—Beauty of visible objects. Colours of flowers and other parts of the vegetable kingdom; while the quality of colour adds nothing to their utility for diet or medicine. Decomposed light:—the rainbow. The musical scale of octaves. The fact that man alone has the property of laughing.

(2). *Intellectual*.—All the pleasures of knowledge and art.

(3). *Moral*.—The susceptibility of moral sentiments and of devotion.

Compounded of all three, the pleasure of *activity* for good and useful purposes.

3. The revelation of God, presenting himself as the Supreme Good, and fully willing to confer perfect blessedness on all who comply with his will. This consideration is greatly strengthened by the fact of the various dispensations of revealed religion, involving miracles, prophecy, the mission of our Blessed Saviour, and all the wondrous methods of Providence in the diffusion of Christian knowledge and influencing mankind to receive it. (Exod. xxxiv. 6, 7).

4. The insuppressible longings of the human mind after happiness,—such as nothing earthly can supply; but to which

⁵⁰ [V. Supplementary Note, p. 201.—ED.]

the only correspondent object is the state of holy beings in the heavenly world.

ii. EXPLIC. *Properties of the Divine Attribute of Goodness.* It is

1. In itself *Infinite* and *Everlasting*; since it is a quality of the Unchangeable Being. (Ps. ciii. 17. cxxxvi.) Its objects and modes of exercise being determined by the infinite wisdom, holiness, and righteousness of the Most High, its acts and benefits are unlimited in their Author, and limited only by the capacities and circumstances of the recipient.

2. With respect to its *objects*, it is

(i.) *Universal*: *i. e.* in harmony with wisdom and rectitude, or to speak most accurately, with the universality and unity of the Divine Perfection (Ps. cxlv. 9); and in due respect to the capacities and circumstances of the objects. Examples:—The whole sensitive creation (Ps. civ.) Men, in the perils and sufferings of life. (Ps. cvii.)

(ii.) *Special*:

(1). To particular persons, for extraordinary purposes. (Gen. xix. 16. Jer. xxxi. 3. Phil. ii. 27).

(2). To the true and faithful servants of God; comprehending all the forms of electing love and of all consequent blessings. (Eph. i. 3—6. ii. 4 *et seq.*)

3. Its *methods of exercise* are of necessity directed by the universal harmony of the Divine perfections: *i. q.* the sum total of considerations drawn from the Wisdom, Holiness, Justice, and Truth of God.

That it may be exercised with Wisdom, it must be in adaptation to the *capacity* of its object. *E. g.* An animal. Man, innocent;—fallen;—redeemed and renewed;—glorified. An angel.

The Divine Rectitude (= Holiness, Justice, and Truth), will require that the exercises of Goodness be *adjusted* to the moral *relations* of accountable creatures. It is manifestly impossible that the loving-kindness of God should be exercised towards the disobedient, rebellious haters of his law and government, *in the same manner* as towards the innocent, holy, and faithful. Towards the former, there may be a Love of simple *Benevolence*; and this is consistent with the most perfect hatred of their criminal dispositions and conduct. Towards the latter, *Benevolence* is joined with *Complacency*.

4. Towards sinful beings, such as it becomes us ever to feel

that we are, the exercises of Divine Goodness must be of a *modified* nature, and complicated with an indefinite variety of considerations arising from the *rectitude* and the *public honour* of God, and the *welfare of the universe*. Those considerations require that sin be punished according to its desert. Goodness seeks that punishment may be remitted, wholly or in part. Each of these two diverging courses of motives is, in all probability, connected with a multitude of collateral bearings. They can be known with perfect accuracy only to the Infinite One. Consequently, he only is competent to determine whether at all, and to what extent, and in what way, a remission of punishment, and a restoration of sinful beings, can or shall be effected.

Hence, the Divine Goodness is absolutely *Sovereign*; and it assumes the modifications of

(1). *Mercy*. Compassion, commiseration: a painful *sympathy* with the sufferings of another. Applied to Deity by anthropopathy. Jer. xxxi. 20. Luke xv. 20. James v. 11.

God inflicts sufferings upon men, not because their pains are the cause of pleasure to him; but because *purposes* are to be answered by the afflictions and distresses of men,—holy and just, wise and gracious. Lam. iii. 31—33.

(2). *Grace*. Favour to the undeserving: to those whose opposite deserts are great. (Rom. iv. 4. xi. 6). To this category belong all the Scriptural declarations of the *forbearance*, *patience*, *long-suffering* of God.

Exod. xxxiii. 17—19. xxxiv. 6, 7. Neh. ix. 17. Ps. lxxviii. 38. Is. lxiii. 7. Mic. vii. 18. Rom. ii. 4. 1 Pet. iii. 20.

Of Divine Mercy and Grace, the supreme *instance* is the gift of the Saviour. Luke i. 68, 78. 2 Cor. ix. 15. 1 John iv. 8, 9, 10, 16. The *effects*: every mode and degree of *beneficence*. Rom. viii. 32.

On the removal of difficulties with regard to the occurrence and effects of evil, see the past Lectures on the Divine Wisdom.⁵¹

⁵¹ "Pro iis quæ discis gratus esto; ob ea verò quæ ignoras ne sis ægro animo, compertum habens quòd omnia haud citra rationem eveniunt, etiamsi hujusmodi rationes te lateant.—Ignorantia tibi omnino conducit, si modò Spiritu Dei imbutus es."—Theodulus, an author little known. The Magdeburg Centuriators put him in the *fifth* century;—a native of Italy and bishop in Colesyria; Saxius says *circa* 950. [The fact is, that the Magdeburg Centuriators, following Trithemius, have confounded *two* Theoduli of entirely different periods. The first is mentioned by Gennadius Massiliensis in his

The difficulties which present themselves from an apparent interference of the exercise of any Divine attribute with that of any other, arise from our limited faculties of apprehension and comprehension. We are obliged to treat of single attributes in the way of partition; and hence arises a perpetual liableness to perplexity and short-sighted views. Were we capable of receiving a full and clear idea of GOD, we should perceive that all his properties differ only in our modes of comprehension, and that their total is ONE object, one absolute all-embracing *perfection*, an infinite determination to the greatest excellence. *E. g.* Rectitude and Goodness are but *our* views, from different points, of the same infinite excellence. Our present condition allows of only this imperfect process in the forming of our knowledge concerning the Infinite, Necessary, Original, All-comprehending Sum of Excellence, the All-Perfect Being, GOD. Probably, the blessed in glory know God by intuition: but *all* creature-knowledge *must* be imperfect.

SCHOL. On the denial of Socinians that Mercy and Justice are attributes essential to the Divine Nature.

Catalogue, as having been a *presbyter* in Coelesyria, and a writer of many books, of which he, however, had seen but one,—an apologetical Harmony of the Old and New Testaments; and as having died “ante triennium regnante Zenone,”—that is, according to Cave, in 492, three years before Gennadius finished his Catalogue. (But Zeno died in 491: so that Gennadius’s “triennium” is probably to be taken somewhat loosely).

The other Theodulus, to whom alone the reference in Saxius is intended to apply, is said to have been a native of Italy who travelled eastward, received a bishopric in Greece, and becoming acquainted with the objections of Saracens and other unbelievers against the Christian system, was thus set upon writing the Latin eclogue which bears his name. It professes to be the narrative of a poetical contest between the allegorical personages Aletheia and Pseustes, with Phronesis as moderator; and contains a comparison of the miracles recorded in the O. T. with the absurd wonders attributed to heathen gods and heroes. There are two old editions of this work in the British Museum; one in black letter, which seems to have been printed in 1495. Both editors suggest that the name Theodulus, as applied to the author, is a pseudonym.

The passages cited by Dr. Smith (see *Monum. S. Patrum Orthodoxogr.* p. 1165-6) are from the Latin translation of a Catena on the Epistle to the Romans, attributed to Theodulus the presbyter, but bearing internal evidence of being a later compilation. The Greek original is in fact identical with that of the Commentary on Romans in the series current under the name of Œcumenius, Bishop of Tricca. The Latin translation was made by John Lonicer, Prof. at Marburg, and published at Basle, 1537, in 4to.; reprinted in the *Monumenta S. Patrum Orthodoxographa* (Bas. 1569), p. 1124-73, and in the *Biblioth. Patrum*, VIII. 587—618 (Lugd. 1677).

Compare Cave, *Hist. Lit.* (ed. 1740) I. 456. Fabricius, *Biblioth. Græc.* VII. 789. IX. 250.—ED.]

(*Vid. Catechismus Racoviensis*, p. 209, 210).—This denial proceeds on erroneous conceptions and definitions, and it has been amply precluded and answered in the preceding Lectures on the Divine Justice.

PROP. XXII. To state the doctrine of Scripture and reason concerning the POWER of God.

The doctrine concerning the Divine Power is necessarily conjoined with that concerning the Freedom of the Divine Will; and has been, therefore, in part considered (p. 151-2).

i. DEF. The Power of God is the property by which he perfectly accomplishes every thing that he wills.

ii. EXPLIC. Power is that active principle which makes certain an effect, upon the position of its cause: (= *δύναμις κρᾶτος* *potentia*: *vis*).

Power, in creatures, is (1) limited by other things than non-volition, and (2) cannot be exercised without some intervening thing as the *instrument* or *medium* of communication. But the Divine Power is

1. *Infinite*: i. e. it extends to every thing that is an object of power (i. q. every thing which the All-Perfect Will can choose); and in ways of exercise infinitely surpassing human comprehension. (Is. lv. 8, 9. Rom. xi. 33).

Hence, the Power of God does not extend to

(1). *Natural impossibilities*: things incompatible with the necessary laws of existence, as distinguished from those which are impossible in consequence of any *constitution* which the Former of all things has seen fit to establish. Of the former kind would be, for example,—that the whole should not be equal to the sum of all its parts;—that one and the same thing, at the same time and under the same circumstances, should be and not be: of the latter,—that the law of gravitation should act according to some other ratio than as the square of the distance;—that the sun should be compressed within the compass of a sphere equal to that of the earth. The *former* kind only are Natural Impossibilities; they involve a contradiction; they are not entities, and even the supposition of them involves an absurdity: therefore they are not objects of power, and it is no denial of the infinity of Divine Power to say that it cannot act in contradiction to itself, that it cannot act in folly and absurdity. On such a supposition, it would be, *not* a perfection, but an *imperfection*.—Effects of the *latter*

kind are possibilities to God, who framed that constitution of created things which is, but who can alter it if He please.

Obs. The Church of Rome artfully confounds these two classes of things, in order to lay a foundation for the doctrine of Transubstantiation.

In a way not dissimilar, some infidels have pretended to pay an illusory and deriding compliment to Revelation, by saying that what is false in Theology may be true in Philosophy, and conversely. Such a saying is imputed to Luther; but probably it was uttered by him as a paradox, not difficult to be resolved.

(2). *Moral impossibilities*: such things or acts as are contrary to the moral perfections of God,—for example, that God can deceive, act unjustly, approve of sin. To impute to God the power of effecting what are moral impossibilities in the strict and proper sense, is to deny his moral excellence, to deny him *to be* God. (Numb. xxiii. 19. Tit. i. 2. 2 Tim. ii. 13. James i. 17).

2. *Immediate*. God needs not, nor uses, any intervening powers to aid his operating energy. His *simple volition* is instantly effective of the thing designed. The *mode* of this is utterly inconceivable by us. When he makes inferior agents the immediate producers, or antecedents, to any effects, it is only *quoad nos*; he works in a certain *order* fixed by himself. It is he who in reality gives the efficiency; there is no proper causality in second causes. (Gen. i. Ps. xxxiii. 6, 9. Heb. xi. 3. Rev. iv. 11. *Four Discourses*, note xi. [3rd ed. note xiii.])

Hence, the distribution of the Divine Power into

(1). *Absolute* or strictly *immediate*. Example: an act of *creation*.

(2.) *Ordinate* or *mediate*. Examples: acts produced in the ordinary course of natural laws,—for instance, the course of nature after creation; or by the operation of natural laws in an extraordinary manner,—as in the production of the Deluge.

Yet this distinction is not in the nature of Divine acts themselves, but in our perception of them.

iii. *EVID.* 1. The attribute of Power is involved in the conception of the Infinitely Perfect Being.

2. The fact of the creation and conservation of all finite things. (The frequent and especial Scripture argument: *e. g.*

Job xxvi. xxxviii.—xli. xlii. 2. Is. xl. 26. Jer. xxvii. 5. li. 15, 19).

3. The evidences of passivity and dependence in all sensible objects; among which is our own inevitable feeling of dependence. Thus evincing that all things existing in time and space are dependent on a Being who is infinitely above time and space.

4. Scripture testimonies, attributing to God this characteristic power: (עֹז, גְּבוּרָה, כּוֹחַ). Gen. xvii. 1. xviii. 14. Job ix. 1—12, 19. Ps. lxii. 11. cxv. 3. Is. xl. 12—14, 28. lv. 8, 9. Jer. x. 10—12. xxxii. 17. Matt. xix. 26. Luke i. 37. Acts xiv. 15. xvii. 24. Rom. i. 20. iv. 17, 20, 21. xi. 36. Eph. i. 11. iii. 20. Phil. iii. 21. 1 Tim. vi. 15.

SCHOL. The Scriptures use much analogical language in relation to the Power of God.

“Hand,”—“finger,”—“arm”; “strong,”—“mighty,”—“lifted up,”—“stretched out”; “speaking,”—“word”:—expressing the sovereign dominion of Jehovah,—and the infinite ease, the instantaneousness, the infallibility, the completeness, of all his operations. (Deut. xxxii. 39. Ps. lxxxix. 7, 8, 14 (Heb.) Is. i. 2, 3rd clause. Jer. xxxii. 17, 27).

COR. I. The Power of God being *infinite*, as above explained, it is properly denominated *Omnipotence*: always understanding the term as before stated. (2 Cor. vi. 18. Eph. iii. 20, 21. Rev. i. 8).

COR. II. From this Power of God may be inferred his supreme *Dominion*: considered before under Prop. XVI. of this Book, *The Reference of the Divine Will to the Dependent Universe*. (1 Tim. vi. 15).

COR. III. In like manner it results that the Adorable God is *All-sufficient* for his own absolutely perfect *happiness*, and for that of all creatures who comply with his holy will. *Vid. supra* (Prop. VIII. to X.), on the *Life and Diffusive Action of the Deity*. (Gen. xvii. 1. Ps. xvi. 11. Acts xvii. 24—28. James i. 17).

COR. IV. Uniting the considerations of the Divine Wisdom, Goodness, and Power, we see the propriety and moral necessity of the Deity's being *made known* to intelligent minds, for their acknowledgment, admiration, love and obedience: since, without such notification, we could have no certain *ground* for worship and obedience.⁵² This external

⁵² Tieftrunk, *Dilucid.*, II. 169.

manifestation of the infinite excellency of God is much spoken of in Scripture. under such names as *greatness, glory, strength, honour, majesty*; כְּבוֹד, הוֹד, הֶדָּר, עֹז, נִדָּל, רַב גְּדֻלּוֹ; δόξα, τιμή, ἀρετή, &c.; or the all-comprehensive term, HIS NAME (comp. Prop. XV. on the *Reference of the Divine Will to the Deity*): as these terms denote an *exhibition*, by declarations or by acts, to creatures who are *intelligent*, and who therefore are bound to be *observant*. Examples: 1 Chron. xxix. 11. Ps. civ. 1. cv. 1, 3, 4. cxlv. 3—6. cl. 2. Rom. i. 23. 1 Tim. vi. 15, 16. 1 Pet. ii. 9. 2 Pet. i. 3. Rev. v. 12, 13.

O that this Blessed and Glorious Being may ever hold the deepest and the highest place in our affections of veneration and love!

“Him first, him last, him midst, and without end!”

SCHOL. I. On the ground of possibility and impossibility in things. It is no derogation from Omnipotence, that some things cannot be done; *viz.* that God should deny his perfections, *et simil.*

SCHOL. II. There is no *passive power* in Deity.

SCHOL. III. On the opposition of the Pelagian and Arminian doctrine to this class of Divine Perfections.

SCHOL. IV. From an attentive meditation on the *Divine Happiness*, does there not arise a ground of rational presumption in favour of a plurality of subsistences in the One Divine Essence?

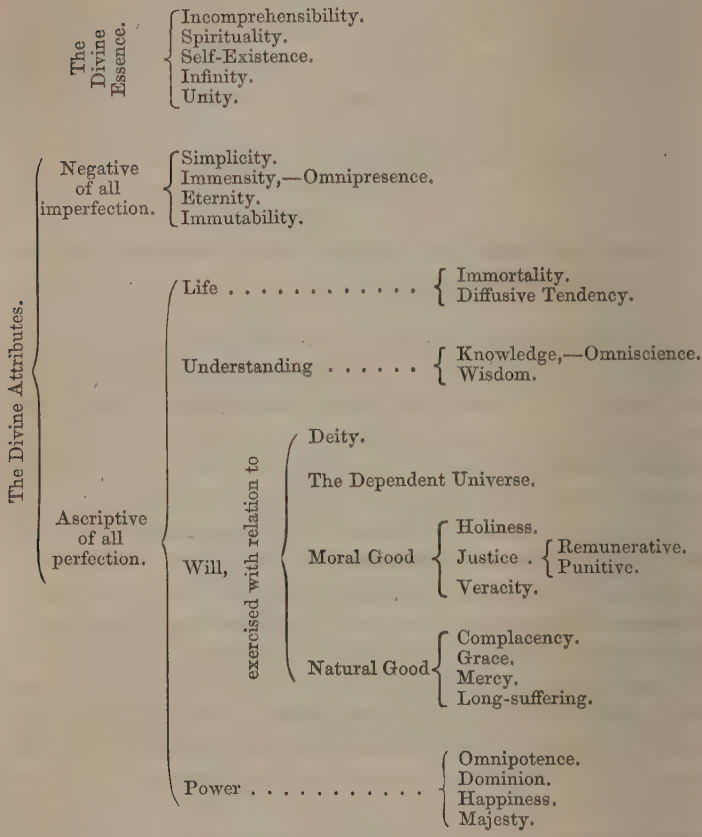
Vid. Howe's *Calm Enquiry on the Possibility of a Trinity*, § xxi. Pye Smith's *Script. Test.* [3rd ed., III. 420. 4th ed. II. 455-6].

SUPPLEMENTARY NOTE TO CHAP. III.

[ON THE DEDUCTION OF PARTICULAR DIVINE ATTRIBUTES FROM THE NOTION OF INFINITE PERFECTION.]

The reader will have seen, from the preceding pages, that this is a favourite method of argument with the venerable author: not as if it were the only source of evidence or ground of appeal in the case, nor as if the knowledge of God actually existing in the world were either exclusively or to any large extent the fruit of such a logical process; but simply as affording legitimate proof and illustration of that, for the proper knowledge of which we are indebted to a specific Divine Revelation. Some theologians of repute, however, have been disposed to question the value, if not the validity, of the deduction. “According to Twisten (*Vorlesungen*,

SYNOPSIS OF THE DIVINE ATTRIBUTES.



II. pt. i. p. 25) 'it may be regarded as impossible logically to develope from the notion of the Supremely Perfect or the Unconditioned the notion, for example, of the Omnipresent or the All-Just.' We cannot persuade ourselves of the existence of this impossibility. The notions of God's omnipresence and universal rectitude are notions of perfections appropriate or pertaining to God; to *deny* his omnipresence and his universal rectitude is to assume the existence of *imperfections* in God. Consequently, both of these notions, for example, must be included in the notion of the Supremely Perfect, and must admit of being logically deduced from it; if this were not the case, the notion of Supreme or Absolute Perfection could not be applied to God at all. For the rest, it is evident that by logically deducing the notions of all the Divine Attributes from the supremely or absolutely perfect Essence, which is God, the internal, mutual connexion of these notions is the more clearly demonstrated." Böhmor, *Christl. Dogm.* II. 37.—Ed.]

CHAPTER IV.

ON THE SENTIMENTS CONCERNING THE DIVINE NATURE USUALLY EXPRESSED BY THE TERM, THE HOLY TRINITY.¹

INTRODUCTION. HISTORICAL SKETCH OF THE VIEWS THAT HAVE BEEN PROMULGATED UPON THIS SUBJECT.²

Let it be permitted to invent a fiction.

Upon the settlement of the government of all England in the person of Egbert, there was a *circumstance* of great importance in relation to the dignity and prerogatives of the crown, the record of which was made in such a manner as to the King seemed most fit, but which was not such as to preclude any possibility of misapprehension ; for in all the affairs of men, even in those of history and law, all experience shews that no precautions are adequate to that end.

In process of time, statesmen, lawyers, and antiquaries began to entertain different opinions concerning the nature and extent of this part of the prerogative royal. The discrepancies multiplied and diffused themselves from age to age. The record was examined, interpreted, and commented upon, in a great variety of ways, widely differing from each other. Theories and representations which had been for a time exploded, were revived with inconsiderable modifications, under new names. The interest of the subject lost nothing by lapse of time. All parties maintained that it had the most important relations to the honour of the state and the welfare of the nation.

¹ [It is proper to observe that the MSS. left by Dr. Smith include *two distinct versions* of this Chapter on the Trinity. The earlier of the two is a mere sketch (omitting altogether the Historical Introduction), and was regarded by Dr. Smith as entirely superseded by that which is given here.—Ed.]

² See a very striking paper, professing to be Napoleon Buonaparte's views of Jesus Christ, reported by his attendant Count Montholon ; *Sémeur*, May 15, 1844, and May 22, p. 158.—A similar statement from Gen. Bertrand, in Dr. Campbell's *Christian Witness*, [I. 33-4 : 1844].

During this entire period, the great body of the people and, at their head, the most learned, able, and upright of law-officers and students of the national archives, were found to maintain substantially the same doctrine, from century to century; and it is remarkable that they still cling to it, as their fathers ever have done, with the deepest persuasion of its truth and importance.

Yet, there was and still is one small party which, from a very early date, has asserted that the whole controversy was an *ignis fatuus*; that no such peculiar circumstance of dignity, privilege, or claim ever existed; and that the records of the realm furnished no ground for it whatever.

In this position of the matter, I now ask,—Is the last hypothesis a probable, rational, or at all a tenable one?

Does not the very existence of the controversy, running back as it does to almost the very point of time to which it relates, render necessary the belief that there was *some* great and peculiar privilege attaching to the crown of England,—of deep interest to every Englishman,—and yet attended with such accessory circumstances as have given it a character of difficulty and mysteriousness?

And if there be this interesting and mysterious fact actually existing, is it not, upon the whole, the most probable conclusion that the *true opinion* is that which has been the ancient, current, enduring, and all but universal one;—that which has been embraced, time out of mind, by the general body of the nation;—and which has always found its most zealous advocates among the most upright men, and those who were the best qualified for forming a just judgment?³

This is a fiction. But the *kind* of circumstances which forms its basis, is realized in the early jurisprudence of every nation⁴; and is especially so in the nature and validity of the Common Law of England,—“the common birthright which the subject has, for the safeguard and defence, not only of his goods, lands, and chattels, but of his wife and children, body, fame, and even life.” (Coke upon Litteton, 97, 142).—Apply this idea to the case before us, as a case in the department

³ Princeton Theological Essays, 1846; p. 37 et seq.

⁴ Vid. Taylor's Civil Law, p. 241 et seq.

of Historical Theology.—It has a *real* application. (*Vid.* my Essay in *Leighton on the Creed*⁵).

FIRST PERIOD : CENT. I., II., III.

In the apostolic promulgation of Christianity, the simple-hearted, humble, and faithful believer received the truth and “the love of the truth”; relying upon the testimony of his inspired teachers, and not disturbing the serene feelings of experimental piety by speculative excursions and the invention of difficulties. They had been baptized “into the name of the Father and the Son and the Holy Spirit.” Surely they had been instructed into the *meaning* of that sacred name. Our only sure guides to an understanding of *what* that instruction was, lie in the writings of the New Testament. The believing Jew searched his own Scriptures, to find in them that which “they testified” concerning the Christ:—and the believing Gentile, according to his measure of means and opportunity, would undoubtedly do the same. Yet their minds would be more fixed upon the plan of mercy administered by the Father and the Son and the Holy Spirit, and the benefits of rich grace which the penitent sinner received, than upon any profound investigations into the abstract nature and the relations of the Three Divine Persons whom their initiation into Christianity had acknowledged. In some such way as the following, it seems most probable that the mass of devout Christians understood and would have expressed their faith.

The Father of mercies is gracious to sinful mortals in an order of proceeding which his own wisdom hath established; through his Son, who took the nature of man, died for our sins, and returned to an endless life of power and activity for the highest benefit of all who obey him; and by his Spirit, who works what is necessary to salvation in the soul of man. And to both the Son of God and the Spirit of God, ascriptions are made by the infallible teachers, of acts and dignity which are incompatible with any other than a nature truly and properly divine. *Vid.* a beautiful passage of HILARY (*De Trin.* ii. 1.) in Gieseler, I. 367. [4th ed. I. ii. 43. Davidson’s Transl. I. 329.]

For faith and hope, love and obedience, this was sufficient.

⁵ [Sacred Classic Edition, Lond. 1835; p. xi., xxxiv.—Ed.]

Yet differences of mental temperament, accruing circumstances, length of time and leisure, and especially the methods of opposition resorted to by the adversaries of Christianity,—by degrees brought on deeper inquiries and more extensive researches.

The exhortations, also, to “prove all things, to try the spirits, to grow in the knowledge of the Lord’s will in all wisdom and spiritual understanding, to judge as wise men” in relation to what was said by the apostles and other Christian teachers, both encouraged and obliged to the intellectual study of revealed truth. Believers, especially those who were endowed with the most intelligent and active minds, set themselves to *collect, compare, and combine*. Surely not an unlawful or unprofitable endeavour: but evidently accompanied with difficulties and perils. If pursued with a devotional and humble spirit, with impartiality and holy caution, with close and patient attention, and with a cordial submission to the dictates of God in his word, it would be blessed and successful: but, if these requisites were wanting, a pernicious reverse would be the effect.

Among the occasions leading to a systematical study and controversial vindication of the doctrines of Christianity, two were of early occurrence and of very great importance.

I. The springing up of the body of *Judaizing Christians*. Traces of them are to be found in the New Testament, (Acts xv. xxi.) Their errors were so vital that Paul represents them as not merely mistaken men, but as in fact not entitled to the name of disciples of Christ. (Gal. i. 7). Though they acknowledged Jesus as the Messiah, they disrobed him of the chief glory of his office, by making acceptance with God to rest upon other grounds. It was with consistency that they held Jesus to be merely an inspired teacher, and to be “the Son of God” only as the descendant of David and the expected occupant of his earthly throne.⁶—On emerging from the confusions and dispersions of the overthrow of Judea by the Romans, they appeared under two denominations:

i. EBIONITES. (Whether this was an appellative from עֲבִיּוֹן,⁷

⁶ *Script. Test.* III. 57 *et seq.* 3d ed. III. 52 *et seq.* [4th ed. II. 202 *et seq.*]

⁷ [עֲבִיּוֹן, *poor, needy; suffering, oppressed*, sometimes with the implication that the sufferer is a righteous man. Those who would trace the appellative *Ebionite* to this Hebrew adjective, commonly suppose a reference to Matt. v. 3.

or from an individual who bore that name, is uncertain). They held Jesus to be a mere man, the son of Joseph and Mary;—the strict obligation of the Mosaic Law;—and, to a great extent, the Pharisaic traditions.⁸

ii. NAZARENES: said to have held the miraculous conception, and to have attributed a superior but created nature to the Christ.

The obscurity that hangs upon this part of the early Ecclesiastical History is probably owing to a circumstance very common in the current relations of men and books concerning sects and parties, religious, political and philosophical: the confounding under one common name of parties considerably different from each other, because of *some single* point which they held in common. In the second century, all Christians who were of Jewish descent, and who retained, though under different views, and to a varying extent, the observation of the Mosaic Law, were probably comprehended under the general name of *Ebionites*⁹:—as a term of reproach from their hostile countrymen, the Rabbinical party: (*q. d.*, *poor men*).

Cerinthus (who lived at Ephesus before the death of John the Apostle) formed a transition-system from Ebionitism of the lowest kind to the Gnosticism which soon became a most widespread heresy. With regard to the person of Christ, he held that he was the son of Joseph and Mary,—having no miraculous gifts,—distinguished for his extraordinary virtue in the observance of the law, and his pre-eminent wisdom:—that he was *constituted* the Messiah by the Holy Spirit or Logos descending upon him at his baptism:—but that this Holy Spirit or Logos *left* Jesus to *his* sufferings at his last period of life.

(CENT. II.) Theodotus (ὁ θυρσεύς) of Byzantium, and Artemon of Rome, taught a doctrine of the mere humanity of the Christ, to which a Divine power or influence was united. Of them and their sentiments little is known. But their system

Vid. Gesenius, *sub voce*.—A different view is presented by Dr. Smith in the text, a little further on. But the two hypotheses do not necessarily contradict each other.—ED.]

⁸ Tertull. *De Carne Christi*, cap. 14.

⁹ This supposition may help our understanding of the passage in Sulpicius Severus (A.D. 420): “Quod quidem Christianæ fidei proficiebat, quia tum pænē omnes Christum Deum sub legis observatione credebant.” *Hist. Sacr.* II. xxxi. 5.

was undoubtedly a form of MODALISM. The system of Praxeas, *Patripassianism*, (which was apparently the same, in substance, as that of Noetus, Sabellius, Paul of Samosata, and others¹⁰: regarding the terms *Son* and *Spirit* as expressing only *modes* of the operation of one Divine Person; or different aspects under which God is represented¹¹), was derived from the opinion of one or both of those persons. His followers were also called *Monarchians* and Θεοπασχῖται.

The Gnostic system was founded upon a primary notion of *restoration of the dependent universe* to originally existing order and happiness:—mingled with a multitude of fanciful and extravagant ideas derived from an ancient Oriental system of theosophy and cosmology. For example, their notion of an *unfolding and emanation of Æons*, (among which they had σοφία, λόγος, and πνεῦμα ἅγιον), out of the *primary self-comprehension of God*;—and attributing the creation to a spiritual being *inferior* to the Supreme, a δημιουργός, whom some of them regarded as the *representative*, and others as the *rival*, of the Supreme. The doctrine of some of the Gnostics was the notion of a twofold Christ, (1) a heavenly and impassible one uniting himself occasionally to (2) the earthly Christ: that of others was a kind of obscuring and tantalizing Docetism.¹² These notions, besides leading to endless other errors, prepared the way for ARIANISM, as a resting-place for the minds of men, after being tossed to weariness and the distress of uncertainty, upon an ocean of monstrous and perplexing figments of imagination.¹³

This system [the Gnostical] obtained an amazing extent, and exercised an enormous and long-during influence under numerous modifications, some more tinctured with Judaism, others Anti-Judaical. Of the former, were the sects founded

¹⁰ *V. infra*, under Cent. III.

¹¹ The hypothesis of the Swedenborgians is apparently, in this respect, a mere revival of the doctrine of Praxeas. *V. Hahn*, in *Hengstenberg's Evang.-Kirchen-Zeitung*. [I have been unable to discover the particular article here intended.—*Ed.*]

¹² [Guericke, I. 195 *et seq.* Neander, *Genet. Entwickl. d. vorn. Gnost. Syst.*; and *Kirchengesch.*, I. 634 *et seq.* Matter, *Hist. Crit. du Gnosticisme*, Par. 1828.—*Ed.*]

¹³ It [Arianism] also agreed in the essential principle of making the superior nature of the Christ to be celestial and divine, but a *derived* and *subordinate* divinity.

by Cerinthus, Basilides, and Valentinus¹⁴; of the latter class, the followers of Tatian, those of Marcion, the Ophites, Cainites, Carpocratians, and some minor denominations. After the spirit and influence of a purer Christianity had happily surmounted the multitudinous sea of Gnostical errors, the *Manichæan* system sprang from the same fountain: a little Christianity, compounded with a mass of Parsism, Buddaism, and Brahminism; and, with regard to the person of Christ, representing him as a celestial spirit, concealed under an apparent bodily form, and suffering only in appearance.

(CENT. III.) Noëtus of Smyrna,—Beryllus of Bostra in Arabia,—SABELLIUS, Bishop of Ptolemais in Africa (fl. A.D. 255)—and Paul of Samosata, Bishop of Antioch,¹⁵ supported and strengthened the MODALIST scheme of Theodotus and Artemon.

Vid. an article *On the Views of Sabellius*, by Schleiermacher, translated, with ample, and perhaps too prolix, Remarks, by Prof. Moses Stuart; *Biblical Repository*, July, 1835 (especially p. 109, 111, 112, 114, 116). Schleiermacher maintains that Sabellius, in distinction from Artemon and Paul of Samosata, held the deity of Christ in the most full and perfect manner: (p. 73 of the article cited above.)

II. The second great cause leading to researches and speculations upon this part of Christian doctrine, was the conversion to Christianity of persons who were deeply imbued with the spirit of the Grecian philosophy,—ingenious, subtle, disputatious, and ever fertile in distinctions and subdivisions, for which its copious and flexible language was at hand to furnish expressive and fluent terms.

The Platonic philosophy appeared to have a captivating affinity with Christian views, especially as it had been adapted by Philo to the principles of the Old Testament.¹⁶ But some parts of his remarkable declarations were capable, at least, of being made an introduction to Arianism or some other system whose principle lay in a *derived* and *subordinate* divinity of the Son of God and the Spirit.

PLATO himself had made a variety of declarations which

¹⁴ There was a Rabbinical Gnosticism, which recognized the Messiah as an Æon, and gave him the titles of Prince of Angels, *Προτότοκος*, *Μονογενής*.

¹⁵ Condemned by three Councils; deposed by the last of them, held at Antioch, A.D. 269; and this sentence executed by the Emperor Aurelian in 272.

¹⁶ *Vid. Script. Test. I.* [363 et seq. 4th ed.]

furnished copious materials for the talents of philosophic Christians to work upon¹⁷. He held the doctrine of a Supreme, Eternal, Intelligent Being: but also that matter (ἔλη) was an original, uncreated existence. He held a system of emanations having much affinity to that of the Oriental Gnostics. He laid down three active principles to account for the phænomena of the intellectual and the sensible worlds;—the first independent, the two others derived:

1. The *Supreme Being*; ὁ Θεός, ὁ ποιητὴς καὶ πατὴρ τοῦδε τοῦ παντός.

2. The *Understanding* of God, which before creation formed a model in idea of the future universe: σοφία, νοῦς, λόγος, δημιουργὸς, σωτήρ.

3. The *soul of the world*, which, united with matter, rendered the whole created universe an animated, sensitive, and rational being: ἡ ψυχὴ τοῦ κόσμου.

Certainly there was much in the sublime speculations of Plato to attract a Christian mind, and which therefore had a moral tendency to predispose the mind in favour of Christianity. Far from the Stoical pride and the Aristotelian coldness of heart, he had taught very sublimely the majesty of the Deity (τὸ θεῖον), and that the supreme good¹⁸ is θεοειδές,—καθαρόν, ἄμικτον, ἄλυπον,—ἀίδιον, ζωογενές,—ἀπλῶς ἀγαθόν,—μονοειδές,—ἀναγκαιότατον,—ἄπειρον,—αὐταρκές,—παναληθές,—τὸ αἴτιον παντός—some just representations of the evil of sin and the beauty of virtue; [the infusion of the latter] θεῖα μοῖρα.¹⁹ the dependence of man upon the Supreme Being, and the perfection of man as consisting in a communion with the Deity: thus affording glimpses of the deep necessities of our fallen nature, and exciting a desire for deliverance. His system taught to seek, but did not enable to find. (Comp. Acts xvii. 27).

Those called NEW-PLATONICS, in the second and third centuries, extended the views of Plato, adding many of their own: of which the chief was the doctrine of *Emanations* or

¹⁷ See his *Timæus*.

¹⁸ Gale's *Court of the Gentiles*, Pt. II. p. 354.—Hase, *Kirchengesch.* § 7.

¹⁹ At the same time, it must be confessed that there is extreme, perhaps insuperable difficulty in determining the views of Plato from his own writings. Even Cudworth has been betrayed into the precarious and fallacious attempt to draw out those views from the statements and explanations of Plotinus and Porphyry. *Vid.* Cudworth, by Mosheim, vol. I. p. 872 *et seq.* and Note e.

processions of new beings (=Æons) from the original Deity, and of others, again, from them,—a notion obtained from a very ancient Oriental form of speculating on the nature and operations of superior beings. They represented all the heathen deities as personified emanations of Divine powers or attributes. They justified the adoration of statues, by representing them as the sensible declarations of the invisible Deity and his all-working agency through the emanated powers which pervaded all nature. They strove to acquire credit with Christians by representing their own notion as the same with, or little differing from the Christian doctrine of the Trinity. (To the three objects above mentioned, Plotinus gave the appellation, αἱ τρεῖς ἀρχικαὶ ὑποστάσεις). Indeed, it did not differ much, if at all, from the Sabellian scheme. But their chief object was, not to Christianize Plato, but to heathenize Christianity.

Ammonius Saccas (d. A.D. 243) is regarded as having been the founder of the New-Platonic School. Origen was one of his most diligent hearers. The principal New-Platonists were, Plotinus (d. A.D. 270),—Numenius (fl. A.D. 180), who said that Plato was Μωῦσης ἀπικρίζων,—Porphyry (d. A.D. 304), a formal opponent of Christianity,—Iamblichus (d. about A.D. 333),—Proclus (fl. in the 5th cent.),—Chalcidius (fl. A.D. 330).

From the writings of this school the methods of both thinking and expression among those Greeks who became Christians, in the second and third centuries, received a powerful direction, to guard against the evil effects of which must have required extraordinary sagacity. The New-Platonic and Eclectic Philosophers appear to have sought an amalgamation of their doctrines with Christianity, sacrificing the purity of the latter; to which many of them were determined and open enemies, while others were secretly of this character. Their desire was to *suffocate* Christianity, by gradually overlaying it with their allegorized heathenism and fanciful theology.

JUSTIN THE MARTYR (d. A.D. 163) appears to have been an upright but not strong-minded Christian, and too anxious to find arguments in support of his religion from the Jewish Scriptures and the Greek mythology and philosophy. Hence he ventilated many fanciful interpretations of the former, and many perilous analogies from the latter.

His testimony, in numerous passages, may be regarded as

full and decisive upon the question, what was the faith of the great body of Christians concerning the person of Christ, during the former part of the second century. *Vid. Apol. I. vi. (p. 11, ed. Grabe, Oxon. 1700), xvi. Dial. cum Tryph. p. 188, ed. Jebb.*

Dupin and Bishop Kaye greatly doubt the genuineness of the "Oration to the Greeks"; on which, and on some other treatises generally admitted to be by other and unknown authors, the charge of Platonizing is chiefly grounded.

CLEMENS OF ALEXANDRIA plainly asserts the deity and Divine honour of the Father and the Son and the Spirit: but his deep tincture of Platonism seems to have infected him with an inclination to the system of *emanations*, by which his views of the truth were greatly darkened, and the seeds of Arianism were sown.²⁰

The same error, in even a more decided mode, appeared in ORIGEN (d. A.D. 254, *æt.* 60), leading to expressions strongly favouring the notion of a *subordinate* deity in the Son and the Spirit (*e. g. Comm. in Joann. i. § 42. ii. § 2—6 (Opera, ed. De la Rue, IV. 50 et seq.): Περὶ Εὐχῆς, cap. 15 [Opera, I. 222-3]: and vid. passages in Gieseler, I. p. 260, l, m, n [4th ed. I. i. 324-5])*; that the Son was from eternity produced by the will of the Father,—that the Holy Spirit was created "by the Father through Christ." (Gieseler, I. p. 263, p. [4th ed. I. i. 328]). But these expressions occur in his endeavours to *explain* the doctrine. We must also consider, that the immense

²⁰ His leading principles, and those of his followers, (who formed the *Alexandrine School*), may be thus briefly enumerated:—As the Law was given to the Jews, so Philosophy, particularly the Platonic, was given to the Greeks, —*by inspiration*. An esoteric system of doctrines was privately taught by Jesus. As the Scriptures must always have a sense worthy of God who inspired them, the aid of *allegory* was called in. *Emanations* of dependent beings from God, have existed from eternity. A *separate state* with a finely organized corporeal vehicle;—but not a resurrection of the flesh. A *restitution* of all fallen creatures.

This is by some called the *School of Origen*; as both at Cæsarea (where, and in its neighbourhood, he long dwelt, having been driven out of Egypt by the envious opposition of Demetrius, Bishop of Alexandria) and in Egypt, he was its chief ornament.

At a somewhat later period (*circa* A.D. 290) was founded a Theological Society or Seminary at Antioch, to which was afterwards given the name of the *School of Antioch*. Lucian (martyred A.D. 312) was one of its founders, a man much celebrated for his learning. The distinguishing character of this school was to oppose allegorizing, and to adhere to the strict grammatical interpretation of Scripture.

number and extent of the writings of Origen could not but necessitate that many of them should be hasty and not revised ; —that his sentiments might vary in different periods of his life ; —and that the preservation of consistency was little attended to by him or by [any of the writers of his age].²¹

A very important document is his Preface to his work *Περὶ Ἀρχῶν*.²² He there professedly lays down *what* was the universally known doctrine delivered to all Christians by the original apostolic preaching : representing the Father as the Creator and Disposer of all things ;—Christ as the Son begotten of the Father before all creation, the agent of the Father in the making of all things, assuming our nature, yet being unchangeably God ;—and the Holy Spirit, conjoined with the Father and the Son in honour and dignity.—Origen supported the doctrine of *μία οὐσία καὶ τρεῖς ὑποστάσεις*, in contradiction to Sabellius and Paul of Samosata.

The same views are strenuously maintained by TERTULLIAN (d. A.D. 220), in his *Treatise against Praxeas*. *E. g.* § ii. Comp. Orig. *Pref. de Principiis*, *supra*, and the *Regula Fidei* in IRENÆUS (d. circa 202), I. x. (Grabe's ed. cap. ii.) § 1, 2, 3.²³

The term *Trinitas* is first found in Tertullian. “*Œconomia—quæ Unitatem in Trinitatem disponit:—numerus et dispositio Trinitatis*²⁴:—‘*Trinitas unius Divinitatis*²⁵.’” *Trīas* had been used first by Theophilus of Antioch, (d. A.D. 181), and frequently by Origen.—Tertullian also first uses the terms *Substantia* and *Persona* in relation to this subject: *Contra Prax.* § vii. viii. (Augusti, p. 13 *et seq.*)

In his works, as in those of Origen, there are expressions which would bear an Arian sense ; but the connexion, and other parts of his writings, shew that such an interpretation would not express the writer's meaning, and that he designed them in the sense of the orthodox.²⁶ Yet, on this account, he has been esteemed one of the forerunners of Arianism. Such phrases are reasonably to be accounted for, from his characteristic ardour, and the hyperbolical boldness of his style.

²¹ [A line of the MS. is here wanting, having been cut off some years ago in the process of binding.—Ed.]

²² *Opera*, De la Rue, tom. I.—Augusti, *Chrestomathia Patristica*, I. Tr. ii., iii.

²³ Comp. Burton, [*Testimony of the ante-Nicene Fathers*, &c.] p. 321. [2d ed. 346-7]. Bp. Kaye on *Tertullian*, p. 554 *et seq.*

²⁴ *Contra Prax.* ii. iii.

²⁵ *De Pudic.* xxi.

²⁶ *Contra Prax.* ix. *Adv. Marcion.* II. c. xxvii.

DIONYSIUS, Bishop of Alexandria, (d. A.D. 265), was a disciple and admirer of Origen;—a man of eminent worth and talents. His prepossession in favour of the Origenian modes of expression, united with his zeal in opposing the doctrines of Sabellius and Paul of Samosata, concurred to betray him into expressions which at least favoured, if they did not unquestionably imply, the doctrine to which the name of Arius was afterwards applied.²⁷ He and the Council of Antioch were charged with having declared against the doctrine of the Son's being *ὁμοούσιος* with the Father.²⁸ Dionysius, Bishop of Rome, acting in conjunction with a Synod convened on the occasion, in a letter to Dionysius Alexandrinus, warned against the views of [imputed to] the latter, and strongly urged the necessity of adhering to the Oneness of Essence, as an indispensable part

²⁷ "In answer to your inquiries about Dionysius,—my opinion is this. I do not admire everything in him, and some things I entirely disapprove. For, as far as I know, he may be reckoned nearly the first that scattered among men the seeds of that impiety which is now so widely disseminated, I mean the *Anomæan*, (i. e. the most rigid Arianism.) But the cause of this, as I conceive, was not any real badness of sentiment, but his excessive eagerness to oppose Sabellius. I have usually compared him to a plantation-gardener, who wishing to rectify the crooked growth of a young tree, twists it so extravagantly, that it transgresses the medium, and grows in an opposite, but equally wrong, direction. Such I found Dionysius. Keenly opposing the impiety of the Lybian (Sabellius) he was betrayed by his excessive ardour in dispute, and hurried into the opposite extreme.—He not only lays down a distinction of persons, but a difference of essence, an inferiority of power, and a diminishing variation of glory.—Besides, he used highly unbecoming expressions concerning the Holy Spirit, excluding him from the adorable Godhead, and degrading him to the rank of created and subservient nature."—ST. BASIL, (*Epist.* 41) who lived in the century following that of Dionysius, had spent a part of his life in the same country, and is universally acknowledged to have been one of the most able defenders of the truth; while some affirm that he transcended all the Greek Fathers in erudition, eloquence, and piety. See Cave, *Hist. Lit. Scr. Eccl.* I. 239.

"Dionysius—strenuously contended against Sabellius: but, carried away by too great warmth in disputation, he barely escaped striking upon the opposite rock of error, while he asserted not only a distinction of persons in the Holy Trinity, but also a difference of essence, and an inequality of power and glory. It may, however, be alleged in his excuse, that his extreme dislike of the heretics might have almost blinded his judgment; that in his other writings, he maintained orthodox sentiments; and that, when admonished of his error by the Roman Synod, he defended himself in a published apology, explaining his incautious expressions in an orthodox sense." Cave, *H. E. I.* 124.

Testimonies to the effect might easily be multiplied. On the other hand, Athanasius wrote an Epistle in defence of Dionysius, insisting chiefly upon the latter two of the apologetic topics recited by Dr. Cave.

²⁸ Routh, *Reliq. Sacr.* II. 465 *et seq.*

of the Scriptural doctrine²⁹. Dionysius Alexandrinus disowned the imputation in the strongest terms.³⁰

Thus, among the Eastern Churches, pernicious error was advancing, insidiously and with wide extent. Extreme care was taken to maintain the doctrine of the Trinity, and to guard against departures from it. Metaphysical distinctions were multiplied, and expressed by the most nicely adjusted phraseology : and thus, I conceive, a measure of real service was done to the truth by the supply of a correct and luminous prophylactic nomenclature. But, most unhappily, the great defenders of orthodoxy did not duly understand, or they failed to urge, the *use* and *application* of the doctrine for which they were so ardently contending, as connected with the method of REDEMPTION, and the WORK of the HOLY SPIRIT in the conversion and sanctification of the soul. Hence, zeal for and against particular sentiments or expressions was marked with acrimony, injustice, and all the bad qualities of a worldly and political partisanship ; and violence and turbulence were frequently resorted to by each contending party, often terminating in persecution and blood.

An honourable exception (and probably there were many more) occurs in GREGORY of Neo-Cæsarea (d. A.D. 265), whose fair fame has been injured by the appellation given to him of THAUMATURGUS. "By his great zeal, united to much prudence, he made numerous converts to Christianity, and established a Church which is said to have been truly apostolic, both with respect to doctrine and discipline, and to have retained its purity long after surrounding Churches had admitted novelties and innovations which were a disgrace to their religion, and insensibly led the way to the grossest corruptions and abuses.—His Church continued steadfast in the faith after his death ; and near the end of the fourth century, the Neo-Cæsareans were all Christians, having been, all along to that period, blessed with pastors who were men of true worth.—He was a great and good man, eminent for purity and simplicity of manners, zealous for the interests of the Christian faith and profession, and anxious to preserve them unadulterated with superstitious practices. He was present at the first Council of Antioch" (holden A.D. 264, on the case of Paul of Samosata) :

²⁹ Dupin, I. 152.—Routh III. 177—203.

³⁰ Burton, p. 360. [2d ed. p. 388 ; with important additions and corrections respecting the use of the term *δμοούσιος*.—ED.]

“and Gregory, with others, exerted themselves in preventing any harsh measures from being adopted against him.” Dr. Rees’s *Cyclopædia* ; with which Lardner agrees.

A *Creed* is preserved by Gregory of Nyssa (*Opera*, Par. 1615, II. 978), which, (rejecting a lamentably superstitious story about its origin³¹), was almost undoubtedly the production of *this* Gregory³². It is the best exhibition that exists of the doctrine of the Trinity as holden by the best men of the time referred to.

Εἰς Θεὸς πατὴρ Λόγου ζῶντος, σοφίας ὑφεστώσης, καὶ δυνάμεως, καὶ χαρακτήρος αἰδίου· τέλειος, τελείου γεννήτωρ· πατὴρ Ὑιοῦ μονογενοῦς· εἰς Κύριος, μόνος ἐκ μόνου, Θεὸς ἐκ Θεοῦ· χαρακτήρ καὶ εἰκὼν τῆς θεότητος, λόγος ἐνεργός, σοφία τῆς τῶν ὅλων συστάσεως περιεκτικῆ, καὶ δύναμις τῆς ὅλης κτίσεως ποιητικῆ, υἱὸς ἀληθινὸς ἀληθινοῦ πατρὸς, ἀόρατος ἀοράτου, καὶ ἄφθαρτος ἀφθάρτου, καὶ ἀθάνατος ἀθανάτου, καὶ αἰδῖος αἰδίου· καὶ ἐν Πνεῦμα Ἁγίον, ἐκ Θεοῦ τὴν ὕπαρξιν ἔχον· καὶ δι’ υἱοῦ πεφηνός, δηλαδὴ τοῖς ἀνθρώποις· εἰκὼν τοῦ Ὑιοῦ, τελείου τελεία· ζωὴ, ζώντων αἰτία· πηγὴ ἁγία, ἀγιότης, ἁγιασμοῦ χορηγός· ἐν ᾧ φανεροῦται Θεὸς ὁ πατὴρ, ὁ ἐπὶ πάντων καὶ ἐν πᾶσι, καὶ Θεὸς ὁ υἱός, ὁ διὰ πάντων· τριάς τελεία, δόξῃ καὶ αἰδιότητι καὶ βασιλείᾳ μὴ μεριζομένη, μηδὲ ἀπαλλοτριουμένη.

Thus, in the Eastern Churches, this melancholy deterioration was advancing; zeal for the doctrine of the Trinity expending itself in contention for the utmost logical accuracy of representation, with a very disproportionate attention to those objects for which that doctrine is revealed,—*redemption* by an All-Sufficient Saviour, and the *renewal* of our corrupted nature by an Almighty Restorer. Exceptions, undoubtedly, there were; but the writings of the Greek Fathers of this and the following period exhibit a mixture of inanity as to Christian doctrine and experience with a large portion of metaphysical trifles, pompous expressions, self-righteousness, arbitrary works, monastic and eremitical obedience, extravagant notions of personal sanctity in the favorites whom they praised, and all upon the ground of human will, power, and merit.

In the West, notwithstanding the existence and increase of the Antichristian gangrene, a much better state of things prevailed. Equal attachment to the doctrines of the Trinity and

³¹ I think that the narrative may be well resolved into a dream, from which the Christian bishop was peculiarly excited to study the N. T., and especially the writings of John. An occurrence similar to this took place to Zuinglius.

³² Milner, I. 504.

the Divine Nature of the Son and the Spirit of God, was shewn in a more simple and Scriptural mode of representation, and with a much closer reference to the great practical objects of revealed religion. The chief instance and instrument of this happy distinction was CYPRIAN; and it was richly confirmed and augmented in the fifth century by AUGUSTINE and FULGENTIUS, whom others also followed.

See a fine specimen of the manner in which Augustine applied to practice the doctrine of the Trinity, in his *Epist.* 42, and his *De Trinitate Libri XV. Vid. lib. XV. ad calcem.* (Or Milner, II. 448).

It is a striking fact that, in the Eastern or Greek Churches, piety appears to have died and become utterly extinct; so that, in the seventh century, Mohammedism made an easy prey of almost that entire body of nominal Christians: while in the Latin Church, notwithstanding the dreadful corruptions of Popery, there were never wanting symptoms of the spiritual life, —scattered individuals, who were burning and shining lights, through the dark ages,—and, in the Liturgical Services, the genuine principles (though intermingled with much that was of an opposite character) of pure, humble, evangelical, affectionate piety. Thus, the lamp was kept burning till the Reformation poured fresh oil upon it³³: but no reformation visited the Greek Church. The history of the Eastern Empire brings no oasis of holy character into view, and those learned men who, at its fall in the fifteenth century, escaped into Italy, seem to have been little better than heathens.

In Antioch and Alexandria we see two centres of literary and religious diffusion: the first marked with the principle of strict grammatical interpretation, with an injudiciously severe restriction from doctrinal inferences and practical applications; the other, with the indulgence of allegorical interpretations and imaginative ramblings. Both lay in extremes. The School of Antioch sent forth *Modalism*; that of Alexandria, the system of *Essential Subordination*.

In the review of this history, to the close of the third century, we observe these general facts:—

1. That it was a matter of public notoriety and universal

³³ And, to this hour, there have been in the Romish Church the Jansenists, such men as Fenelon, Gregoire, Scipio Ricci, and such as the pure Catholics of the present day.

appeal, that the general Christian doctrine, descending from the apostles and preserved with reverential care by the great body of Christians in every region, was that which attributes a real and proper Deity to the Son and the Spirit, [and affirms that they are] of the same nature or essence as the Father, differing in order and relation.

2. That those who maintained the simple humanity of Christ were indeed of the highest antiquity, but were few in number, and were the genuine offspring of the Judaical faction which had opposed the apostle Paul and the general doctrine of complete Christianity.

3. That, with this exception, the general course of error ran in the way of denying the *human* nature of our Lord, rather than his Divine dignity. Under the different forms of Docetism, Gnosticism, and the Emanation-system of the Platonic Christians, there was a manifest recognition of a θεῖόν τι, a *something* super-human and celestial, in the person of the Messiah.

4. That the principal form of departure from the received doctrine of the Churches, was the *Modalist* scheme.

5. That to this scheme an inclination was probably produced in some minds, by their perceiving the corrupting and dangerous influence of the Platonic and the New-Platonic doctrines to which many Christians, particularly those of Alexandria, were enthusiastically attached.

6. That the opposition to this scheme, especially in the case of Platonizing divines, betrayed into occasional notions and expressions which *seemed* to hold forth, not merely a subordination in *relation* (οἰκονομία), but a difference, and consequently an infinite inferiority, in *essence*. In their anxiety to avoid "confounding the persons," they "divided the essence."

7. That regarding the doctrine of the Trinity, or the proper Deity of the Son and of the Spirit, as an abstract speculation, an ideal and barren theory,—and so dissevering it from its relations to other doctrines and to the constitution of personal religion,—was the chief instrument in preparing the way for that system of *Essential* Subordination, which in the following century received its appellation from Arius; and also in the subsequent establishment and extension of that system.

8. That, however greatly to be deplored and condemned was the metaphysical method of distinguishing and arguing upon this subject, *when separated* from the doctrinal and practical

relations which give to mortals both their interest in it and the means of being acquainted with it, such carefulness in research and exactness in reasoning and expression were in themselves highly commendable, and were important as instruments of ascertaining truth, and methods of conveying it. Hence, the *terms* which, though not found in Scripture, are employed as compendious formulæ for the expression of Scriptural truths, are worthy of being accepted and used, as valuable assistances to theological investigation. For example :—*οὐσία, ὁμοουσία, — ὑπόστασις, — τριάς* *essence, — person, subsistence, — unity, trinity.*

SECOND PERIOD.—FROM THE TIME OF ARIUS TO THE REFORMATION.

Thus the foundations were laid, and the materials copiously prepared, for a great departure from the primitive faith. The sudden change, under Constantine, of the outward condition of Christians, and their enjoyment, not only of outward peace, but of the most flattering imperial favour, must have greatly increased the worldly and carnal spirit which had already found an entrance, and obtained a wide possession. A cold, dry, and speculative state of mind, in the treatment of Divine truths, would be cherished by the unexpected cessation of many of the external calls for spiritual watchfulness and self-denial. An instrument only was wanted, to concentrate and direct the tendencies of the age. Such an instrument was ARIUS.³⁴ Educated in the Antiochene school, he had derived from thence the habit of a professed and anxious adherence to the strictly literal interpretation of Scripture. Yet he seems to have wanted that comprehension of mind which would have enabled him to compare spiritual things with spiritual, by a complete collection of what the Scriptures contain on the great subject of the Person of the Saviour of a lost world, and by analyzing, comparing, and combining the entire results.

He became a Presbyter in the Church at Alexandria, where he early distinguished himself as a turbulent and aspiring man. The elements of the Essential-Subordination system had been so plentifully scattered there by Clemens, and especially by Origen, as to be pretty sure to attract the notice of an active and busy mind. Perhaps also the ambition of acquiring

³⁴ A native of Lybia, according to Epiphanius ; or of Alexandria, according to Photius.

eminent distinction, had no little share in determining his character. He had a fine person, attractive manners, and popular talents. Disputes, of which we have no sufficient account, (though there is reason to believe that they primarily referred to the Sabellian view of the Trinity,³⁵ which Arius zealously opposed,—adducing more or less of Origen's expressions) arose about the year 320, between him and the Bishop Alexander. Their nature and subject called forth the ardour of Alexander in contending for the eternal generation of the Son of God, and they led Arius into the affirming and eager maintaining, concerning the Logos, that $\eta\nu \delta\tau\epsilon \omicron\upsilon\kappa \eta\nu$. Having taken his ground, he continued to hold it with the most solemn and increasing earnestness; and in a little time matured his views into a system, of which the following were the principal heads.³⁶

1. That the distance between God and this visible universe is so great, that it was not fit or even possible for him to become its Author immediately from himself.

2. That therefore an intermediate being was necessary to be the Creator of the world.

3. That the Word, or the Son, is that intermediate being, the first and most glorious production of the will and power of God,—begotten or created out of non-existing things ($\xi\xi \omicron\upsilon\kappa \delta\upsilon\tau\omega\nu . . . \eta\nu \delta\tau\epsilon \omicron\upsilon\kappa \eta\nu$),—of a nature dependent, mutable, and incapable of perfectly comprehending the real Divine Nature,—yet far superior to angels or any other order of exalted creatures,—called *God*, not strictly and properly, but by a participation graciously granted to him.

4. That this great and super-angelic spirit created all inferior beings, visible and invisible.

5. That in due time, this spirit animated a specially produced human body, and thus constituted Jesus the Christ.

6. That, as the reward of his virtues and merits in this assumed flesh, he was exalted to the high dignity which he holds as Head of the Christian Dispensation.

³⁵ Neander, II. 780 *et seq.* [Clark's Engl. ed. IV. 30 *et seq.*]

³⁶ The only documents extant of Arius's own statements are, an Epistle to Eusebius of Nicomedia, in Epiphani's *Hæc.* 69, § 6 [and in Theodoret, *Hist. Eccl.* i. 4]; an Epistle to Alexander, Bishop of Alexandria, in Epiphanius, *ib.* § 7, and in Athanasius, (*De Synodis Arim. et Seleuc.*) *Opera*, ed. Bened. I. 729; and fragments of a treatise entitled *Thalia*, in Athanasius (*Contra Arianos*, *Orat.* i. [§ 5, 6, 9]), *Opera*, I. [409, 410, 413],

7. If he held the personal subsistence of the Holy Spirit, (of which I have not found any sufficient information), no doubt he regarded that Spirit to be a creature produced by the Son; as those called Arians have done in following times.

8. Those passages of Scripture which we commonly interpret of the human nature and the mediatorial office of the Saviour, he applied directly to his superior nature; *e. g.* Acts ii. 36. Heb. iii. 2. Those which we believe to assert or imply his Divine Nature, he understood of a delegated and subordinate divinity.

The system of Arius spread rapidly, and was extensively received. Many bishops and distinguished men either openly embraced or secretly favoured it, especially those who had the most of worldly grandeur and opulence. Among them was Eusebius, Bishop of Berytus,—then of Nicomedia,—then of Constantinople; (died A.D. 342). He was very zealous, severe, and in his last see persecuting. Eusebius (surnamed Pamphilus, probably after his martyred benefactor and guide, who suffered under Galerius in 305), Bishop of Cæsarea, the ecclesiastical historian, was at least greatly inclined to the Arian views. Led by him, Constantine was, after a time, favourable to Arius and his party. The Emperor Constantius was a violent and persecuting Arian.

Constantine laboured long and earnestly to induce the parties which had thus arisen to be mutually tolerant. But both parties considered the subject too important, and the difference too great, to admit of compromise. He therefore convened the COUNCIL OF NICE (Nicæa) in Bithynia, which was held in the year 325. It was attended by three hundred and eighteen bishops, of whom twenty-two espoused the cause of Arius; and a numerous body of presbyters, supposed to have been nearly equal to the number of the bishops. The Acts of this Council have not come down to us. Our chief sources of knowledge concerning it are, Theodoret, (*Hist. Eccles.* i. 12 [al. 11]), and Athanasius, *De Decret. Syn. Nic.* Undoubtedly, not only was every fair and honest advantage given to the Arian side, but it had considerable circumstances of favour, from the equity, moderation, and even *inclination* of Constantine,—the countenance of men in power,—and popularity with the giddy multitude. The declaration of doctrine, therefore, emanating from this Council, has a title to be

regarded as a fair representation of the sentiments which were *known* to have been those of the Christian Churches from their first establishment, the *σύμβολον*, *contribution* of sentiment or matter, to serve as a *mark, sign, or pledge*. *Vid.* this Creed, in Hahn's *Lehrbuch*, p. 246-7³⁷; with the additional clauses by the first Council of Constantinople, in 381.³⁸ In this amplified state, with a few grammatical changes, it has been the received and generally approved expression of the Christian doctrine to this day.

The addition *Filioque* was made in the Latin Church. Hence arose warm contentions. The Council of Toledo, in 589, condemned those who denied what is thus asserted. This controversy was agitated till the eleventh century, when it issued in a complete and permanent separation of the Eastern and the Western Churches.

ATHANASIUS, from the first, had been a zealous defender of the common Christian doctrine. He was made bishop of Alexandria in 326; and died in the year 371. In the furious contests between the two parties, and when the Arians had the ascendancy, he was twice, at least, banished; and underwent uncommon dangers and hardships.

Between A.D. 328 and 330, the Emperor's mind changed, and Arius was brought into favour. In 336, Constantine commanded Arius to appear before him at Constantinople; and having received his protestation of adherence to what the Emperor regarded as a true declaration of faith, issued his imperial mandate to the Bishop, Alexander, to receive him publicly into the communion of the Church. That evening, Arius died suddenly. (See the account of his death given by Socrates, and accepted by Mosheim and Milner. Neander, with apparent reason (II. 823-5 [Clark's Eng. ed. IV. 58]) adopts a much better account, on the authority of Athanasius. He regards the event as really a natural death,—probably of malignant cholera; and adduces good reasons against Maclaine's suspicion of poison or assassination).

The death of Arius was far from impeding the progress of his doctrine. With regard to the spiritual condition of man, that doctrine was anticipated Pelagianism. It became extensively triumphant; and was frequently patronized by the

³⁷ Also in Gieseler, I. 372. [4th ed. I. ii. 49. Guericke, 6th ed. I. 373].

³⁸ It was *thus* completed by Gregory of Nyssa.

Emperors. After Theodosius (d. 395) had reinstated Nicenism in the Empire generally, Arianism continued, for about three centuries, to be the profession of the barbarous Northern nations who had settled themselves in various parts of the Empire: the Vandals in North Africa, the Goths in Asia and Italy, the Visigoths, Suevi, and others in Spain and Gaul. These nations and their chiefs were cruel and savage persecutors of the orthodox party.

The Arians soon became subdivided into two parties: *viz.*

1. The *Ἀνόμοιοι*, or *Ἐξουκόντιοι* named also from their leaders, Eunomius, Bishop of Cyzicus, (d. 392 [al. 394]), and Acacius, of Alexandria, (d. 370 [al. 366]). They held that the Son was *κατὰ πάντα ἀνόμοιος τῷ Πατρὶ*.

2. *Semiarrians*, *Ὀμοιονοιδῶνται* also called *Eusebians*, from Eusebius of Nicomedia. One of these, Macedonius, Bishop of Constantinople, (a martyr³⁹ for his opinions concerning the Holy Spirit, A.D. 360), taught that the Holy Spirit was a created being; or, as others say, a Divine property or power personified. Those who maintained this last form of opinion were called *Macedonians*.

Ineffectual attempts were made to revive the *Modalist* hypothesis, by Marcellus, Bishop of Ancyra (deposed on this account in 336); but in a more complete and decided form by Photinus, Bishop of Sirmium (deposed in 351): *οἱ τὴν προαιώνιον ὑπαρξιν τοῦ Χριστοῦ καὶ τὴν θεότητα καὶ τὴν ἀτελεύτητον αὐτοῦ βασιλείαν . . ἄθετοῦσι*. (Concil. Antioch. A.D. 343, cited by Hahn).

NOTICE OF THE NESTORIAN AND EUTYCHIAN CONTROVERSY.—Nestorius, Patriarch of Constantinople (d. 440), disgusted with the epithet applied to Mary, *θεοτόκος* (in the Latin Church *Deipara*), perhaps went too far in his cautions against *all* language that tended to confound the two natures in Christ. A turbulent opponent, Cyril, Bishop of Alexandria, assailed him with great violence, as holding the existence of two distinct persons in Christ, and procured his deposition at the Council of Ephesus (A.D. 431). Eutyches, a priest of Constantinople, in his fervour against his Patriarch, was charged with making only one nature in Christ,—the Divine, in which the human

³⁹ [That is, he was deposed by the extreme Arian party, and probably died soon after. But Socrates (*Hist. Eccl.* ii. 45.) and Sozomen (*Hist. Eccl.* iv. 27.) intimate that he did not avow, or at least did not give prominence to, his opinion respecting the Holy Spirit, until *after* his deposition. Comp. Smith's *Dict. of Biog. and Myth.* art. *Macedonius*, 3.—ED.]

was as it were absorbed ; or that the two natures were in some way reduced to one. This notion was condemned by the Council of Chalcedon, in 451. To avoid both these extremes, it was declared that the two natures subsist in the person of the Saviour ἀσυχύτως, ἀδιαίρέτως, ἀχωρίστως, ἀπρέπτως.

According to the deplorable spirit of the age, violent opposition and sectarian division were perpetuated. The Christians of St. Thomas, in the peninsula of India, are Nestorians ; and some Nestorian Christians⁴⁰ had their seat for many centuries about Bagdad. In upper Egypt and Abyssinia, and in part of Armenia, the Eutychian (Monophysite) doctrine has ever since prevailed. Its adherents in Asia are called Jacobitæ, from James Baradæus, an eminent promoter of the sect.

Arianism having declined and disappeared in the sixth and seventh centuries, from this time to the revival of letters the Nicæno-Constantinopolitan doctrine was universally received : not because mankind acquiesced in it from an enlightened faith, but because barbarism and ignorance extinguished the controversy⁴¹. The few serious and pious men who arose,—a few stars in the long and dark night,—were satisfied with the general doctrine of the Church, and were chiefly engaged in ascetic meditations. The Scholastic divines of the Middle Ages, from the eleventh to the thirteenth century, with all their love of abstruse speculation and minute distinctions, ventured not to innovate upon this department of Christian doctrine, or to deviate from the established language for its expression.

The very few known exceptions, and those extremely doubtful, are the following :

⁴⁰ [Of late years, English readers have had opportunity to become familiar with the name and character of this interesting people, from the narratives published by Missionaries of the American Board—Smith, Dwight, Asahel Grant, and especially Dr. Justin Perkins (*A Residence of Eight Years in Persia, among the Nestorian Christians*, &c. Andover, U.S. 1843 ; and *Correspondence in the Biblioth. Sacra and Amer. Bib. Repos.*) ; as well as by other travellers in the border-country of Turkey and Persia, such as Dr. Layard. Both Perkins and Layard have given an English translation of the Nicene Creed according to the Nestorian version (Perkins, p. 417-8 ; Layard, I. 262-3).—Ed.]

⁴¹ NOTE ON THE “ATHANASIAN CREED.”—It was certainly not a production of Athanasius. Waterland attributes it to the period within a century after his death. Cave finds no citation of it till about the close of the eighth century. It was probably of Latin origin. To me its distinctions and cautions appear eminently judicious.—*Vid.* the original *Latin*, and the Greek *version* in Heideggeri *Dissert. Selectæ*, II. 747 ; or in the Polyglott Common Prayer-Book. Or the Latin in almost any Missal.

1. John Philoponus, a distinguished scholar of Alexandria (d. 641), was charged with Tritheism: but probably it was merely on account of some unguardedness of expression⁴².

2. John Roscelin, an ecclesiastic of Compeigne (*circa* 1089), one of the principal of those who originated the sect of the *Nominalists*⁴³, was accused and condemned as a Tritheist by a Council at Soissons, in 1092. But all the information which we have concerning him is from his adversaries, and is accompanied with concessions from a principal opponent, our good Anselm, which warrant the belief that the allegation was com-

⁴² [See a careful and elaborate investigation of the views of Philoponus, by Trechsel, in the *Theol. Studien und Kritiken* for 1835, Part I. p. 95—118. Philoponus was a leader of the Monophysite party. Availing himself of the Aristotelian ontology and dialectics in defence of the peculiar tenet of his sect, he was also led to apply them to the elucidation of the doctrine of the Trinity. For him, the One Nature of the Godhead (*μία φύσις θεότητος*) represented the *specific or generic notion*, the Persons or Subsistences (*ὑποστάσεις*) the *individuals* of the Peripatetic philosophy. He did not teach Tritheism expressly and in distinct terms; the imputation rests solely upon inferences drawn by his opponents. It is possible, and probable, that like others of his school, he may have spoken, in some of his earlier writings, now no longer extant, of three *Deities* (*θεότητες*)—meaning thereby not *κοινὰ* but *μερικὰ* or *ιδικὰ θεότητες*: and that Photius (regarding *θεότητες* as synonymous with *θεοί*) took occasion hence to charge him with teaching the existence of a plurality of Gods.—“Yet we dare not affirm the inference that Philoponus taught Tritheism (*τριθεΐα*) to have been wholly unjust and without foundation. For his unhappy whim of transferring to supernatural relations the Aristotelian system of classifying and subordinating natural objects under common, specific or generic notions, betrayed him into representations which, to say the least, border very closely upon the extreme referred to. For if the *μία φύσις θεότητος* is to be regarded (like humanity, animality, &c.) merely as a specific notion, a *κοινὸς τοῦ εἶναι λόγος*, and the unity as having its seat merely in the notion (*λόγος*), in that negation of the hypostatical attributes which is effected in the mind, it does not exist really and independently (*an und für sich*), but only ideally and in the view of the mind (*τῇ ἐπινοίᾳ*), and appears, therefore, apart from the mind, as null and non-existent. So too, on the other hand, by the comparison of the hypostases with individual existences, whether human, animal, or natural in the wider sense, the former are made to appear as beings subsisting entirely by themselves (*ἰδιοσύττατοι*), having no mutual relation of dependence towards one another; and one cannot see at all why, according to this view, it should not be just as allowable to speak of a plurality of *θεοί* as it is to speak of a plurality of men, animals, &c. . . . We are, accordingly, by no means in a position to deny that Philoponus, by limiting the notion of the *μοναρχία* [of the Godhead] to that of a *specific* unity, and by resolving the *οἰκονομία*, on the other hand, into a triad of Divine Essences, subsisting by themselves, *individual*, and connected only by their common specific character, did—certainly not in words, and perhaps also not in intention, but yet in substance and in principle,—teach a real *Τριθεΐα*.”—Trechsel, p. 113-5.—ED.]

⁴³ Dugald Stewart's *Philos.* I. 173, 554 [6th ed. I. 170, 552].

pletely false⁴⁴. The very same accusation might be brought, by an uncandid hypercritic, against Mr. Howe, on account of his reasonings and expressions in his *Calm Enquiry on the Possibility of a Trinity*, § vi., xvii.

3. The celebrated Peter Abælard (d. 1142), a pupil of Roscelin, was accused by the ardent but not very judicious or discreet Bernard of Clairvaux, of Arianism; by others, of Tritheism; by others, of Sabellianism. His book *De Trinitate* was burned by order of a Synod at Soissons, A.D. 1122; and he made a solemn retractation⁴⁵. The principles contained in this treatise seem to have most resembled Arianism; but his phraseology was affectedly novel and obscure. Neither the love of truth, nor any solid principle of moral integrity, appears to have entered deeply into his character. He was proud, vain, selfish, (these two epithets are Dr. Enfield's), an arrogant trifler with Divine things, and apparently quite destitute of any serious and influential religion.

4. Obscure accounts exist of Gilbert de la Porrée⁴⁶, condemned about the year 1148 for Tritheism. According to Mosheim (*Inst. Hist. Eccl.* p. 415 [476, ed. 1755]), he was a Modalist. He died in 1154.

5. Not long after, Joachim (de la Fleur), a Frenchman, Abbot of Flora in Calabria, was accused of Tritheism; affirming that the Unity of the Persons in the Deity is only moral. But who can determine what was his meaning?—He was a fanatical man, pretending to *prophecy*. He is said by Mosheim to be the same person as Merlin and Nostradamus. The Fourth Lateran Council, A.D. 1215, condemned his doctrine as Tritheism. He seems to have died in 1201.

THIRD PERIOD: FROM THE REFORMATION TO OUR OWN TIMES.

The revival of learning, its diffusion by the art of printing, the occurrence of many historical facts of an interesting character, and above all the Protestant Reformation, shook the foundations of both ignorance and knowledge, aroused the minds of millions from the dull slumber of centuries, and led

⁴⁴ *Vid. Mosheimii Inst. Hist. Eccl.* p. 382 [439 & note r, ed. 1755].

⁴⁵ Milner, III. 344 *et seq.*

⁴⁶ [A Gascon,—Bishop of Poitiers. References in Walch, *Streitigk. ausserh. d. Luth. Kirche*, IV. 111 *et seq.*—Ed.]

to inquiries and researches of widening extent, of growing boldness, and of various issue.

In questioning, reviewing, and examining the received forms of Christianity, it was impossible that the *Doctrine of the Trinity* should not be taken up by the spirit of universal investigation. It was so, in different ways and with different results. We shall notice the principal forms and representatives of this movement, in the order of their occurrence.

I. MODALISTS.

1. Some alluded to by Melancthon, *Conf. Aug.* art. 1, as "Samosateni *Neoterici*," and whose doctrine he intelligibly describes. Dr. Hahn (*Lehrb.* p. 249) supposes that they were found among the "Anabaptists" of that day.

2. The doctrine of Michael Servetus (d. *διὰ πῦρος*, 1533) has been thought to belong to this class. But it is probable that there was little consistency in his monstrous, extravagant, and revolting expressions. Modalism, a peculiar species of Arianism, and, with still better evidence, Pantheism, have been attributed to him. (*Vid.* Mr. Scott, in the *Christian Observer* for Sept. 1831, p. 523).

3. Some individuals at different times.

John Le Clerc; (d. 1736). See his *Epistolæ Theologicæ Liberii de Sancto Amore; Irenopoli*, 1679. 12mo. [p. 18, 103⁴⁷]

John James Wetstein⁴⁸.—Peter Poiret⁴⁹.—Hermann Deusing⁵⁰.

⁴⁷ [A summary of this work, with extracts, is given by Walch, *Streitigk. ausserh. d. Luth. Kirche*, IV. 60—70; also, references to other portions of Le Clerc's writings, tending to support the charge here brought against him.—Ed.]

⁴⁸ [B. at Basle, 1693; Prof. Philos. and Church Hist. in the Arminian College at Amsterdam; edited the Greek Test. (2 vols. fol. Amst. 1751-2, with Prolegomena, 4to. 1730); d. 1754. A contemporary account of his life and writings is in the *Beyträge zu d. Actis Histor. Ecclesiast.* vol. III. pt. v. p. 713-40. (Weimar, 1758).—Ed.]

⁴⁹ [B. at Metz, 1646; author of *Cogitationes de Deo, Animâ, et Malo* (Amst. 1677 & 1685, 4to.) and of other works; d. 1719. A man of a highly contemplative and mystical turn of mind. After wandering about for several years in Germany and Holland, he settled at Reinsburg, near Leyden, where he established a sort of *cœnobium*; described by Benthem, II. 422. For a statement of his views respecting the Trinity, see the work above-mentioned, lib. iii. c. 8; or the summary in Walch, I. 556, 626-7.—Ed.]

⁵⁰ [Of Groningen. See his *Revelatio Mysteriorum S. S. Triados*, appended to his *Demonstrationes Allegoriarum Hist. V. et N. T.* (Franq. 1701. 4to.); the summary of this appendix in Walch, IV. 75—79; and an account of the whole work in the Leipzig *Acta Eruditor.* for 1703, p. 392—7.—Ed.]

Modalist opinions are imputed to Jacob Böhme⁵¹ (d. 1624). The charge is plainly justified; see Guericke, p. 860⁵².

Also to Valentine Weigel (d. 1588)⁵³;—South and Wallis;—Richard Baxter;—and the early Friends, or some of them. Under this head we may also class

Dr. Watts (d. 1748).—*Probably*, Mr. Samuel Palmer.⁵⁴—Mr. Josiah Rhodes⁵⁵.—Perhaps Dr. Doddridge (d. 1751), in the earlier part of his life.

In Germany, of late, there have been of this class, or reckoned as belonging to it:

Gottlieb Schlegel⁵⁶; d. 1810.—John Fred. Wm. Jerusalem⁵⁷; d. 1789.—John L. Ewald⁵⁸. Immanuel Kant⁵⁹; d. 1804. John

⁵¹ [The prince of mystics, the well-known shoemaker of Görlitz.—ED.]

⁵² [*Handb. d. Kirchengesch.* 6th ed. III. 438. In the context (p. 435-41), Guericke has given a condensed but full and clear account of the life and doctrine of Böhme, with references to the best authorities. There are three editions of Böhme's works: the first of Amsterdam, 1682, 2 vols. 8vo.; the second of the same place, 1730, 6 vols. 8vo.; and the third of Leipzig, 1831 and subsequently. There is also an English translation by his admirer Law, in 2 vols. 4to.—ED.]

⁵³ [B. 1533, at Hayn in Saxony; Lutheran Pastor at Tzschopau from 1567 to 1588; esteemed during his lifetime an excellent and useful man. His mystic, theosophic tendencies were first made generally known by the publication of his writings, in 1611 and subsequently. This led to a controversy, of which, as well as of Weigel's life and works, an account may be seen in Walch, IV. 1024—1090. Compare Guericke, III. 434.—ED.]

⁵⁴ [Minister of St. Thomas's Square Chapel, Hackney, from 1762 till his death in 1813; author of the *Protestant Dissenters' Catechism*, an abridgment of Baxter's *Reformed Pastor*, and many other works, a list of which is appended to a posthumous volume of his *Sermons*, edited by one of his sons (London, 1814).—ED.]

⁵⁵ [A Nonconformist Minister of respectable talents, of whom Dr. Smith used to speak as having been one of his father's friends. He was settled, first in Yorkshire, and afterwards in Nottinghamshire; but dissensions arising in his congregation upon the discovery of his peculiar views, he left the ministry, and went into business at Hull, where he died.—ED.]

⁵⁶ [B. at Königsberg, 1739; Vice-Chancellor, Gen. Superint., and Prof. Theol. at Greifswald. See his *Renewed Consideration of the Doctrine of the Divine Trinity* (*Erneuerte Erwägung d. Lehre von d. göttl. Dreyeinigkeit*), 2 pts. 8vo. Riga, 1791-2; and his *Simplified Exhibition of the doctrine of God as Father, Jesus the Son of God, and the Holy Spirit* (*Vereinfachte Darstellung u. s. w.*) Berl. & Strals. 1795. 8vo. (Hahn, *Lehrb.* p. 259).—ED.]

⁵⁷ [Jerusalem's *Posthumous Works* (*Nachgel. Schriften*) Pt. I. p. 137 *et seq.* (Hahn, *ibid.*)—Jerusalem was reckoned one of the best preachers of his time. He was born at Osnabrück in 1709, studied at Leipzig and Leyden, and filled a number of ecclesiastical offices in the Duchy of Brunswick, becoming at last Vice-President of the Consistory at Wolfenbüttel.—ED.]

⁵⁸ [See his work, *The Religious Doctrines of the Bible contemplated from the stand-point of our spiritual necessities* (*Die Religionslehren d. Bibel u. s. w.*) 2 vols.

Henry Tieftrunk, [d. 1837], Professor at Halle from 1792. (I doubt this. V. his *Dilucidationes*, which contain much excellent matter⁶⁰). Fred. W. Jos. Schelling⁶¹. W. Traugott Krug⁶². Charles Daub⁶³, Prof. at Heidelberg from 1794. F. H. C. Schwarz⁶⁴. G. W. F. Hegel⁶⁵. Fred. Schleiermacher⁶⁶;

8vo. Tüb. 1812. (Hahn, *ibid.*) Ewald, who was successively Genera Superintendent and Court Chaplain at Detmold, Pastor and Prof. at Bremen, Prof. at Heidelberg, & Ecclesiastical Councillor at Carlsruhe, was honourably distinguished for his exertions in the cause of education. He died in 1822, *æt* 74.—Ed.]

⁵⁹ [See his *Religion within the Boundaries of mere Reason* (*Rel. innerh. d. Grenzen d. blossen Vernunft*), p. 73 *et seq.*, 211 *et seq.*; and his *Critick of Pure Reason* (*Kritik d. reinen Vern.*), p. 597 *et seq.* *Conflict of Faculties* (*Streit d. Fakultäten*) p. 50 *et seq.* (Hahn, *ibid.*)—Ed.]

⁶⁰ [The charge, however, rests upon certain passages in his *Critical Examination of the Protestant System of Christian Doctrine* (*Censur d. christl. prot. Lehrbegriffs*), Pt. II. p. 235 *et seq.* Pt. III. p. 1 *et seq.* (Hahn, *ubi supra*); perhaps one of the most important of his works, but one which it does not appear that Dr. Smith had had any opportunity of seeing.—Ed.]

⁶¹ [V. his *Lectures on the Method of Academical Study* (*Vorlesungen üb. d. Meth. d. academ. Studiums*, Tüb. 1809), p. 180 *et seq.*, 184 *et seq.* (The passages are given in Hahn, p. 259-60, with other references).—Ed.]

⁶² [See his *Eusebiologie* (1819, 8vo.), § 13, Note 5, and § 40, Note 2. (Hahn, 259). Krug was an active, public-spirited man, (unhappily a zealous Rationalist) and an exceedingly prolific writer, on political, theological, and especially on philosophical subjects. His system (exhibited in his *Fundamentalphilosophie*, 1803; 3d ed. 1827) was an offshoot from that of Kant, and was for a time exceedingly popular. He succeeded Kant as Professor of Logic and Metaphysics at Königsberg, whence he removed to Leipzig in 1809 as Prof. Philos. He died in the year 1842, *æt* 72. His Autobiography was published in 1826, with an appendix in 1831. For a list of his principal, and many of his minor, works, see *Conversations-Lexicon*, 9th ed. art. Krug (*W. T.*)—Ed.]

⁶³ [V. *Introduction to the Study of Dogmatical Theology* (*Einleitung in d. Stud. d. Dogmatik*, Heidelb. 1810) p. 65 *et seq.* Compare his *Theologoumena* (1806) p. 439 *et seq.* (Hahn, p. 259).—Charles Daub, one of the most important representatives of the Modern Speculative Theology, was born of poor parents at Cassel in 1765, and received his education there and at Marburg. It is recorded that even while at the Gymnasium, he was an enthusiastic student of Plato. Successively an adherent of Kant, of Schelling, and of Hegel, he has been called by some the Talleyrand of theology. His admirers have suggested, as a more generous, and perhaps a just, explanation of his frequent change of system, that in him the speculative tendency and the religious sentiment were constantly struggling for pre-eminence, and that the strength of the latter was ever leading him out beyond the limits prescribed by his philosophy for the time being. The influence of his writings upon some of the profoundest minds in Germany has been very considerable, even where the conclusions arrived at have been much more orthodox than his own. Nitzsch, for example, is said to have been greatly indebted to him. Daub died suddenly, while lecturing, Nov. 22, 1836. Several volumes of his Lectures have since been published, under the care of Hegelian editors.—Ed.]

⁶⁴ [Outline of the Dogmatical Theology of the Protestant Church (*Grundriss d.*

d. 1834. W. Martin Leberecht De Wette⁶⁷. Ignatius Aurelius Fessler⁶⁸, a convert from Popery [1792]; Superintendent at Saratow in Russia [1820]. Emanuel Swedenborg (b. 1689; d. 1772, in London, and was buried in the Swedish Church, Wellclose Square), and his now somewhat numerous followers. These form the only *sect* or *body* of men professing Modalism, I conceive, that ever has been, in ancient or in modern times.

II. SUBORDINATIONISTS.

Some of the Anabaptists in the sixteenth century. Of these, some appeared in England, and suffered cruelly, even being burned to death, in the time of Edward VI., Elizabeth, and James I.⁶⁹

kirchlichprotest. Dogmatik (1816) p. 57. (Hahn, *ubi supra*).—Fred. Henry Christ. Schwarz, Prof. Theol. at Heidelberg (d. 1837, æt. 71), was for a time an adherent of Kant, but subsequently framed a system of his own, having a tinge of mysticism. He wrote a number of theological works; but his treatises on educational subjects are considered the most valuable. His treatise on Christian Morals, however, is highly commended by Hahn.—Ed.]

⁶⁵ [Hahn, (p. 260) quotes from Hase (*Lehrb. d. Evang. Dogm.* p. 529) the following traditional account of Hegel's doctrine:—"God is Spirit, and as such, not *Ens summum* in the abstract, but moving within himself,—in this motion putting himself forth out of himself,—and taking himself out of this self-antagonism back again into himself; that is, he is Spirit in the concrete, and as such triune. The Father is the self-existent [*an sich seyende*] God, still enclosed, as it were, within himself, who in his disclosing puts himself forth out of himself as [the] Son, assumes in him the form of sensuous existence, and hereby accomplishes the reconciliation of the last antagonisms,—the Absolute, and Individuality. This, however, is not the perfectly appropriate form of his being; he therefore, in order to do away with it, goes into [the state of] death, and arises as [the] Spirit. Even as the *separation* into these *momenta* (each of which is what it is in order, in its self-moving, to become the other,—and which are rightly conceived of by the Church as different Persons) is necessary and actual, even so [in the completion of the process] does it again disappear. Of course, this process in God is to be conceived of as an *eternal, primitive act* [*ewige Urthat*] of the Divine Spirit, as a *super-historical self-accomplishing* [*Sich-selbst-Vollbringung*]"'. Comp. Hegel's *Phänomenol. d. Geistes*, p. 481, 727 *et seq.*—Ed.]

⁶⁶ [Schleiermacher's view of the doctrine of the Trinity will be found stated in his *Christl. Glaube*, at the end of the second volume. Comp. his *Essay on the Views of Sabellius*, referred to in a former part of this chapter.—Ed.]

⁶⁷ [*Dogmatik*, 2d ed. § 44, p. 73. (Cited in Hahn, p. 260-1).—Ed.]

⁶⁸ [*Views of Religion and Churchship* (*Ansichten von Religion und Kirchenthum*, Berl. 1805), Pt. I. p. 564. (Hahn, p. 261).—Fessler was born in 1754, at Czurendorf, in Hungary. He published his Autobiography in 1824, with a supplementary volume in 1826 (Bresl.) Ample information respecting him will be found in the *Evangelische Kirchen-Zeitung* for 1833 (454—516); in which he is spoken of as being at that time still in the enjoyment of his Episcopal dignity.—Ed.]

⁶⁹ [Bogue and Bennett, *Hist. of Dissenters*, I. 62-3, 147-9.—Ed.]

Some of the Italians who renounced Popery and expatriated themselves into Switzerland and Poland. Among them were John Paul Alciato, a gentleman of Milan, who died at Dantzic in 1565; and George Blandrata, murdered by a nephew, to get his property, A.D. 1590⁷⁰.

Erasmus (d. 1536): *probably*. He was charged with this on account of his many Arian interpretations. He "made little answer, save that 'Nulla hæresis magis extincta quam Arianorum.'" (Rees's Cyclop., art. *Arianism*).

In Holland and Germany, in the sixteenth century:—Two of the name of Christopher Sandius,—father and son⁷¹. Many of the Remonstrants. Simon Episcopi⁷². Curcellæus⁷³.

JOHN MILTON⁷⁴.

Thos. Burnet⁷⁵; d. 1715.

Wm. Whiston⁷⁶, deprived, 1710, died, 1753. The great reviver of Arianism in modern times.

Samuel Clarke⁷⁷; d. 1729.

Robert Clayton, Bishop of Clogher; d. 1758.

A. Ashley Sykes⁷⁸; d. 1756.

⁷⁰ [See Trechsel's Monograph, *Die Protestantischen Antitrinitarier vor Faustus Socin*: Heidelb. 1839-44.—ED.]

⁷¹ [The elder Sandius was Secretary to the Higher Court of Appeal at Königsberg, but was deposed in 1668 on account of his Arianism. The younger was born in 1644 at Königsberg, and died at Amsterdam in 1680. An account of both, and of their writings, with references to further sources of information respecting them, may be seen in Walch, *lib. infra laud.*, IV. 149-55.—ED.]

⁷² [*Institut. rel. Christ.* lib. II. § ii. c. 37. & IV. ii. 32. (Hahn, 251. Walch, *Streitigk ausserh. d. Luth. Kirche*, I. 449. III. 605).—ED.]

⁷³ [*Institut.* l. ii. 19, 9. *Quaternion Dissertationum*, Dissert. I. (Hahn & Walch, *ubi supra.*)—ED.]

⁷⁴ [See his *De Doctrinâ Christianâ Libri II. Posthumi*; first published in 1825 (also in an English translation) by the present Bishop of Winchester, then Librarian to George IV. Dr. Pye Smith wrote an examination of this treatise, in six Essays, in the *Evang. Mag.* for 1826. The first Essay, p. 50—53, discusses the question of Milton's Arianism.—ED.]

⁷⁵ [LL.D., Master of the Charterhouse, author of the *Sacred Theory of the Earth*, &c.—ED.]

⁷⁶ [See his *Primitive Christianity Revived*, Lond. 1711-12. 5 vols. 8vo. Bogue and Bennett's *Hist. of Dissenters*, III. 216. Walch, IV. 155-77.—ED.]

⁷⁷ [See his *Scripture Doctrine of the Trinity*, Lond. 1712. 2d ed. 1729. Bogue and Bennett, *ibid.* Walch, IV. 177-84. *Lives of Clarke*, by Hoadley and Whiston.—ED.]

⁷⁸ [The friend of Clarke, and of Bp. Hoadley, who gave him a prebend at Winchester. There is a *Memoir of his Life and Writings*, by Disney; 1785, 8vo.—ED.]

Probably Hoadley⁷⁹; d. 1761, *æt.* 85.

Many of the English Presbyterians since 1720. Peirce. Hallet. The Salters' Hall Conference⁸⁰.—Tomkins. Dr. Abraham Rees.

Academies: — Daventry⁸¹. — Hoxton⁸². — Warrington⁸³. — Hackney⁸⁴.—Manchester⁸⁵ (removed to York).

IRISH:—Thos. Emlyn⁸⁶; d. 1743.

Jaques Vernet⁸⁷; d. 1788, (aged about 90).—[The Pastors and people of] Geneva⁸⁸.

A few of the recent Germans:—Purgold⁸⁹; d. 1788. Oertel⁹⁰, d. 1792 [?]

III. Charged with TRITHEISM.

Henry Nicolai⁹¹, a Polish Prussian; d. 1660. It is uncertain whether he was a Tritheist or an Arian.

⁷⁹ [Benj. Hoadley, Bishop, successively, of Bangor, Hereford, Salisbury, and Worcester. V. a full account of him in the *Biogr. Brit.*—ED.]

⁸⁰ [Wilson's *Hist. of Dissenting Churches*, III. 515 *et seq.* A fuller account in Bogue and Bennett, III. 217-47; with a list of the documents in the case, p. 230.—ED.]

⁸¹ [Bogue and Bennett, IV. 270-1.—ED.]

⁸² [*Ibid.* p. 262.—ED.]

⁸³ [*Ibid.* p. 282-4.—ED.]

⁸⁴ [*Ibid.* p. 265-7.—ED.]

⁸⁵ [Founded 1786, removed in 1803; since transferred (1840) to Manchester again; and now (1853) likely to be established in London. Bogue and Bennett, IV. 285-7. *Eclectic Rev.* N. S. XI. p. 132.—ED.]

⁸⁶ [B. at Stamford, 1663; for several years Assoc. Min. of a Presbyterian congregation in Dublin, where he was shamefully persecuted and imprisoned; d. in London, 1743. His *Works* (3 vols. 8vo. 4th ed. Lond. 1746) contain his own Narrative of his imprisonment, as well as a Memoir by his son. Nothing can justify the ill-treatment which Emlyn received in Dublin; but it is difficult to understand how he could honestly have continued to minister so long to a people whose sentiments were so much at variance with his own. He does not seem to have gained many converts to his views in Ireland. Comp. Bogue and Bennett, III. 215.—ED.]

⁸⁷ [See his treatise *De Christi Deitate*, Genev. 1777. 8vo.—ED.]

⁸⁸ [*Vid. Script. Test.* I. 84-5, 4th ed.—ED.]

⁸⁹ [Dan. Henry Purgold, Pastor at Parchen in the Duchy of Mecklenburg. See his *Resultat meines mehr als funfzigjährigen Nachdenkens über die Religion Jesu* (*The Result of my Reflection, during more than fifty years, on the Religion of Jesus*). Leipz. 1788. 3d ed. 1792. 8vo.—ED.]

⁹⁰ [Euch. Ferd. Christian Oertel, Prof. in the Gymnasium at Anspach. Subordinationist views are attributed to him on the ground of the statements presented in his *Christology* (*Christologie*): Hamb. 1792. 8vo. (Hahn, *Lehrb.* p. 251).—ED.]

⁹¹ [Prof. at Dantzic (his native town), and afterwards in the Gymnasium at Elbing, until he was deposed on account of his doctrinal errors. (Hahn, p. 252). Walch, IV. 205. He is not to be confounded with Henry Nicolai, or Niclas, the Westphalian, who lived a century earlier, and founded the sect of the Familists, or Family of Love.—ED.]

William Sherlock⁹²; d. 1707.

Abbé Peter Faydit⁹³; who published three works on the Trinity at Paris, in the years 1696 and 1702.

IV. UNITARIANS.

Lælius Socinus⁹⁴; d. at Zürich in 1562, having always *professed* adherence to the Helvetic Confession.

Faustus Socinus; d. in Poland, 1604, *æt.* 65. He had numerous followers in Poland and Transylvania; among whom were Slichtingius,—Smalcus,—Crellius,—Volkelius,—Przipcovius, Wolzogenius,—and Enjedinus.⁹⁵

The collection called the *Fratres Poloni*, edited by Gisbert Cuper, a Remonstrant, about the years 1650-60, in seven volumes.⁹⁶

This denomination still subsists in Poland; but chiefly in Transylvania, under the Austrian government.

Grotius is *suspected* of having held these views. His Commentaries [contain passages which seem to favour the suspicion]. But see⁹⁷ [the language employed by him in a letter to Walæus, Nov. 11, 1611, in *Walæi Opera*, II. 399 (or in De Moor, *Comment. in Marckii Comp.* III. 1019): “Samosateniani . . . Christianitatem . . . nomine retinent, re destruunt.”] And may not some more favourable deduction be drawn from Quistorp’s account of his death? ⁹⁸—and observe the Hymn, No. 290 or 291 of the *Hannoverisches Gesangbuch* [No. 900, ed. 1848].

Some of the Remonstrants were inclined to Socinianism; and from the beginning of the eighteenth century, it obtained very considerably among them.

⁹² [Dean of St. Paul’s, London. See his *Vindication of the Doctrine of the Holy Trinity*. 1690. 4to.—ED.]

⁹³ [*Eclaircissemens sur la doctrine et l’histoire ecclesiastique des deux premiers siècles*. Par. 1696. 8vo. *Alteration du dogme théologique par la philosophie d’Aristôte &c.* Par. 1696. 8vo. *Apologie du Système des saints pères sur la Trinité, &c.* 1702. 8vo. (Hahn, p. 252).—ED.]

⁹⁴ [See Trechsel’s Monograph, cited above.—ED.]

⁹⁵ [Walch, *Streitigk. ausserh. d. Luth. Kirche*, I. 563 et seq., 577 et seq. IV. 596—612, et *alibi*.—ED.]

⁹⁶ [Walch, I. 578. IV. 596—602.—ED.]

⁹⁷ [There occurs at this point a hiatus in the MS., extending to the close of the period. I have endeavoured to fill it up by incorporating the substance of an isolated note which is found at the end of the volume, and which seems to have its proper place here.—ED.]

⁹⁸ [*Vid. Script. Test.* II. 82, 4th ed.—ED.]

John Biddle⁹⁹; d. 1662.

Thomas Firmin; d. 1697. He is said by Birch (*Life of Tillotson*, p. 89) to have been an *Arian*.

William Manning¹⁰⁰, ejected by the Act of Uniformity, in 1662, from Middleton in Suffolk;—the only one, I think, of the Ejected Ministers who became a Unitarian. He died in 1711.

Dr. Lardner; d. 1768, *æt.* 85.

Except Mr. Seddon of Manchester, and Mr. Cardale [of Evesham], Worcestershire¹⁰¹, I can find no Socinian among the English *country* ministers, till Dr. Priestly renounced his low Arianism and became a Socinian, at Leeds, about the year 1768.

The subsequent Progress of the Unitarians in England,—Scotland,—and the United States.

The German Neologists are generally of this class, as might well be presupposed. Those who are absolute Antisupranaturalists rejoice in the existence of the English Unitarians; as I read in a letter from Paulus of Heidelberg, August 1836, which was shewn to me by the gentleman to whom it was written.

To this historical outline may be subjoined a few observations which I have made from actual knowledge or experience, and which are confirmed by the tenor of all that I have read or learned from the information of others:—

1. That the belief in the Trinitarian doctrine, when it appears to be not merely speculative, but bears the evidences of cordiality and affection, is associated by powerful attachments to the doctrines of Redemption, Grace, and Divine Influence; in a word, *salvation from sin*.

2. That believers in these associated truths, taken according to their general character, are the most distinguished among all classes of mankind for their personal holiness, their self-denial, their readiness to take up the cross, to bear hardships, make sacrifices, and go through difficulties and sorrows for the sake of God and religion, their seriousness, gravity, humility, temperance, their patience and meekness, their benevolence and activity, and their zealous labouring in those works of beneficence to which worldly motives are the least likely to conduct men.

⁹⁹ [Wood, *Hist. et Antiq. Univ. Oxon.* II. 374. Walch, IV. 297-9.—ED.]

¹⁰⁰ [Calamy's *Abridgt. of Baxter*, 2d ed., II. 659, and *Continuation*, II. 806.—ED.]

¹⁰¹ [Bogue and Bennett, III. 248, and the references there given.—ED.]

3. That the departure from these views is invariably *preceded, accompanied, or followed* (usually all the three) by a fearful relaxation of practical religion: devotion being laid aside in a great degree, or wholly; sin being thought and spoken of with extenuations and with favour; and sensual and worldly pleasures sought after. (Examples:—Sir Harry Trelawney,—and Mr. Hobson.—Geneva.—Germany.—Homerton College in 1803)¹⁰².

4. That such persons, and others of the same Antitrinitarian sentiments, but who had not been previously of orthodox views, when brought into any alarming circumstances, very often betray dissatisfaction and dread;—indicate an anxious leaning

¹⁰² [The reference is to what Dr. Smith has termed “the lamentable delinquencies of certain students in the earlier period of my office at Homerton,”—on which he was accustomed to base “a solemn address to the Students” at the end of the *General Considerations on the Doctrine of the Trinity*. The slight and imperfect *Sketch* drawn up for this purpose is still in existence; but it has appeared to the editor, after much deliberation, that the publication of the document would not be likely to answer any useful end. It might stimulate (though it would fail to gratify) a morbid curiosity; it might furnish occasion to the enemies of the faith to take up a reproach against the Gospel; but it would *not* convey anything like an adequate notion of the tenderness and earnestness with which Dr. Smith was wont to apply the fruits of observation and experience to the advancement of personal religion in the hearts of his pupils. It may be sufficient to state that soon after Dr. Smith had undertaken the office of Classical and Resident Tutor at Homerton College, he discovered in a number of the students of that establishment, indications of levity, indolence, and irreligion,* which excited the most serious apprehension and pain; and that after he had vainly endeavoured to awaken them to a just sense of the responsibilities and duties of their position, their cases were reported to the governing body of the College, and eight of them were deprived of the patronage of the Institution. Of these, five soon after avowed themselves to be Unitarians. A sixth entered the ministry in the Church of England. Of the other two, the editor is unable to speak more particularly.

The closing paragraphs of the *Sketch*, which are less fragmentary than the other portions, may be cited as indicating, though very imperfectly, the spirit and tendency of the address above referred to:—

‘The professions and obligations of STUDENTS are *above* those of common Christians: in the proportion of the *superiority* of their opportunities for enlarged holy knowledge, and for reading, reflection, and devotion;—and as they have solemnly, deliberately, most explicitly, dedicated their entire lives and all their time to the service of God,—‘to preach the unsearchable riches of Christ,’—‘to win,’ ‘to strive and watch for, souls.’

“From *such* a height, the fall is more dreadful, and the plunge into the gulf of guilt and ruin unspeakably the more terrible.”—ED.]

* [There would seem to have been, for some little time previously, a want of due caution in the admission of candidates. But it is also past a doubt that the most shameful dissimulation was practised by some, if not all, of the students against whom Dr. Smith's complaints were laid.—ED.]

towards orthodox sentiments as the safer side;—and sometimes, in deep agonies, renounce their Unitarian opinions¹⁰³.

Can an instance be produced of a person, *in circumstances which brought eternity and responsibility into closer view*, renouncing evangelical sentiments and embracing Unitarianism?

5. That when Unitarian sentiments are embraced by a minister, or are adopted (usually through a long course of declension) by a congregation, every indication of spiritual life, of serious godliness, becomes extinct. There are no prayer-meetings. Is family-worship general? How is the Lord's-day observed? What may, with the utmost candour, be presumed concerning secret devotion?

From the preceding Historical Sketch it appears, that the theological doctrine of the Ever Blessed Trinity was formed by the early Christians, by *collection, comparison, and induction* from the Scriptures, especially the New Testament. It was the result of their *philosophizing* upon the declarations of Scripture:—not an unwarrantable, presuming, intrusive, worldly, or merely speculating philosophy; but a lawful and *necessary* exercise of the human understanding and judgment upon the data furnished by the dictates of inspiration.

It was manifest that the inspired writings unequivocally declare the Unity of God:—but equally manifest that they ascribe the appellatives, properties, functions, and honours of Deity to three objects, whom they denominate the FATHER, the SON, and the HOLY SPIRIT.

It was and is impossible that the human mind should not anxiously desire to perceive the way in which these apparently contradictory assertions and implications are *mutually consistent*.

¹⁰³ Examples:—Bailey.—Nightingale.

I knew pretty well the late Thomas Morgan, LL.D., Librarian at Redcross Street. He was a very decorous and respectable man. In his gradual decline and last illness, he was often visited by his Unitarian friends, particularly ministers: but never was prayer introduced, or a word of serious religion. Mr. Russell called, a day or two before his death, and prayed with him. Dr. M. seemed gratified, and said "Heaven bless you!"—(The very language of certain modish writers, little inclined to speak of the true and righteous God, but whose vocabulary might lead one to think that they have a *god and a goddess*, Heaven and Nature).

My last interview with Dr. Abraham Rees. He had been a high Arian; afterwards lower. He spoke in strong terms of the atonement, as the only refuge of his soul. He expressed great disquietude,—even distress.

From this point, all the forms and directions of research, discussion, and hypothesis have proceeded, some ending in rash denial of those parts of the case which comprise its chief difficulties, and others in bold dogmatism upon subjects which lie beyond the limits of the human faculties.

Our wish and prayer are, that we may avoid both extremes.

Our objects are :—

1. To ascertain, by the impartial means of interpretation, *what* are the actual declarations of the Holy Scriptures upon this great subject. These form the *phænomena* of the case.

2. To draw such *deductions*, from the facts thus ascertained, as appear to be warranted, and even *necessitated*, by the clearest reason.

We *disclaim*

1. Pretending to possess *a perfect knowledge of the whole subject*. It is not only sublime, but infinite, and belonging to the Being of all beings, and to his manner of existence and operation. Far more rationally might we expect that one spark, struck by the flint and steel, would be a light sufficient in intensity and duration to give us a complete view of all the beauties of visible nature.

2. Assuming that we know, or can know, *what* is the absolute nature, or a perfect definition, of *ὑπόστασις*, or *personality* or *subsistence* or *substance*, as respectively belonging to and distinguishing the Father, the Son, and the Holy Spirit.

3. Any imagination, that we understand the *manner* in which the Three Divine Persons subsist in the One Divine Nature, in a perfect possession of that glorious and unsearchable nature, yet without division, composition, or confusion. We can believe, upon the testimony of Scripture, that there is *a distinction* in the Divine Nature, upon which is founded the proper Deity of the Father and the Son and the Spirit, without our pretending to know *in what* that distinction consists.

It is antecedently rational, yea it is necessary, that we should not be competent to understand the Infinite God, and it is as evidently our most reasonable duty to yield our full belief to all which He has revealed concerning himself.

(Let the student carefully study Dr. Seiler's *Essay*, in the *Script. Test. to the Messiah*, vol. III. 4th ed. vol. II.)

It becomes us ever to retain the impression that the Scrip-

tural notifications of a Trinity in the Godhead are never given in terms of speculation, dispute, hypothesis, or technical doctrine; but always in connexion with the practical influence of the religion revealed by God to men for their deliverance from the greatest evil and acquisition of the greatest good,—redemption from sin and a preparation for and sure introduction into the eternal bliss of holiness. Thus the relation of God as a Father is always associated with his gracious designs to unworthy mankind; the doctrine concerning the Divine dignity, attributes, and condescension of the Son is always delivered in immediate connexion with his love and power in the salvation of sinners, by his doctrine, his propitiation, and his life; and the declarations concerning the Deity of the Holy Spirit always come in some manifestation of his influential acts upon the human mind.

Thus the unlearned and simple-hearted believer, who knows nothing of speculative difficulties and the explications of acute minds, but who rejoices in the unspeakable gift of the Father's love,—receives with an affectionate faith the fact of an infinitely meritorious redemption by One who is able to save to the uttermost and who is “over all, God blessed for ever,”—and is conscious of a power of heavenly grace giving him victory over sin and the sweet enjoyments of sanctification and devotion,—has the best understanding of the doctrine of the Trinity. He readily and cordially believes the Deity of the Father and the Son and the Spirit, as abundantly set forth in the word of truth: but the way and manner of this fact he piously leaves, as an object beyond the sphere of his knowledge, his duty, and his powers. It is sufficient that Jehovah, who perfectly knows Himself, has *thus* made himself known to guilty and needy mankind.

SECT. I. ON THE PERSON OF THE MESSIAH.¹⁰⁴

ON THE APPELLATIVE מָשִׁיחַ¹⁰⁵.

[The term, and the practice to which it bore reference,

¹⁰⁴ [The reader who is not already familiar with the *Scripture Testimony to the Messiah* is earnestly requested to examine carefully the numerous references to that treatise in the following portions of the chapter. *Justice to the author* requires that this should be done. The present section, for example, is not so much a *finished abstract*, as a *first rough outline*, of the great work above-mentioned.—Ed.]

¹⁰⁵ [*Script. Test.* Book II. ch. i. 4th ed. I. 132-5.—Ed.]

were] applied to the greatest offices; royal, sacerdotal, and prophetic. For example, to

1. KINGS. 1 Sam. ix. 16. xvi. 6, 12. Is. xlv. 1.

2. PRIESTS. Lev. viii. 2, 12.

3. PROPHETS. 1 Kings xix. 16.

This ancient custom [the custom of anointing] was symbolical of

1. Designation to office.

2. Excellent qualities: from the value and delightful fragrance of the essential oils employed.

PROP. I. That an expectation prevailed, from the earliest times, and founded on Divine intimations, of a Spiritual Deliverer and Saviour of mankind; called, in the Hebrew sacred books, the ANOINTED.¹⁰⁶

SOL. i. The expectation, and its origin in Divine promise.

[Scripture illustrations and allusions:]

Gen. iii. 15. (See the Jewish interpretation, in Schoettgenii *Horæ Hebraicæ et Talmudicæ*, tom. II. p. 94, 439). A descendant [of the woman to whom the promise referred],—delivering and triumphing.

iv. 1. [Allusion to the Messiah as] the Divine Man.

v. 29. Liberator from sorrow.

xxii. 18. Descendant [of Abraham],—author of blessing.

xlix. 10. Giver of peace.

(It is not necessary to descend lower, as all the passages will hereafter come under review).

Heathen traditionary notices. (*V. Script. Test.* 3rd. ed. I. 203-12. II. 432-4. 4th. ed. I. 137-42. II. 166.)

Of the Persians, *V. Hyde, Hist. Rel. Vet. Persarum*. [Oxon. 1700. 4to.] p. 383.

Of the corrupted traditions among the Hindoos. Maurice's *Indian Antiquities*. *Script. Test.* 2d. ed. I. 214; 3d., I. 207-8; 4th., I. 139. Brenner's *Dogmatik*, I. 196.

Of such expectations among the Greeks and Romans. Taciti *Hist.* V. 13. Virg. *Pollio*.

The traditionary expectation was highly wrought up by the authors of the ancient Parsism, and by their follower or restorer Zerdusht (Zoroaster). *Script. Test.* 3d. ed. I. 205-6. II. 432-3; 4th. ed. I. 138. II. 166. Brenner, I. 196.

¹⁰⁶ [*Script. Test.* Book II. ch. ii. I. 136-42.—ED.]

The Egyptians had notions of “a Word of the Creator,—eternal, ever existing with the first God,—proceeding from God, next to him the first power, unbegotten, boundless, perfect;—Creator, governing all that he has formed;—first-born of the All-Perfect, the pure true Son;”—*et sim.* Görres, *Mythengeschichte*, apud Brenner, I. 197¹⁰⁷.

V. Huetii *Quæstiones Alnetanæ, de Concordiâ Rationis et Fidei*, lib. II. c. iii.

See also a striking passage by the celebrated Orientalist Von Hammer, *ap.* Brenner, I. 199¹⁰⁸.

¹⁰⁷ [See *Script. Test.* 3d ed. II. 433-4; 4th ed. II. 166-7,—“God created the world, not with hands, but through his Word.—This word of the Creator is eternal, self-moved, incapable of increase, diminution, or corruption, or any alteration; always self-equal, self-like, self-filled, invariable, concentrated, the eternal existing according to (the model of) the first God. Proceeding from God, it is, after him, the first power, unbegotten, unbounded, perfect; the existing, fertile, and forming Demiurgus, ruling over all that he has formed; he is the first-born, purely true Son of the supremely Perfect. The first God, the Creator of all, hath brought forth this second, visible and sensible (person) as the first and only one; and since he was comely [or beautiful,—*schön*; Dr. Smith appears to have read by mistake *schon*, *already*] and rich in all possessions, therefore he hath consecrated him, and loved him as a part of himself, as his own Son. This therefore is the God whom the first Godhead continuing in its unity brought forth, into whom it flamed forth from its own self-sufficiency; he, his own Father, sufficient for himself; he the Emeph, the leader of the heavenly gods, that self-reflecting intelligent being, who turns all intelligences to himself, the creative (demiurgic) spirit, Lord of truth, and Wisdom itself.” (The translation is Dr. Smith’s, with the exception of the slight correction already indicated).—ED.]

¹⁰⁸ [“We see upon the monuments of Mithra, the supreme Truth symbolically represented by the light of the sun, the supreme Activity and demiurgic Power by the club (or dagger), and the supreme Vital Energy by the World-Bull of the Zend-Books. What is this but the *Trinity* of the Zoroastrian Oracles, (hitherto unjustly misrepresented as mere phantasies of the Neo-Platonists),—namely, *Sunlight*, *Demiurgic Fire-Reason*, and *World-Soul*? But this Trinity of the Zoroastrian Oracles and the threefold (τριπλάσιος) Mithra is none other than that already mentioned by Plato, [consisting] of the Supreme Good (τὸ ἀγαθόν),—the symbol of which he makes to be the Sun,—Reason or the Word (ὁ λόγος), and the World-Soul (ἡ ψυχὴ τοῦ κόσμου); or that of Hermes Trismegistus,—Light (φῶς), Reason (νοῦς) or Word (λόγος), and the higher World-Soul (ἡ ψυχὴ ὑπερκόσμιος). These three Trinities, the *Old Platonic* (in Plato), the *New Platonic* (in Hermes Trismegistus), and the *Zoroastrian* (in the Oracles),—are none other than that which is recognised by the most ancient *Oriental Philosophy* [*Weisheitslehre*]:—Light, or Truth and Righteousness; Reason, or Word and Creative Energy; Spirit, or Soul and Life: visibly and symbolically represented in the monuments of Mithra, by the Sun-disk, Club, and Bull. Of these three symbols, the second (the club or dagger), as the peculiar weapon of Mithra, deserves an altogether special attention. The club of Mithra is called in the *Zendavesta* the Club of Reason (νοῦς, λόγος, σοφία), that is, the

The Mohammedan metaphysical divines have laid down a doctrine, probably derived from an Oriental or a Neo-Platonic source, which goes far towards recognizing a Co-essential Son of God. Tholuck, [*Die Speculative Trinitätslehre des Späteren Orients*: Berlin, 1826.] *Script. Test.* I. 458 (3d ed.) 305-6 (4th ed.) Wegscheider, *Inst.* p. 273, ed. 1829.

ii. Declarations of the Lord Jesus that the Old Testament had a peculiar reference to himself.

Luke xxiv. 44. John v. 39, 45, 46.

iii. The application of the title משיח to the expected Deliverer.

This is universally admitted. Obvious testimonies: Ps. ii. xlv. 7. Dan. ix. 25, 26.

PROP. II: To ascertain, from the prophecies and descriptions of the Old Testament, *what* should be the person and character of the Messiah.¹⁰⁹

The solution of this proposition must be attained by an examination of each passage of the O. T. supposed to contain a prediction or description of the Messiah. These can be expected to be no more than hints, or *obscure intimations*: for the following reasons. The *great* danger to which the Israelites were exposed was that of falling into polytheism and idolatry. The grand and immediate object of the O. T. dispensation was to establish a belief in the Unity of God. This was the *first* lesson; and when it was duly confirmed and established in the general faith of those who had the blessing of revelation, (which was not till after the return from the Babylonish Captivity,) the *second* great truth, already faintly intimated, was reserved for the complete disclosures of the Messiah. The intimations afforded were suitable to the genius of a preparatory and initiative dispensation. Yet they were such intimations as were adapted to impress the mind with a conviction of something deeply mysterious and difficult to be understood: awakening the idea, "JEHOVAH, most assuredly,

symbol of demiurgic (world-creating) energy, for with Plato, Reason is the Demiurgus; in the Proverbs of Solomon, Wisdom is represented as having been with God when he prepared the heavens (viii. 27),—she was with him when he made the earth (ix. 9); and as it is expressed in the Gospel of John, 'In the beginning was the Word, and the Word was with God' (i. 1). Thus Reason, Truth, and Word are symbolically represented by club, hammer, and dagger." (*Wiener Jahrbücher der Literatur*, vol. X. p. 235. 1820).—Ed.]

¹⁰⁹ [*Script. Test.* Book II. ch. iv.—Ed.]

is God alone. But whence arise the circumstances of *plural* expressions of which He is the subject? a “messenger of Jehovah” spoken of as a *person distinct* from him? a great deliverer from sin and ruin, *sent* by Jehovah, and acting as his *servant*, yet to whom the names and honours of God are given? Something remains yet undisclosed: and that yet undiscovered something cannot but be of great importance, for it relates to the exercises of Jehovah’s loving-kindness and tender mercies to the sons of men. I cannot reconcile these expressions to each other. Will the Messiah, when he cometh, unveil the mystery?”—To this anxious hope, Christianity answers, Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς Υἱὸς ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς, ἐκεῖνος ἐξηγήσατο. [John i. 18].¹¹⁰

In reference to each citation, it will be necessary to inquire,

1. Whether the passage do really belong to the Messiah; and

2. What is its true import.

Criteria of just application to the Messiah: ¹¹¹

1. When, from the terms, the connexion, and the natural construction under all the circumstances of persons and occasion, a passage cannot, without violence, be applied to the exclusion of the Messiah. (Thus, there are, in each case, some *special* marks which will apply to no other than to Christ. *E. g.* Ps. xxii. 8, 16, 18.)

2. When it is so applied, explicitly and not merely in an allusive manner, in the N. T.

ENUMERATION.

Gen. iii. 15.¹¹² A human being. Ultimate conqueror of the evil power, though a previous sufferer by it. Miraculous conception. Schoettgen, [*Horæ Heb. et Talm.* I. 736 *et al.*]—Fabricius, [*Christus Fundam. Eccl.* (Lugd. Bat. 1717) Dissert. iii.]—Horsley’s *Serm.* II. 38 *et seq.* [or p. 189 *et seq.* of the edition in one volume.]

Gen. iv. 1.¹¹³ A human being. אֲדָמָה.

Gen. v. 29.¹¹⁴ Man. Deliverer from the sufferings induced by sin.

Gen. xxii. 18.¹¹⁵ Man. Extending his benefits to the

¹¹⁰ [*Script. Test.* 4th ed. I. 332-3.—ED.]

¹¹² [*Ibid.* I. 151.—ED.]

¹¹⁴ [*Ibid.* I. 158.—ED.]

¹¹¹ [*Ibid.* I. 144.—ED.]

¹¹³ [*Ibid.* I. 136, 153-7.—ED.]

¹¹⁵ [*Ibid.* I. 158-60.—ED.]

world at large. (Comp. John viii. 56, 58. Borger on Gal. iii. 16.)

Gen. xlix. 10.¹¹⁶ מְשִׁיחַ. "The Messiah, whose is the kingdom." *Targum of Onkelos*. "The King Messiah, whose is the kingdom." *Jerusalem Targum*. ὁ ἀπόκειται. Aquila and Symmachus. "He, whose it is." *Syriac and Arabic Versions in Polygl.* "Tranquillator, à سَلِي". *Schultens*.

(Query, Balaam, Numb. xxiii. xxiv. 5—7? I extremely doubt a reference to the Messiah. *Vid.* Hales, [*Chronol.*, 4to. ed.] II. 219 *et seq.*)

Deut. xviii. 15—19.¹¹⁷ Israelite. Deliverer. Inspired Teacher. LAWGIVER. Signal vengeance on those who reject him. (Jortin, *On Eccl. Hist.* [I. 184-51]. Hales, II. i. 207, 210).

Job xix. 23—27.¹¹⁸ "I have known my Redeemer, the Living One:"—the rest in Dr. Hales's version, except v. 27, for מְשִׁיחַ read, with the LXX., מְשִׁיחַ.—Deliverer. Judge. God. (Hales's *Chronol.* vol. II. pt. i. p. 83 *et seq.*, 114-7. *Schultens* and Peters on this passage.)

Job xxxiii. 14—30.¹¹⁹ (Hales, *ubi supra*, p. 95 *et seq.*)

2 Sam. vii. 18, 19.¹²⁰ 1 Chron. xvii. 16, 17. (Hales, p. 365 *et seq.* Steinwender [*Christus Deus in V. T. Libr. Histor.*] p. 62 *et seq.*)

2 Sam. xxiii. 1—7.¹²¹ Jehovah. A suffering man. A Saviour. (Kennicott's *Posth. Observ.* [p. 125-9].)

Psalms ii.¹²² The Messiah opposed, but exalted by his Father; Son of God; the declaration of sonship by the resurrection presupposes the fact; מְשִׁיחַ.—Sovereign of the Church; Conqueror of his most potent enemies; Saviour. (Kennicott, *ubi supra*, p. 174-5, 222-3. Hales, p. 369 *et seq.* Jortin's *Eccl. Hist.*)¹²³

Evidence that this Psalm is to be interpreted of the Messiah. Ancient Jewish Church: (Matt. xxvi. 63. John

¹¹⁶ [*Script. Test.* I. 160-6.—Ed.]

¹¹⁷ [*Ibid.* I. 166-9.—Ed.]

¹¹⁸ [*Ibid.* I. 184-94; where (p. 184-5) Dr. Smith has given his own version of the passage in full.—Ed.]

¹¹⁹ [*Ibid.* I. 307.—Ed.]

¹²⁰ [*Ibid.* I. 171-8.—Ed.]

¹²¹ [*Ibid.* I. 178-84.—Ed.]

¹²² "To-day have I begotten thee," as the correspondent member of "Thou art my Son," denotes a real, not adoptive or figurative generation: *declared* because real.

מְשִׁיחַ is never used of the boundaries of Palestine, but always taken in the widest extent.

¹²³ [*Script. Test.* I. 195-9.—Ed.]

i. 49.) All the ancient Jewish writings, Zohar, Talmud. Jarchi assigns as a reason for rejecting it, "for contradicting the heretics." [Citations in N. T.] Acts iv. 25. xiii. 33. Heb. i. 5. v. 5. The impossibility of any other fair interpretation is admitted even by Eichhorn, Bertholdt, and E. F. C. Rosenmüller.

Psalm viii.¹²⁴ Not so properly a prophecy of the Messiah, as a declaration of the honour of human nature, which will only have a complete fulfilment in Him and his recovered people. Heb. ii. 5—9. 1 Cor. xv. 25. iii. 22. Matt. xxi. 16.

Psalm xvi. 9—11¹²⁵ cannot be fairly explained except of the Messiah. The Messiah a man:—his devotedness to God, —death,—resurrection. Acts ii. 25—32. xiii. 35—37. Luke xxiv. 44, 46. Kennicott [quoted in full in *Script. Test.* I. 204-5, 4th ed.]

Psalm xviii. (Kennicott, p. 122 *et seq.* Peirce on Hebrews.)

Psalm xxii.¹²⁶ An extreme sufferer. A Saviour. (Kennicott [*Posthumous Remarks*, p. 182.])

Psalm xl.¹²⁷ The Messenger of the Father; to become incarnate; to supersede ceremonial sacrifices; and to be a great sufferer. (Kennicott, [*ubi sup.* 193-4, 239, and Serm. ii.])

Psalm xlv.¹²⁸ [The Messiah is represented as] God,—having God for his God and Father and Rewarder;—a Saviour and Conqueror. (V. Heb. i. 8, 9; where the argument would lose all its force unless the Messiah were the proper and designed object of the Psalm.) The vocative, also, in v. 8 (Heb.) is required by its affinity to v. 7. V. 13. The population of Tyre is specified, as being the most rich and commercial of the world.

Psalm lxix. A sufferer for the recovery of others; Divine vengeance to be inflicted on his enemies; glory and happiness of his kingdom. V. Kennicott on v. 4, 5.

Psalm lxxii. Reasons for applying it to the Messiah.—His compassion and tenderness;—delivering power; universal and everlasting reign.

¹²⁴ [*Script. Test.* I. 199, 200.—ED.]

¹²⁵ [*Ibid.* I. 201-5.—ED.]

¹²⁶ [Quoted in full, *Script. Test.* I. 231, *note.*—ED.]

¹²⁷ [*Script. Test.* I. 205-9.—ED.]

¹²⁸ [*Ibid.* I. 209-218.—ED.]

Psalm lxxxix.¹²⁹ Coincident with 2 Sam. vii. &c.

Psalm xcvi. 7.¹³⁰ Either the application in Heb. i. 6 is absurd; or the Messiah must be confessed to be Jehovah, and entitled to supreme adoration. (V. Rosenmüller on Heb. i. 6,¹³¹ and J. P. Smith's *Sermon* on this verse [Lond. 1811]).

Psalm cii. 25—27.¹³² The Unitarian gloss, in the *Improved Version of the N. T.*, Heb. i. 10, is far-fetched and unnatural. The passage is evidently applied in the Epistle to the Hebrews to the Messiah. It represents him as God; Creator; Eternal and Immutable. V. Rosenmüller on Heb. i. 10.¹³³

Psalm cx. 1 (= 1 Cor. xv. 25)—5.¹³⁴ His Mediatorial office;—humiliation;—exaltation;—priesthood;—dominion.

Isaiah ii. iii. iv. A portion of prophecy, of which the former part (ii. 2—4), and the latter (iv. 2—6) are representations of the external happiness of *all* nations under the Messiah, who should extend universally that peculiar government of God, which had been hitherto restricted to one nation. The intermediate part consists of reproofs, threatenings, and admonitions.

ii. 2—4. The kingdom of Christ is called “the house of Jehovah, the God of Jacob” (= Heb. iii. 6). The Gentiles received.—This part of the prediction describes the Messiah's kingdom among the heathen, and its rich blessings wherever it is cordially received, as it will be ultimately by the inhabitants of the world at large.

iv. 2—6, represents the spiritual blessings of sanctification, pardon, and protection. “In that day shall be a Branch of Jehovah for beauty and glory, and a fruit of the earth for majesty and honour to the escaped of Israel,” *i. e.* from the dreadful judgments which shall fall upon the ungodly. צִמְחַ יְהוָה (comp. Jer. xxiii. 5. xxxiii. 15. Zech. iii. 8. vi. 12.

¹²⁹ [*Ibid.* I. 173, 176-8.—ED.]

¹³⁰ [*Ibid.* I. 218-21.—ED.]

¹³¹ [Abstract of Rosenmüller's observations:—The citation is] “*doubtless* from Ps. xcvi. 7.—Angels called מַלְאָכִים.—The Psalm refers to the Messiah as abolishing idolatry and propagating true religion among the Gentiles.—Kimchi says, all the Psalms xciii.—ci. refer to the Messiah.”

¹³² [*Script. Test.* I. 222-6.—ED.]

¹³³ He says, “hunc Psalmum in se non agere de Messia, quilibet facile perspicere potest.” But why not? The immutability of the Saviour is the proper ground of consolation to believers. “Quia autem Filius Dei mundum creavit, ut v. 2 dixerat apostolus, ideo omnino etiam de eo valet, quod loco cit. de Deo Creatore dicitur.”

¹³⁴ [*Script. Test.* I. 226-34.—ED.]

Is. xi. 1. Rev. v. 5. xxii. 16) stands in opposition to פְּרִי הָאֲרֶץ, and denotes SON of JEHOVAH, who should at the same time be a *product of the earth*; i. e. both *Divine* and *human*.¹³⁵

Isaiah vi. 1, 3, 5. = John xii. 41.¹³⁶ Arbitrary assertion that αὐτοῦ [in the latter passage] refers to the Father merely. But if this be admitted, it remains that the N. T. writers readily attributed to Christ the sublimest language of the Old Testament concerning the Deity.

Isaiah vii. 14¹³⁷ = Matt. i. 23.

Isaiah viii. 14¹³⁸ = 1 Pet. ii. 8. Here the same remark may be made as on ch. vi. 1, 3.

Isaiah viii. 23. [ix. 1. Eng. Vers.].—ix. 7. [ix. 6, Heb.]¹³⁹ Evinced to refer to the Messiah from (1) the attributives of a universal reign of mercy and holiness (comp. Ps. lxxii. Is. xi.); and (2) from Matt. iv. 14—18.

“For she (the land) shall not have darkness like an invasion, as at a former time when he treated with contempt (הִקֵּל) the land of Zebulun and the land of Naphtali: but at the latter time he will glorify the way of the sea, the banks of Jordan, Galilee of the Gentiles. The people who have walked in darkness see a great light: upon the dwellers in the land of the shadow of death light ariseth. Thou hast increased the nation: thou hast made their joy great: they rejoice in thy presence as the joy of harvest, as (soldiers) exult in the division of spoil.”—For a version of the rest, see *Script. Test.* [I. 258, 253].—In v. 3, read לו [instead of לָא]. V. 4. Wars, with their attendant horrors, “shall be for burning and consumption of fire”; that is, shall be for ever abolished by the pacific reign of the Messiah.—V. 5. אֵל גִּבּוֹר *Deus heros*. (Rosenmüller, jun.) The reading of the LXX. is very corrupt.¹⁴⁰ That of Dodson is arbitrary, taking the LXX. and Heb. *ad libitum*:—“The Messenger of the great design; the Father of the age.”—אַבִּי. Schultens, *Instit.*, p. 454, thinks that ‘paragodic has always the remote sense of the affix. But this does not apply here: for ‘ in אֲבִי is *radical*, and though in common use dropped, it is regularly resumed *in regimine*. He makes this remark

¹³⁵ [*Script. Test.* I. 259.—ED.]

¹³⁶ [*Ibid.* I. 234-6, 326.—ED.]

¹³⁸ [*Ibid.* I. 249-53.—ED.]

¹³⁷ [*Ibid.* I. 237-48.—ED.]

¹³⁹ [*Ibid.* I. 253-8.—ED.]

¹⁴⁰ *Vid.* Lud. Cappell, [*Crit. Sac.* iv. 4, cited] in *Thesaurus Amst.* I. 759.

(p. 235) on אב *pater*, אח *frater*, סב *socer*. Render, "Father of Eternity," or "The Everlasting." (Compare Priestley and Lowth on this passage.)

Isaiah xi. 1—10¹⁴¹ [The Messiah a] descendant of David. Heavenly gifts. Equity and beneficence. Reign over the Gentiles.

Isaiah xxviii. 16.¹⁴² [The Messiah] appointed by God as the basis of salvation.

Isaiah xl. 3—5, 9—11.¹⁴³ JEHOVAH. GOD. Kind Guardian and Helper (= John x. 14).

Isaiah xlii. 1—4.¹⁴⁴ Servant and Messenger. [Possessed of] heavenly gifts. Modesty. Kindness. Success. Reign over the Gentiles.

Isaiah xlv. 21—25.¹⁴⁵ JEHOVAH. Saviour. Ruler. Author of reconciliation and purification.

Isaiah xlviii. 16.¹⁴⁶ "The Lord Jehovah hath sent ME and his Spirit."

Isaiah xlix. 1—12. Servant of God. Glorious success. (v. 5, read לו).

Isaiah lii. 13—liii. 12.¹⁴⁷ Servant. Overlooked and despised. Sufferer for human guilt,—by Divine appointment;—[his sufferings] expiatory;—circumstances of his burial;—his reward. (Comp. Lowth and Hales on this passage.)

Isaiah lxi. 1—3. Herald of Divine Mercy.

Jeremiah xxiii. 5, 6. The Rabbis universally apply this passage to the Messiah. It is parallel to

Jer. xxxiii. 16.¹⁴⁸ "This is he who shall call to her, Jehovah our Righteousness."

(Frischmuth in *Thesaur. Amst.* [I. 832-9]. Hales, II. 481.)

Daniel vii. 13, 14.¹⁴⁹ A son of man: *i. e.*, a human being. His dominion universal and everlasting.

Dan. ix.¹⁵⁰ (*V. [MS.] Lect. on 1 Cor. xv. 3*; and Hales, [II. 559].)

¹⁴¹ [*Script. Test.* I. 259.—ED.]

¹⁴² [*Ibid.* II. 399.—ED.]

¹⁴³ [*Ibid.* I. 260-5.—ED.]

¹⁴⁴ [*Ibid.* I. 265-6.—ED.]

¹⁴⁵ [*Ibid.* I. 266-70.—ED.]

¹⁴⁶ [*Ibid.* I. 328.—ED.]

¹⁴⁷ דָּוִד v. 8. His pedigree and character, on his trial;—or, "men of his generation," for their enormous wickedness. Or as in Rosenmüller. [See Dr. Smith's translation of the whole passage, *Four Discourses*, 3rd ed., p. 25-27; and a mass of valuable notes and illustrations, p. 258-81 of the same work.—ED.]

¹⁴⁸ [*Script. Test.* I. 270-6.—ED.]

¹⁴⁹ [*Ibid.* I. 276-9, 465. II. 326.—ED.]

¹⁵⁰ [*Ibid.* I. 328. *Four Disc.* p. 22-3, 3rd ed.—ED.]

Micah v. 2—4.¹⁵¹ Human birth-place. Existence from eternity. Dominion. (Hales, 460.)

Haggai ii. 6—9.¹⁵² Beneficence (*Deliciæ humani generis*). Dominion. (Hales, 513.)

Zechariah vi. 12, 13.¹⁵³ Former and Sovereign of the Church:—Priest,—Peace-maker,—King. (V. Dr. Stonard, [*Comment on Zech.*] 517.)

Zech. ix. 9, 10. Ruler,—and Saviour;—just,—and benign. (Hales, 518.)

Zech. xi. 4—14. Rejected by the Jews. (Hales, *ibid.* and 521.)

Zech. xii. 9, 10. (In v. 10, for אֲלֵי read אֲלֵי: MSS. et ed. plur.)—Compunction and conversion of the Jews. (Hales, p. 520 et seq.)

Zech. xiii. (6)—9. (I think Dr. Hales is mistaken in detaching verse 6 from the preceding paragraph. It evidently refers to a very different subject.)—עֲמִיתִי neighbour, associate. I hesitate to regard this as evidence of the Saviour's deity. It may be fairly rendered, "him that is near to me." But see *Script. Test.* [I. 291-4].¹⁵⁴ The Saviour, appointed to suffer, in order to restore his people.

Malachi iii. 1—4. Ruler (אֲדֹנָי though often a Divine appellation, yet is frequently also applied to men: so that I can rest no argument upon it. But see *Script. Test.*¹⁵⁵ and Rosenmüller, [*Schol. in Proph. Minor.* IV. 399]). Messenger of the grace and authority of Jehovah. (Hales, 531.)

ON THE REMARKABLE ATTRIBUTIVES OF VARIOUS O. T. PASSAGES TO ONE DENOMINATED THE ANGEL OF JEHOVAH.¹⁵⁶

Gen. xvi. 7—14. The person speaks, acts, and is acknowledged as Jehovah.¹⁵⁷

¹⁵¹ [*Script. Test.* 1. 279-82.—ED.] ¹⁵² [*Ibid.* I. 283-4.—ED.]

¹⁵³ [*Ibid.* I. 284-7. *Four Disc.* p. 22, 255-8.—ED.]

¹⁵⁴ [Where (p. 291) Dr. Smith has rendered the term by "the man of my resemblance," a phrase which he explains and defends at p. 293, and shews most clearly that further inquiry had put an end to the hesitation avowed in the text.—ED.]

¹⁵⁵ [I. 295. "אֲדֹנָי Sovereign. This word is often applied to magistrates, fathers, and other human rulers; but, in every instance in which it occurs, as here, with the emphatic prefix אֲ, it is used only as a name of Deity."—ED.]

¹⁵⁶ Messenger (or Apostle) would be perhaps a better word for מַלְאָךְ. To take the two words מַלְאָךְ, מִלְאָךְ in apposition, would be by no means incongruous: but either way, the subject is personally marked out as Jehovah. [*Comp. Script. Test.* I. 297, note 214.—ED.] V. Euseb. *Proœm. in Hist. Eccl. and Dem. Evang.* Tertull. *Adv. Prax.*

¹⁵⁷ [*Script. Test.* I. 297.—ED.]

Gen. xviii. xix. 1. The angel who remained with Abraham has all the predicates of Deity. *He* is reintroduced in ch. xix. 17—25. v. 24: the remarkable *repetition* of the name יהוה. That the latter cannot fall under the rule laid down by Gesenius, *Lehrgeb.* p. 741, No. 4 (examples of which occur in Gen. v. 1, Deut. xxvi. 7) is strongly shewn by the subjoined מְהִישֵׁם.¹⁵⁸

Gen. xxi. 17—19. Gen. xxii. 11—18.¹⁵⁹

Gen. xxxi. 11—13.¹⁶⁰ = xxviii. 13—15, and xxxii. 9.

Gen. xxxii. 28—30.¹⁶¹ The same event is very probably recited again, ch. xxxv. 9—15. The איש here is called מְלֹאֲךָ in Hos. xii. 4.

Gen. xlvi. 16.¹⁶² Some take this passage as referring to two subjects, the Father and the Son; thus corresponding to John v. 19, and to the general phraseology of the New Testament. But the article prefixed to each *seems* intended to mark identity; as also the verb belonging to both.

Exod. iii. 1—6.¹⁶³ The מְלֹאֲךָ יהוה is plainly called יהוה and הָאֱלֹהִים, and the same mode of speaking is continued through the subsequent narrative. Comp. Deut. xxxiii. 16, and Acts vii. 30—33, 37, 38.

Exod. xiv. 19. = xiii. 21, in conjunction with ch. xiv. 24.—*Obs.* Throughout the entire narrative, the miraculous revelations of God to Moses are often spoken of as being made in this luminous and awful *cloud*. It is called “the glory of the Lord.” It appears to have been the general, and probably invariable, token and known proof of the Divine PRESENCE. Examples: Exod. xvi. 7, 10. xxiv. 16, 17. Numb. xii. 5. xiv. 10, 14. xvi. 19, 42. xx. 6. Deut. i. 30—33; and many other places.

Exod. xxiii. 20, 21. Here the מְלֹאֲךָ is plainly represented as an object distinct from him who speaks; so distinct as to be represented by the pronouns of different persons, *I* and *he*. Yet properties are ascribed to him which *imply* Deity, *viz.*

1. The highest *moral* and *judicial* authority.¹⁶⁴
2. his *power* to bless;
3. that the NAME of Jehovah is in him,—denoting that the

¹⁵⁸ [*Script. Test.* 1. 297.—ED.]

¹⁵⁹ [*Ibid.* I. 298.—ED.]

¹⁶⁰ [*Ibid.*]

¹⁶¹ [*Ibid.*]

¹⁶² [*Ibid.*]

¹⁶³ [*Ibid.* I. 299.—ED.]

¹⁶⁴ Corresponding to the declaration in John v. 22.

peculiar glory, the characteristic attributes, of the Deity belong to him: (compare Exod. xx. 24. Levit. xxiv. 16. Gesenius, *Handwörterb.*, s. v. אֱלֹהִים 3, c. p. 772).

At the same time, it is perfectly plain that it was Jehovah, the true and only God, who guided and protected the Israelites, and designated them as his own peculiar people. This is asserted, for example, Deut. i. 31; iv. 34; and perpetually in the Pentateuch.

Some (Dathe, for example,) think that the Angel in Exod. xxxii. 34, xxxiii. 2, is a different person,—one whose guidance would be a calamity. To me this appears otherwise, and that in xxxiii. 3, the *grace* of the promise is intimated, as without this Angel, the medium of mercy, the judicial visitation of Divine vengeance would assuredly fall upon them.¹⁶⁵

Exod. xxxiii. 20 (= John i. 18, 1 Tim. i. 17). Yet the opposite of this statement is expressed in v. 11, and in the parallel passage, ch. xxiv. 9—11. Can these declarations be reconciled in any other way than by referring them to the different *persons* of the Father and the Messiah?

Joshua v. 13—15.¹⁶⁶ [This appearance of the Angel was designed] to encourage Joshua at the commencement of his enterprise, by the assurance of a *Divine* Protector and Leader.

Judges ii. 1—5.

Judges vi. 11—24. The Angel speaks and acts as God.

Judges xiii.¹⁶⁷ Here we find the same permutation of the names, the *Angel*, *God*, and *Jehovah*.—His incommunicable name, v. 18. Acting according to that name, v. 19.

Isaiah lxiii. 8, 9. *Vid. Script. Test.* I. 488 *et seq.* [4th ed. I. 301-2].

Zechariah. *Script. Test.* [I. 302].

Malachi iii. 1. *Ibid.*

(*Script. Test.* I. 490—494. [4th ed. I. 302 *et seq.*] Michaelis, *Annot. on 1 Cor. x. 4.*)

In these references we find ascribed to the Angel

i. Undeniable attributives of Deity: as,

1. The *perfection* implied in the exercises of authority in

¹⁶⁵ [This was Dr. Smith's first view of the subject. Upon further consideration, he was led to acquiesce entirely in Dathe's interpretation of the passage. *V. Script. Test.* I. 490; 3d ed. I. 460; 4th ed. I. 306.—ED.]

¹⁶⁶ [*Script. Test.* 4th ed. I. 300.—ED.]

¹⁶⁷ [*Ibid.* I. 300-1.—ED.]

both the physical and the moral domain; and in the different promises of protection, guidance, and blessing.

2. The use of the awful formula, "By myself!"

3. Invocation as the object of worship.

4. The most expressive and exclusive Divine appellations.

ii. Distinction from another, who is also called by the same Divine appellations; and the distinction is marked by personal pronouns.

The Rabbinical authors frequently illustrate the phrase מְלֹאךְ יְהוָה by referring it to the Messiah. (Steinwender, [*Christus Deus*, &c.] p. 16.)

The most plausible hypotheses [to account for the expression] of those who deny the proper Deity of the Messiah are,

1. The Arian.¹⁶⁸ (Peirce. Taylor's *Ben Mordecai*.)

2. That the term denotes merely a *manifestation* of the Deity; a visible symbol.¹⁶⁹ This leaves unaccounted for the language and acts of distinct personality ascribed to the Angel of Jehovah.

SUMMARY OF THE ENUMERATION.¹⁷⁰

[In the foregoing citations, we find it predicted]

That the Messiah should be a real human being, the descendant of Adam, Abraham, and David:—born in a miraculous manner:—the devoted and faithful servant of God:—the accredited messenger of Divine authority and grace:—a heavenly teacher, inspired with the plenitude of Divine gifts and qualifications:—the great Lawgiver, who should be the author and promulgator of a new, holy, and happy government over the hearts of men:—a High Priest of a new and most exalted order:—the adviser of the wisest counsels:—the great pacificator and reconciler of rebellious man to God, and of men among themselves:—the powerful and compassionate Saviour of men, by delivering them from moral and natural evil:—the gracious effector and bestower of pardon to the guilty, holiness to the depraved, and happiness to the miserable:—

That, in the execution of these offices, he should undergo the most severe and overwhelming sufferings, from the power and malice of the original tempter, from the ingratitude and cruelty

¹⁶⁸ [Stated and refuted in *Script. Test.* I. 303-4. Ed.]

¹⁶⁹ [*Ibid.* I. 304.—Ed.]

¹⁷⁰ [Comp. the *Recapitulation* in *Script. Test.* Book II. ch. v.—Ed.]

of men, and from the peculiar circumstance of his becoming a voluntary victim, submitting to excruciating sufferings with an express and efficacious design to procure the highest benefits to those among men who should cordially receive his influence and mercy:—

That, from his deep and afflictive distresses, he should emerge to glory, victory, and triumph:—that he should possess authority, power, and dominion, terrible to his obstinate adversaries, but full of blessings and happiness to his obedient followers:—that he should gradually extend these benefits to all the nations upon earth:—and that his holy and beneficent reign should be spiritual in its nature, in its extent universal, and in its duration everlasting:—

That he should be truly entitled to the appellation of *Wonderful*; for he should be, in a sense peculiar to himself, the Son of God:—

He is represented as the proper object of pious confidence in order to the reception of the most important blessings,—and of religious worship:—

He is described as the Eternal and Immutable Being,—the Creator:—and

He is explicitly styled God, the Mighty God, Elohim, Adonai, and Jehovah.

(V. some valuable remarks on this branch of argument, in Wynpersse *On the Divinity of Christ*, § xiv.)

We have also found evidence that the Messiah revealed himself to the Patriarchs, on a variety of occasions, as the Angel of Jehovah,—the Angel of the Divine Presence,—the Angel of the Covenant; distinguished from Jehovah by personal designations yet exercising Divine authority and powers, receiving worship, and expressly called God and Jehovah.

We regard these declarations and implications discovered in the Old Testament, not as full manifestations, nor as intended to be clearly understood at the time: but as being *preparatory*, *gradual*, and *incomplete* disclosures, in harmony with the genius of the imperfect dispensation to which they belonged,—*awakening attention* and *expectation* in the minds of those to whom the declarations were made,—and reserved for full explication and confirmation to the final dispensation of revealed truth. Thus understood, the variety, the comprehensiveness, and the *total amount* of these testimonies is certainly very considerable.

SCHOL. On the *Memra*; and the *Logos* of Philo: *v. Script. Test.* I. [341—51, 363—86, and II. 164: 4th ed.]

It appears to me probable that, in the use of these terms, there was a vague and obscure idea of a personal Messiah, which those who employed them were not able to separate from other uses of the terms. That idea would, in some times and places, be likely to assume a more definite form, and would afford a basis for the New Testament doctrine, especially as delivered by John. See the very important statement of the unhappy infidel Neologist, Dr. Bertholdt, Prof. Theol. in the Royal Bavarian University of Erlangen: *Christologia Judæorum*, p. 129.¹⁷¹

PROP. III. As all Christians admit that Jesus of Nazareth is the predicted Messiah, it follows that all the characters of the Messiah above enumerated from the Old Testament must be attributed to HIM.

PROP. IV. To educe from the New Testament the doctrine which it teaches concerning the Person of Christ.

LEMMA. The real humanity of Christ is admitted on both sides. It is not, therefore, necessary to adduce any passages but those which are apprehended to contain evidence of the existence of a superior nature in the person of Christ.

ENUMERATION OF PASSAGES.¹⁷²

CLASS I. Passages in which the idea of a *pre-existent* and *superior nature* in Christ appears to be *assumed, implied, or indirectly asserted*.

i. Pre-existence affirmed or implied.

John i. 3, 10, 14. "All things came into existence¹⁷³ through his means; and not one thing that has come into existence, came so without him.—In the world he was, and through means of him the world came into existence; but (καὶ, ἵ) the world acknowledged him not. He came to his own possessions;

¹⁷¹ [In lecturing on this part of the Syllabus, Dr. Smith was accustomed to give a summary of the whole of chap. vii. in Book II. of the *Scripture Testimony: Inquiry into the State of Opinion and Expectation among the Jews, &c.*, vol. I. p. 338 *et seq.*—ED.]

¹⁷² [V. Supplementary Note, p. 276.—ED.]

¹⁷³ The simple and primary meaning of γίνεσθαι is *to come into existence, or into any state or mode of existence*. It is applied to the first formation of created existences, in II Heb. xi. 3. James iii. 9; and in the Septuagint version of Gen. ii. 4. Exod. xxxiv. 10. Isa. xlviii. 7.

but his own people acknowledged him not.—The Word¹⁷⁴ became a human being (σάρξ), and fixed his tabernacle among us, full of grace and truth : and we beheld his glory, the glory as (or *certainly* : *v.* Chrysost. *ap.* Schleusner, *s. v.* 'ΩΣ, § 15) of the only begotten from the Father."

John iii. 13, 31.—viii. 58.

John vi. 33, 41, 42—51, 62.—V. 42. It is evident that our Lord's audience understood a *personal*, not a figurative descent from heaven.

John xvii. 5. πρὸ τοῦ τὸν κόσμον εἶναι, the common Hebraism to denote *from eternity*.

Rom. viii. 3. "God, sending his own Son in the likeness of sinful human nature," &c.

Gal. iv. 4. Here, and in 1 John iv. 14, is the common ellipsis of εἶναι before γενόμενον and σωτήρα.

2 Cor. viii. 9. His *becoming poor*, from a previous state of *riches*. (*V. Eclectic Rev. of Improved Version*, [1809: V. i. 340]. The interpretation of the Improved Version implies that Jesus had, at *his own* disposal, the miraculous powers; which is incompatible with their [the Socinian] hypothesis, yet not with ours.)

2 Tim. i. 9, 10.

1 John iv. 9, 10, 14.

RECAPITULATION. These passages affirm, or imply,

1. That the Christ existed, before his appearance in a human form, in a state of eminent power and excellence ;

2. That he had a prior right of property in the world or its inhabitants, before his human birth ;

3. That his existence as a human being was a voluntary addition to his previous state or mode of being ;

4. That, in this addition, his pristine dignity displayed itself in a limited degree ;

5. That he had condescended from the superior and celestial state, when he thus assumed human nature ;

6. That he had existed in that state with the Almighty Father, and had been actively concerned in the preparatory steps for the salvation of mankind, before the patriarchal times, and indeed from eternity ; and

7. That his manifestation and actions among mortals consti-

¹⁷⁴ Ἀδὺλος = Mediator. In the writings of John the term is used as synonymous with *Son* : *e. g.* 1 ep. iv. 9. *v.* 20.

tuted a mission of mercy and salvation. The Emissary must have existed before he was sent.

ii. The Epithet, SON OF GOD.¹⁷⁵

This epithet was used among the Jews, as a title of office (query, as *διογενής* in Homer?), Ps. lxxxii. 6; and particularly as an acknowledged name of the Messiah, Ps. ii. 7. Prov. xxx. 4. (Comp. John xx. 31; Pocock; and Lightfoot.) But that it belongs to him in a sense superior to that in which it could be applied to the highest order of created intelligences is evident from Heb. i. 5.

That the fact and circumstances of the Messiah's *resurrection* peculiarly declared his Sonship, is affirmed or implied in Acts xiii. 33. Rom. i. 4.

John i. 18. 'Οπᾶν, a Hebraism for *to possess a perfect, intimate, and intuitive knowledge* (Comp. Prov. xxx. 4). *Μονογενής*, in the three places where it occurs in the Septuagint (Ps. xxi. (*ex ord.* LXX.) 21, xxiv. 17. xxxiv. 20) stands for יְהוֹיָדָה; but here, and ch. iii. 16, 18, as also in 1 John iv. 9, it seems evidently to refer to a unique character of nature. This is supported by ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς. "qui eandem cum Deo habet naturam et majestatem." (Schleusner.)¹⁷⁶ This seems to me the fair and natural sense; but if we admit the interpretation that it refers only to *knowledge*, the statement would then imply such a degree and intimacy of knowledge as it would be extremely arrogant in a mere creature to assume.

Mark i. 1—3. The term *Son of God* is not synonymous with *Christ*. This appears from their being put in apposition: except we impute an unmeaning and confusing tautology. The application of Is. xl. 3 confirms this idea, and is a further proof of the exalted dignity attributed to Christ.

Luke i. 32, 35. The epithet here is applied to the Messiah on account of his regal office (comp. 2 Sam. vii. 14, 19), and of the preternatural formation of his human nature. It follows that from this epithet *alone*, we could conclude nothing more. But our argument elsewhere rests upon other designating circumstances.

The same remark applies to Matt. iii. 17. xvii. 5. John i. 34, 49. vi. 68, 69.

Matt. xi. 27. Luke x. 22. The person of the Son is here

¹⁷⁵ V. *Toldoth Jesu*, p. 6, 7.

¹⁷⁶ V. *Elsner, Observ. Sacr.* I. 295.

represented as surpassing all created capacity to know it completely ; and as being, in that respect, on a par with the person of the Father. (Comp. John x. 15.)

John v. 17—27. Here the Son is represented as the Image of the Father,—commissioned and sent by him,—having no separate will,—in all things obsequious to him,—exercising his power in exact conformity to the instructions of the Father,—and as having this delegated authority because he is the Messiah (v. 27). These are all the properties and characteristics of a faithful Mediator and Saviour (Is. xlii. 1). But Christ also describes himself as a Son in a sense *peculiar* to himself,—a sense so exalted that the Jews deemed it a blasphemous arrogation of the Divine prerogative ;—as possessing a self-existent, internal, and independent principle of *life*, the same as that of the Father ; able, equally with the Father, at his own absolute will, to confer life ; as the Sovereign Judge of human kind ; as adequate to perform the very things which the Father himself doeth, and in the same way (*ὁμοίως*) ; as exercising a personal and sovereign will, as well as concurrent with that of the Father ; and as fully entitled to honours equal to, or identical with, those paid to the Father himself.

Matt. xvi. 13—16. “Son of the living God” is here implied to be a superior title to “Son of man ;” and, v. 17 (= 1 Cor. xii. 3), to be not properly apprehended but by Divine instruction ; yet, surely it required not such special Divine influence to enable Peter to receive the rational proof that Jesus was the Messiah. The title is connected, also, (v. 18, 19), with the exercise of *sovereignty* in relation to matters of *moral* obligation, the sole province of Deity.

Matt. xiv. 33 (= John ix. 35—38). This acknowledgment and homage rest upon a display of miraculous power. The confession, therefore, seems not so naturally to refer to the *office* of Jesus, as Messiah, as to personal and inherent dignity. Nor is it very probable that the disciples, as yet, comprehended the full import of their words. The degenerate nation would long continue the use of an established and venerated term, after they had ceased generally to retain clear views of its import. (*V. Semleri Instit. Doctr. Christ.* p. 116.)

(Matt. xxii. 43. The Lord of David. [*Script. Test.* I. 227-8]).

John x. 28—38. Observe here the construction of the Saviour’s language by the Jews,—founded on the usage of the

term. The reply :—that the term *God* was confessedly used in a very inferior sense ;—that, therefore, he could not be charged with impiety in assuming the title *Son of God*, since he had been set apart and sent into the world by the Father. Thus our Lord, according to his usual custom in discoursing with his enemies, does not *affirm* that he was the Messiah, but furnishes premises from which attentive and reflecting persons might with certainty draw that conclusion. Upon the same principle, he does not define the sense in which he claims to be the Son of God. He shows that no antecedent objection could lie against his claim, upon the principles of his opponents themselves ; but he lays down premises from which it could be certainly inferred that he advanced the claim in a *very high* sense (v. 30, 38), but which it was not his intention, in the present state of his humiliation, fully to explain.

It appears to me probable that our Lord, during his humiliation, did not design to avow his Divine nature ; but rather to furnish grounds upon which it might be hereafter concluded.

Matt. xxvi. 61—66 (=Mark xiv. 61. Luke xxii. 69, 70. John xix. 7). The title *Son of God* is seen to be additional to that of *Messiah*, and distinct from it in import and consideration. The charge of blasphemy implies, primarily, the utterance of reproachful and impious sentiments against the perfections, government, or word of God. Constructively, it could only attach to one who assumed *Divine* honours. I do not see that pretending to be the Messiah, if nothing more than human were included in that office, could be constructive blasphemy.

It appears to me probable that the Sanhedrim, and the Jews in general, had certain *obscure* notions of something superior to created nature and really Divine in this title ; though they could not have stated clearly and completely *what* those ideas were. (*Vide supra*, p. 241-2 and 252-3.) Such a state of mind comports with the ideas which the evidence of the New Testament and of Jewish writers leads us to form of the moral condition of the nation at this time ; attached to the names and forms of their religion, from bigotry rather than principle, but grossly ignorant of its real import, and totally devoid of its practical spirit.

Matt. xxvii. 54. Luke xxiii. 47. If the centurion was a heathen, nothing can be concluded from his words that will

have any force in argument. If, which appears to me most probable, he was a proselyte, he must have had the ideas derived from the Jews, but perhaps still more obscure and indefinite. (V. Dr. Falconer's *Observ.* Oxford, 1808.)

Matt. iv. 3, 6. Mark i. 24. iii. 11. Luke iv. 41. Matt. viii. 29 (= Mark v. 7. Luke viii. 28). Evidences of the existence and agency of fallen spirits. Traces of it in the Old Testament long before the Chaldean conquest.¹⁷⁷ And whence did the Chaldeans and other Oriental nations derive their belief, but from tradition of primitive truth?

The evil spirits mentioned in the Gospels must have known the true character, and perhaps the person, of the Messiah. They evidently dread his power, as sovereign over them and irresistible.—“Holy One of God”; v. Ps. xvi.

Acts xiii. 33. Rom. i. 4. Heb. i. 5. Christ was “declared” to be the Son of God, inasmuch as his resurrection proved his previous claims.—His Divine nature is contrasted with his “flesh.”

Rom. viii. 3. Gal. iv. 4. 1 John iii. 8. iv. 9, 10, 14. The phrases “sent,” “sent forth,” “manifested,” imply pre-existence.

Heb. vi. 6. x. 29. 1 John i. 7. The term SON includes the nature that could suffer, *along with* the circumstance which gave value to his sufferings.

Heb. iii. 1—6.—V. 4. ὁ κατασκευάσας plainly refers to Christ.—τὰ πάντα, scil. ταῦτα.—v. 6. αὐτοῦ better supported than αὐτοῦ. (Cramer, Heinrichs, Böhme, Kuinoel).

Heb. i. 8. vii. 3. Here it is intimated that the attribute of eternity belongs to the Son.

Col. i. 13—18. εἰκόν· “is qui Deum ejusdemque naturam in naturâ suâ exactè feliciterque facit ab æterno perspicuum, eloquitur, repræsentat.—Deum nonnisi Deus perfectè perspicuum potest reddere.” (Böhmer in *hanc Epist.* p. 283 et seq.; et vid. *ibid.* p. 289—301.)

1 John v. 20. *Vide supra*, p. 254, note. Brucker's Note, in the *Leipzig Bible*, XVIII. 675 [quoted in *Script. Test.* II. 255, note 94: 4th ed.]

Obs. The relation of the Son to the Father is represented by terms derived from the usages of families and tribes in the

¹⁷⁷ Good's *Job*. [*Introd. Dissert.* p. lxxv. lxxv. Notes, p. 10.]

Patriarchal ages. The only or eldest son of the chieftain was the *official* first-born (though not always the natural first-born), the heir, the lord. Now he who was these was of the same nature with his father, though in relation and office subordinate. I am far from supposing that this, or any other real or supposed analogy, is a proper or full representation of the subsistences in the Divine Nature. I use this observation only to illustrate the fact that an equality, an identity, of nature and properties or perfections may consist with a distinction in certain other respects, a subordination of position or relationship. Upon this principle, the following declarations of Scripture are to be understood:—

1. Declarations of *possession* and *dominion*, in the twofold relation to the Father and to the Church. Heb. i. 2. John xvi. 15 (= Gal. iv. 7. Rom. viii. 17).

2. Declarations of a Divine *Mission*. Gal. iv. 4. 1 John iv. 14. Heb. iii. 1. x. 7, 9. John iii. 16, 17. v. 30, 36—38, 43. vi. 38—40. vii. 28, 29. viii. 23—28, 42.

3. Declarations that the Son did every thing *according to the concerted plan and all-wise counsel* of the Father, as the agent of whose grace and power he universally acted. John vi. 58. v. (26) 19, 22—27. x. 18, 28—30. xvii. 2, 4.

4. Declarations that, in all he did and suffered, he acted in the most dutiful and perfect *obedience* to his Father in heaven. 1 Cor. iii. 23. xi. 3. Phil. ii. 6—8. John viii. 29, 55. x. 18. xiv. 31. xvii. 4.

5. Declarations that, after the accomplishment of this work, he should *return* to his pre-existent state of glory with the Father. John viii. 14, 42. xvi. 28. xvii. 5.

RECAPITULATION. It appears from the citations under this head, that the title “SON OF GOD” is in a peculiar sense the appellation of the Messiah: on account of the preternatural formation of his human nature, and his office as the Representative, to the Church, of the dominion and grace of the Father; but also importing a dignity possessed by *no other* being,—superior to that of the highest order of created intelligences,—completely known and understood only by the Divine Mind, and in that respect on a par with the nature of the Father,—possessing a perfect intimacy with the nature, attributes, and counsels of the Father,—performing the same acts as the Father, and in the same way,—claiming the same

honours,—possessing irresistible power,—conferring value and efficacy upon the sufferings of the Messiah's human nature,—and represented in the light of a contrast to that human nature,—a dignity, the assertion of which was adjudged to be a blasphemy by the highest authorities among the Jews. Further: the person called SON of GOD is represented as having an existence before his appearing in the nature of man,—as possessing an identity of nature with the Father,—as the Jehovah of the Old Testament,—as the Maker, Proprietor, Sovereign, and God of the *Church*, the new creation,—having neither beginning nor end of his own glorious existence,—and is expressly called the Eternal Life and the True God. [Comp. *Script. Test.* 4th ed. I. 431—63 *et alibi.*]

iii. Appellations of Christ, and Declarations concerning Him, importing *characters* of peculiar and exalted *dignity*, such as could not belong to any mere creature.

He claims authority tantamount to that which enjoined the Levitical law:—Matt. v. 22, 28, 32, 34, 39, 44.

He is styled the *Holy One of God*,—and simply, *the Holy One*:—Luke iv. 34. Acts ii. 27. iii. 14, 15. Rev. iii. 7.

One with the Father:—John x. 27—30, 33, 38. Oneness of *consent* would prove nothing to the purpose of the passage, unless founded on a parity of *power*, which implies a *oneness of nature*. (*Obj.* from John xvii. 21—23.—*Reply.* This refers to unity of *happiness*.)

The King, possessed of a peculiar dignity and glory —Matt. xxv. 34 (= Ps. xxiv).

Lord and Root of David:—Matt. xxii. 42—45. Acts ii. 34. Rev. xxii. 16.

Light of Life; Light of the World:—John i. 4, 5. viii. 12. xii. 46. He is the Sovereign Bestower of all *spiritual life*, true holiness and happiness:—Gal. ii. 20. Col. iii. 4. Phil. i. 21. The Giver of all divine and saving knowledge:—Luke xxiv. 45.

Resurrection and Life:—(“I will raise him up”). John xi. 25. The Life:—John i. 4. xiv. 6.

The Truth:—John xiv. 6.

Wisdom, Righteousness, Sanctification, and Redemption:—1 Cor. i. 30.

Image of God,—of the Invisible God; Brightness of his glory; Express Image of his manner of existence:—2 Cor. iv. 4. Col. i. 15. Heb. i. 3.

First-born of the whole creation:—Col. i. 15. A term of dignity and precedency: *vide supra*, p. 258-9.

Prince (ἀρχηγός) *of Life, and of Salvation*:—Acts iii. 15. Heb. ii. 10.

Lord of Glory:—1 Cor. ii. 8.

Lord of all:—Acts x. 36. Rom. x. 12.

Lord of the dead and of the living:—Rom. xiv. 9.

The Alpha and the Omega, the First and the Last, the Beginning and the End:—Rev. i. 17 *et seq.* xxi. 6. xxii. 13.

Faithful and True; The Word of God:—Rev. xix. 11, 13.

The Lord from heaven:—1 Cor. xv. 47.

The Lord the Righteous Judge:—2 Tim. iv. 8.

Being in the form of God, and assuming the form of man:—Phil. ii. 5-8.

He has the power and right to *pardon sin*:—Matt. ix. 6, 8. John xx. 22, 23. Col. iii. 13.

His *authoritative manner of working miracles*:—Matt. viii. 2, 3, 7, 8-26, *et multoties*. (*Obj.* He used mental prayer.—*Reply.* It was proper that he should do so, as a man, and as the Mediator. But this alters not the fact of his august and *self-exalting* manner of performing miracles; which would have been grossly improper, had he been *only* a dependent being.)

The *dominion* which he claims and exercises over superior intelligences:—

Over *evil spirits*; (*multis in locis*).

Over *holy angels*; Matt. xiii. 41. xvi. 27. xxv. 31. 1 Pet. iii. 22.

The doctrine concerning the person of Christ is denominated a *mystery*:—1 Tim. iii. 16. Col. ii. 2.—*Obs.* Scripture sense of the word ¹⁷⁸:—A doctrine *partially revealed*, whether from the sovereign will of God, or our incapacity of apprehending its complete manifestation.

“The mind of the Lord,” and “the mind of Christ,” are spoken of as the same thing:—1 Cor. ii. 16.

RECAPITULATION. The doctrine of revelation concerning the person of Christ is denominated a *mystery*; implying that it exceeds the competency of mortals fully to comprehend it. “The mind of the Lord” is spoken of as “the mind of Christ,” and it is

¹⁷⁸ [Comp. the definition of a theological mystery in Book I. Ch. iv. § 4. —Ed.]

represented as unsearchable to creatures. Christ possesses and exercises a sovereign dominion over *intelligences superior* to mankind. His manner of working miracles implied a *self-derived* authority and power. He claimed and exercised a right to *pardon sin*. He is the *Resurrection* and the *Life*, the *Light* of Life, the *Light* of the world, the *Sovereign Bestower* of holiness and happiness, the Giver of all Divine and saving knowledge,—the *Wisdom*, *Righteousness*, *Sanctification*, and *Redemption* of his people;—the *Root* of David, the *Lord* of David, the *First-born* of the whole creation (in the sense of pre-eminence), the *Image* of God, the *Image* of the Invisible God, the *Brightness* of his glory, and the *Express Image* of his manner of existence. He existed in the *form of God* before he assumed the form of a servant. He is the *Prince of Life*, the *Prince of Salvation*, the *Lord of Glory*, the *Lord from heaven*, the *Lord of the dead and the living*, the *Lord the Righteous Judge*, the *Lord of all*; the *Alpha* and *Omega*, the *First* and the *Last*, the *Beginning* and the *End*, the *Faithful* and the *True*, the *Holy One*, the *Holy One of God*, the *Word* of God, and *One with the Father*.

iv. Some distinguished relations in which He stands to his Church. (V. Wypersse, § 12, *et alibi*.)

1. Constant presence to protect and bless:—Matt. xviii. 20 (= Exod. xx. 24). Matt. xxviii. 20.—*Head of his body, the church*: Col. i. 18. *Shepherd of his church*: John x. (= Isa. xl. 11. Ps. xxiii. 1). *Husband of his church*: Eph. v. 22 *et seq.* Rev. xix. 7 (= Isa. [liv. 5]).

2. Sovereign of the ministry and all the ordinances of the church. *Master of the house*,—*i. e.* of the Gospel dispensation: Luke xiii. 25. *Lord of the harvest*: Matt. ix. 38. He says of himself, “I send prophets,” &c.: Matt. xxiii. 34 (Luke xi. 49). “Even so send I you:” John xx. 21 *et seq.* The ministry is described as a “ministry . . . received from the Lord Jesus:” Acts xx. 24. xviii. 9, 10. xxii. 21. xxvi. 17, 18. Gal. i. 11, 12. Eph. iv. 7—11. 1 Tim. i. 12. To him belongs universal inspection of the churches: Rev. i. 20. ii. 1, 23. (Observe the language of power and agency, in all the addresses to the churches, ch. ii. and iii.) He is *Lord of the Sabbath*: Matt. xii. 8. We read of *baptism* in HIS name, equally with the Father and the Spirit: Matt. xxviii. 19. Often in his name *pre-eminently*, though I doubt whether exclusively; but this form of expres-

sion obtained, to designate *Christian* baptism. The *Lord's Supper* is the commemoration of him. Christ is the great subject of the Gospel ministry: 1 Cor. i. *et alibi multoties*. The Gospel is the word of God,—of the Lord,—and, expressly, the word of Christ: Col. iii. 16.

3. The language in which the Scriptures speak of Christ as a *Saviour*, is very observable. (Comp. Isa. xlv. 21.) Salvation, in the Scriptural and spiritual sense, is attributed to him:—and WHAT is this *salvation*? What are the evils from which it is a deliverance? What the blessings of which it is the bestowment? Its Scriptural magnitude and importance far, yea, infinitely, transcend all inferior blessings. Yet *this* is the work and glory of Christ. (Remarks on Mr. Yates's Sermon.)

The following are but some examples of the vast number of such passages:—Matt. i. 21. Luke i. 77. ii. 11, 13, 30. Acts iv. 11, 12. 1 Tim. i. 15, 16. Heb. v. 9. 1 John i. 2 (= v. 11—13, 20). 1 John iv. 9, 10, 14. Eph. iii. 17—19. Jude 21. Acts xv. 11.

4. Christ is, therefore, to be the object of supreme regard to his people:—Phil. iii. 7 *et seq.* 1 Pet. i. 8. ii. 7. They are to “do all in his name:” Col. iii. 17. Keeping the faith of Jesus is put on a par with observing the commandments of God:—Rev. xiv. 12. The saints obtain victory and happiness through “Him that loved them, and washed them from their sins by his blood:” Rom. viii. 37. Rev. xii. 11. The “Book of Life is his:”—Rev. xiii. 8. xiv. 1. To him belongs the determination of life, death, and the future state:—Matt. xxv. 34. Rev. i. 18. He confers heavenly happiness:—Rev. vii. 17.

5. Rejection of Christ, and apostasy from him, are treated in Scripture as the *most* enormous species of guilt:—1 Cor. x. 9. 2 Thess. i. 8. Heb. ii. 3. x. 28, 29. 1 John ii. 23. 2 John 9. Jude 4.

RECAPITULATION. Christ is the Shepherd, the Husband, the Lord and Redeemer, and the Head, of his body the Church, having in all things the pre-eminence. He has assured us of his constant presence with his church as its Guardian, and the Author and Giver of all its blessings. He is the Sovereign of all religious institutions. He is the Lord of the harvest. He sends the prophets, apostles, pastors, and teachers; and he confers all their qualifications. He is the Lord of the Sabbath. Baptism and all ordinances are administered in his name. The

Lord's Supper is the commemoration of him. The Gospel is *his* word : and his person, authority, and grace are the great theme of the Gospel ministry. He is the *Only Saviour*, the perfect and sole Deliverer from the greatest of possible evils, and the Bestower of infinite and everlasting good. The rejection of Christ, and apostasy from him, are treated in Scripture as the most enormous species of guilt. He is the object of supreme regard to his people, in their preference, love, obedience, and homage. Keeping the faith of Christ is put on a par with observing the commandments of God. His servants are to do all things *in his name*. Through his love and power, they obtain final victory. To him belongs the determination of life and death, heaven and hell. The book of heavenly life is his : and he confers the crown of immortal happiness.

SCHOL. I. In estimating the weight of the evidence which arises from the passages reviewed in this section, it is important to consider what *kind* and *degree* of mental affections are here represented as due to Jesus Christ, from the children of men. Faith, trust, love, obedience, devotedness, expectation of the highest blessings in all spiritual and immortal good :—these are expressed as the genius and essence of practical religion. To the degree in which these affections are required, no limit is assigned ; there is no caution against excess, no hint of the danger of trenching upon the Divine prerogatives. Yet, on the supposition that the Messiah is not a Divine person, such restrictive cautions would have been infinitely necessary.

SCHOL. II. Consider what *qualities* such affections, if rightly placed, imply in the OBJECT of them. What knowledge, power, wisdom, holiness, grace, condescension, are thus attributed ? Will the supposition of any degree of those qualities less than infinite, comport with the ardent and unlimited style of expression ?

SCHOL. III. This style resembles and equals that of the Old Testament in its various expressions of the devout and religious affections which are due to Jehovah, and which are often represented as exceedingly criminal to be placed on any inferior object.

SCHOL. IV. Supposing the possibility of such transcendent powers, acts, and honours being, by any extraordinary Divine dispensation, conferred upon any creature as the exalted Messenger of God, &c., it would have been proper that he, above

all other beings, should feel *his obligations* to God, and that the Scriptures should very strongly express them. Yet we nowhere find acts of thanksgiving from Christ to God for the immense honours conferred upon him in the bestowment of the Mediatorial dignity.

CLASS II. Passages *directly* asserting a DIVINE nature in the Person of Christ.

i. TITLES of Deity given to him.

JEHOVAH. Compare the following passages: Isa. vi. 5, with John xii. 40. Isa. xl. 3, with Matt. iii. 3, and Luke iii. 2—6. Isa. xl. 9—11, with John x. 11. Isa. xlv. 21—25, with Rom. xiv. 11. See also Jer. xxiii. 5, 6.

GOD:—John i. 1 *et seq.*—John xx. 28.—Rom. ix. 5. (Regarding the clause as a devout interjection, and putting a period at *σάρκα*, would *require*, to make the construction grammatical and according to necessary usage, ‘Ο Θεός ὁ ὦν ἐπὶ πάντων. The true construction is the same with that which we find in 2 Cor. xi. 31. John i. 18. iii. 13.)—Eph. v. 5. (Middleton *on the Greek Article* [79 *et seq.*, 93, 525]).—1 Tim. iii. 15, 16 (=Heb. iii. 12, 14).—Tit. i. 3. ii. 10.—Tit. ii. 13. (V. Wordsworth; Middleton [p. 93-4, 568-72]; *Classical Journal*, Supplem. to No. xviii. vol. IX. p. 479 *et seq.*)—Heb. i. 8.—Heb. iii. 4.—2 Pet. i. i.—1 John v. 20.—Rev. i. 8. (Κύριος ὁ Θεός,—Griesb. That Christ is the speaker, may be inferred from v. 17, and xxi. 6. xxi. 13.)—Rev. xxi. 7.

ii. Incommunicable Divine PERFECTIONS attributed to Christ.

1. *Eternity and Unchangeableness.*

Compare Micah v. 2, with Matt. ii. 5, 6, and John i. 1; also John viii. 58, with ch. xvii. 5, and Exod. iii. 14. See likewise Heb. i. 10—12. xiii. 8. Rev. i. 8.

2. *Omnipotence.*

Matt. xxviii. 18. Though this authority is said to be “*given*” to him in the Mediatorial economy, the declaration implies that he had the capacity to *receive* “all authority,” and to exercise it.

Rev. i. 8.—Phil. iii. 21.

His supporting and delivering his people is an instance of Divine power. 2 Cor. xii. 9. 2 Tim. iv. 17, 18. (*Letters to Belsham* [2nd ed. Lond. 1805, p. 86—93].)

So, likewise, is his prerogative to pardon; treated under the preceding class.

3. *Omniscience.*

John ii. 24, 25. xxi. 17, (=xviii. 4). Matt. xii. 25. Rev. ii. 23 (=ii. 18. Jer. xvii. 10).

4. *Omnipresence.*

Matt. xviii. 20.

Matt. xxviii. 20, where his presence is promised to his disciples "to the completion of the Gospel age:" which will be the term of this mundane constitution. (*Letters to Belsham*, [p. 87-8]).

5. *Divine perfection in general.*

John xvi. 15.—v. 26.

iii. Divine WORKS ascribed to him.

1. *Creation.*

John i. 3.—Heb. i. 10.

Col. i. 16. *Διὰ* with a genitive is used of the efficient, as well as the instrumental, cause: John iii. 17. Rom. i. 5. xi. 36. 1 Cor. i. 9. Heb. ii. 10.

2. *The new creation.*

Heb. iii. 1—6.—Rev. xxi. 5—7.

3 The *Salvation of men.* (Treated in the preceding class.)

4. *Ability to develope the counsels of God.*

Matt. xi. 27.—Rev. v. 4.—Rev. i. 17. (Dr. Snodgrass.)

5. *Providential operation.*

John v. 17.—Heb. i. 3.—Col. i. 17.

6. *Resurrection of his own human body.*

John ii. 19, 21. x. 18.

7. *The Universal Resurrection.*

John v. 28, 29. vi. 39, 40.—Phil. iii. 20, 21.—1 Thess. iv. 16.

8. *Final Judgment:* conferring rewards and inflicting penalties.

Matt. xxv. 31 *et seq.* xvi. 27.—Rom. xiv. 10.—2 Cor. v. 10.—Rev. xx. 11—15.

iv. Divine HONOURS paid to Christ.

(*V. Sermon on the Adoration of our Lord Jesus Christ.* [London, 1811.])

Matt. xxviii. 19.—John v. 23.

Acts i. 24. It belonged to Christ to select an apostle. (Comp. v. 21: *ὁ κύριος Ἰησοῦς*.)—vii. 59, 60.—ix. 14.

Rom. xiv. 11.—2 Cor. xii. 8.

Phil. ii. 10. The Saviour would not have been a fit subject of this honour as *Mediator*, had he not the foundation-capacity of *Divine* perfections.

Eph. v. 21. Religious homage is rendered to him as the Lord of providential arrangements: [*ἐν φόβῳ Χριστοῦ*, not *Θεοῦ*].

2 Tim. iv. 17, 18.

Doxologies.

“Grace, mercy, and peace” are implored from Christ as well as from God the Father.

1 John v. 14 (=John xv. 7. John xiv. 13, 14).

Heb. i. 6. (*V. Brucker's Note in the Leipzig Bible*. XVII. 85-6.)

Rev. i. 5, 6. v. 8—14. vii. 9, 10. (*V. Script. Test.* III. 157 *et seq.* 4th ed. II. 265 *et seq.*)

RECAPITULATION OF CLASS II.

i. TITLES. Jehovah,—Jehovah of Hosts,—The Lord Jehovah (Isa. ix. [xl. ?] 10),—Jehovah the Just God and the Saviour,—Jehovah our Righteousness.

God,—Lord and God,—God over all, blessed for ever,—the Living God,—He who is the Christ and God,—the Great God and our Saviour,—our God and Saviour,—God who arranged all things in the Gospel economy,—the True God and Eternal Life,—the Lord God.

ii. PERFECTIONS. Eternity,—Immutability,—Omnipotence,—Omniscience,—Omnipresence,—and the *general* possession of the attributes characteristic of Divine perfection.

iii. WORKS. Creation; the new creation or Gospel economy;—the Salvation of men;—ability to develope the counsels of God;—the operations of Providence;—the resurrection of his own human body;—the universal resurrection,—and the final judgment.

iv. HONOURS. [Baptism of nations unto his name, as well as that of the Father and the Holy Spirit; honour from men, such as they render to the Father; supremacy in the church; selection and mission of apostles, not only at first, but also in the cases which occurred after his ascension; religious homage,—invocation, supplication, thanksgiving, rendered to him jointly with the Father and the Holy Spirit, by apostles, martyrs, and the general church on earth, as well as by glorified spirits in heaven,—worship from the angels of God.]

SCHOL. On some passages frequently adduced in support of the doctrine of the Deity of Christ, but in which some important various reading occurs.

1 John v. 7, 8.¹⁷⁹ Reasons for regarding this passage as spurious, are compendiously stated in the *Eclectic Review* (of Pharez on the subject). Anno 1810; Vol. VI. Pt. i. p. 62, 155. (*V. Wetstein; Michaelis; Marsh; and Griesbach.*)

¹⁷⁹ [*Script. Test.* II. 253-4.—ED.]

On the objection of a "Country Parish Priest," (Valpy's *Classical Journal*, [No. iv. p. 869-71]): that οἱ τοῖς in v. 8 implies the enumeration in v. 7 as an antecedent, and that the same is required by τοῖς εἶσω οἱ μαρτυροῦντες, κ. τ. λ.

Reply. The neuter nouns are put by metonymy of the effect for the cause,—for the Holy Spirit the author of miracles, the Father in reference to the baptism of Jesus, and the Messiah offering the great sacrifice.

Acts xx. 28.¹⁸⁰ *V. Griesbach*: and my *Notes of Lectures on the Acts*.

1 Tim. iii. 16. **V. Griesbach. Sermon on Sacrifice of Christ*, Note [Four Disc. 3rd ed. Note XX. p. 297; and *Script. Test.* (4th ed.), II. 384—90, 405—11].

SECT. II. OF THE DOCTRINE CONCERNING THE HOLY SPIRIT.

PROP. V. The Scriptures, *especially the N. T.*, make frequent mention of a third heavenly and supreme object of religious regard, who stands in a most intimate relation to the Father and the Son, and to whom they make attributives of a kind which can belong to Deity only:—the HOLY SPIRIT.

I. Appellations of the Holy Spirit.

V. Script. Test. III. 436, par. 3; 3d ed. 408; [4th ed. II. 446].

II. The Holy Spirit is represented as a Personal Subsistence: by means of

1. Properties. *Script. Test.* III. 427 [4th ed. II. 447].

2. Acts. *Ibid.* III. 439 [4th ed. II. 448].

3. Application of personal pronouns. *Ibid.* III. 442 [4th ed. II. 451].

III. Attributives of Deity are assigned to the Holy Spirit.

Omniscience: 1 Cor. ii. 10 (=xii. 11). (*Serm. on the Personality and Divinity of the Holy Spirit*, p. 39.)

Omnipotence: 1 Cor. xii. 4, 6, 11.—Rom. xv. 13, 19, furnish a reply to those who contend that the term Holy Spirit denotes the exerted power of God. (*Serm.* p. 42.)

Revealing the Divine counsels: Acts xxviii. 25. 2 Pet. i. 21. Rev. ii. iii.

Divine influences upon the human mind. (*Serm.* p. 46-7.)

Being especially the object sinned against. (*Script. Test.* III. 439 [4th ed. II. 448]. *Serm.* p. 33.)

¹⁸⁰ [A full and searching investigation of this passage will be found in the *Script. Test.* II. 206-12 (4th ed.)—ED.]

The name GOD. Acts v. 3, 4, 9. 1 Cor. vi. 19 with iii. 16. and 2 Cor. vi. 16. (*Serm.* p. 46.)

I am unable to adduce any passage affirming a *distinct worship* of the Holy Spirit: but it is included in the express mention of Him with the Father and the Son, in Matt. xxviii. 19. 2 Cor. xiii. 13 [Gr.], to which, I think, ought to be added Rev. i. 4. *V. Script. Test.* III. 154 [4th ed. II. 265].

[SECT. III. DOCTRINE OF THE TRINITY: SUMMARY AND CONCLUSION.]

Thus we have found satisfactory proofs that, in the inspired records of Revelation, those predicates of DEITY which are essential, necessary, and exclusive, are attributed to Three Subjects, which are, by personal pronouns and in other modes of speech, represented as distinct from each other.

Those predicates consist of Appellations, Properties, Operations, and the reception of Honours.

Also, Three Divine Subjects are conjointly named. John xiv. 16, 26. xv. 26. Matt. xxviii. 19. 2 Cor. xiii. 13.

But it has also been shewn that there is only ONE Being who is truly and properly GOD.

Truth cannot be at variance with itself: though our knowledge of it *must* be imperfect, and *may* be imperfect in an indefinite variety of degrees. Especially is this the fact in relation to the existences of the spiritual world, and above all to the nature of God.

(*V.* the Introductory part of this Chapter, p. 236 *et seq.* *Sermon on the Holy Spirit*, p. 28—32.)

The combining and harmonizing of these two branches of Scripture truth gives, as its result, the doctrine of the TRINITY.

(On the origin of the term, *V. Introd.* to this chapter, p. 213. Augustin. *ap.* Brenner's *Dogm.* I. 150:—"Non ut illud diceretur, sed ne taceretur".—Calvin appears to have disliked it as a word. "Precatio vulgò trita, 'Sancta Trinitas, unus Deus, miserere nostri!' mihi non placet, ac omnino barbariem sapit. Nolim igitur vos de rebus supervacuis litigare, modò illibatum maneat quod dixi de Tribus in Unâ Essentiâ Personis." *Epist. ad Generosos Poloniae, ap. Tractatus*, p. 796. Yet he puts the use of this and other terms on their proper ground, and ably defends it: *Instit.* I. xiii. 3, 5.—Some prefer *Triunitas* or

Trinitas.—German, *Dreyfaltigkeit*: rather *Dreyeinigkeit*¹⁸¹.—The terms are confessedly human, and invented for the convenience of use: they are, therefore, to be understood conventionally. V. Muntinghe, *Theol.* I. 147-8.)

The propriety of this result is supported by the consideration of the assertions and intimations of Scripture that there is a *plurality* in the Divine Nature; and that such plurality is expressed by the names of the Father and the Son and the Holy Spirit.¹⁸²

This fact I humbly venture thus to enunciate:

In the absolute perfect Unity of the Divine Essence there are Three objects of our conception, or subjects known by definite properties, which are in the Scriptures designated by the attribution of such appellations, pronouns, qualities, and acts as are proper to rational, intelligent, and distinct Persons. (*V. Sermon on the Holy Spirit*, p. 33.)

Instead of *Persons* the term *Subsistences* is by many preferred.¹⁸³ (V. Muntinghe, *Theol.* I. 147-8.)

¹⁸¹ [Some recent divines, both Protestant and Roman Catholic, have preferred the term *Dreieinheit*; and, as the following extracts will shew, not altogether without reason. "The expression employed by Schleiermacher, *Dreieheit*, is just as wide of the mark as the current term, *Dreieinigkeit*. The former leaves out of sight that *Unity* of the Divine Substance in which the distinctions of Father, Son, and Holy Spirit disappear [are, as it were, swallowed up]; the latter (inasmuch as *Einigkeit* [unity in the sense of *harmony, agreement*] signifies, as every one knows, a specific virtue of the human will), defines the *ontological* relation in which Father, Son, and Holy Spirit stand to one another in the Divine Essence as an *abstract ethical* relation, a mere *harmony of will*,—a proceeding by which the infinite, metaphysical *contents* of that immanent relation are materially contracted. The term *Dreieinheit*, on the contrary, (which corresponds exactly to the Latin *triunitas*), is not likely to betray us into any such misunderstanding." Böhrmer, *Christliche Dogmatik*, (Bresl. 1840-3), I. 190, note. "*Dreifaltigkeit, Dreieinigkeit*, better *Dreieinheit*; because the first [*Dreifaltigkeit, triplicity*] expresses merely the *difference* of the Three Persons, and the second a merely *moral* unity." Brenner, *Kathol. Dogm.* I. 144.—ED.]

¹⁸² Justly applicable are the words of a prelate who, for learning and talents, was among the brightest ornaments of the Church of England. "Here lies the foundation of what we believe concerning the Trinity: we are assured from Scripture, that there are Three to whom the Divine Nature and Attributes are given, and we are assured both from Scripture and reason that there can be but One Divine Essence: and therefore, every one of these must have the Divine Nature, and yet that can be but One. But it is a most unreasonable thing to charge those with *Sabellianism*, who assert that every person (of the Sacred Trinity) hath the Divine Nature distinctly belonging to him." Bishop Stillingfleet's *Disc. on the Trinity*; *pref.*

¹⁸³ "Personam voco subsistentiam in Dei Essentiâ quæ ad alios relata pro-

These three Divine Subsistences are not

1. Separate *Essences*. (This notion would be Tritheism.)

2. Nor mere *names*, or *properties*, or *modes of action*. (Modalism, or Sabellianism.)

But this Trinity of Subsistences is an essential, necessary, and unchangeable property of the Divine Essence.

There are *Hypostatical Characters*, or Personal Properties, which are distinctive of each Person, and which express the *relations* of each to the others.

These are not perfections which belong to the Essence of the Deity, but they are certain attributives, acts, or modes of action,¹⁸⁴ distinctive of the Father, the Son, and the Spirit respectively, and which could not subsist in any other relation or order.

I. The FATHER. Though this term is used to denote the relation of God to creatures, especially rational and obedient creatures (Deut. xxxii. 6. Isa. lxiii. 16. Jer. iii. 19. Mal. i. 6. ii. 10. 1 Cor. viii. 6), it is used with reference to the relation to the Messiah, in a sense manifestly *peculiar*. [The Being to whom it is applied, is called] “*The Father*” from whom as the person sending, Christ is represented as *sent* and *coming*:—“the Father and God of our Lord Jesus Christ”:—ὁ ἰδιος Πατήρ—intimately and essentially *one* with the Son:—giving all things to the Son. (John v. 18. xiv. 9, 10. iii. 35.)

This term implies a *relation* or *ratio substantiæ*, in consequence of which the Father is not the Son, but has *his own* hypostatical character, viz.: *that unknown property by which* the Son is *what* the high and Divine signification of that name imports; usually called the *generation* of the Son from eternity; a *necessary, eternal, and unchangeable communication of Essence*, but not a cause of existence.

Hence the Father is ἀγέννητος and the Greek Fathers thought fit to apply the term ἀνρόθεος, meaning no derogation from the proper Deity of the Son and the Spirit, but to express the order of relation. (See the quotation from Calvin, p. 273.)

Melancthon very unadvisedly attempted to explain this unknown and inscrutable subject: as cited by Wegscheider, p. 290 (6th ed. p. 296), in a manner which fails to conduct to the

prietate incommunicabili distinguitur.” Calvin, *Inst.* I. xiii. 6. Persona: “substantia individua, intelligens, et incommunicabilis.” Melancth. *Loc. Commun.* [Loc. De Trib. Person. Div.]

¹⁸⁴ Usually denominated “Operationes Dei *ad intra*.”

original ("L. 1560, f. p. 323").¹⁸⁵ The passage I find in part in the *Opera*, tom. II. p. 326, ed. Wittemb. 1583: but it there appears to be the recital of a speculation of other persons.

Origen applied *αὐτόθεος* to the Father only, and the Arians eagerly caught up the idea.

Zanchius says, "*Filius αὐτόθεος dicitur, quia habet essentiam divinam quæ est à seipsâ, non vero quia eam habet à seipso; habet enim à Patre.*" *Ap. Voetii Dissert.* I. 462: where [p. 442-9] see Gomarus's *Diatrise*.)

II. The SON is *γεννητός* and *ὁμοούσιος τῷ Πατρί*.

It is obvious that this term, *the eternal generation of the Son*, is nothing but a human, imperfect, figurative expression, not to be understood in a physical sense, but only as an analogical term to denote *that which must be to us necessarily unknown*; viz. the *mode* in which the Son is possessed of the Divine Nature, and which implies identity of nature with a numerical difference.

The proof of this doctrine arises from the numerous passages (adduced before) in which Divine attributives are ascribed to Christ as *the Son*.¹⁸⁶

I confess, too, that the rejection of the doctrine appears to me to involve in it something much resembling Tritheism.¹⁸⁷

¹⁸⁵ [Part of the reference is here omitted, through an evident misunderstanding. Wegscheider's citation is awkward, but not inaccurate. Read, "*Corp. Doctr. Christ.* Lips. 1560. fol. p. 323 *et seq.*" The passage occurs, probably, in all the later editions of the *Loci Theol.* I find it in that of 1569, p. 18, 19.—ED.]

¹⁸⁶ [Summary of the chief points in the argument:]

The term *Μονογενής*. John i. 14, 18. iii. 18. 1 John iv. 9.

The declaration that the Son is *known* only by the Father, and to men by special communication.

The fact that the term [Son of God] involves a parity with God.

That it involves what the Jews held to be blasphemy.

The life, will, works, and honours, attributed to the Son: John v. and x.

Antithesis to the human nature: Rom. i. 3. Heb. i.

Eternity ascribed to the Son: Heb. i. 8.

Adoration: Heb. i. 6.

The attributives of Col. i. 13—18.

Christ is *Υἱος Υἱός* (= John v.) Rom. viii. 32.

Micah v. 1 (Engl. Vers. v. 2.) V. Septuagint.

¹⁸⁷ Herman Alexander Roell* maintained that the Sonship of Christ, according to the Scriptures, refers either to his eternal co-existence with the Father (does this *really* differ from our doctrine?) or to his mediatorial office and its circumstances. He was opposed by Campegius Vitringa.† Our own

* [B. 1658; Prof. Theol. at Franeker and at Utrecht: d. 1718.—ED.]

† [See an account of the controversy in Benthem, II. 102-10; or in Walch, *Streitigk. ausserh. d. Luth. Kirche*, III. 866-86.—ED.]

It is no objection that this is a subject unsearchably beyond our power of understanding. Such is the Divine Essence, and all its modes of being and operation : for example, the *Knowledge* of God, as treated by Mr. Stuart, in his work on the Epistle to the Hebrews, II. 320—30. The Greek Fathers applied to the unknown mode of this generation, the adverbs ἀχρόνως, ἀχωρίστως, ἀκαταλήπτως, ἀπάθως.

Obj. The term *generation* necessarily implies a *beginning* and *dependence* of existence; and that he who begetteth is *prior* in the order of time to him who is begotten.

Reply. The term is used only in a metaphorical or analogical sense; and with a protest against its being understood literally, physically, or according to the nature and necessary imperfection of created beings. The expression used by many of the old divines, on being closely considered, appears to me to be unexceptionable, and to convey the truth reverentially and Scripturally : *Communicatio totius Essentiae Divinae*.

Athanasius calls the Divine Father πηγὴ καὶ ἀρχὴ τοῦ Υἱοῦ *Orat. II. contra Arianos*.—Basil says that the Father is to the Son αἷτιος καὶ ἀρχή *Adv. Eunom. lib. I.*—Gregory Nazianzen—that the Father is, in relation to the Son, ἀρχή, ὡς αἷτιος καὶ πηγὴ. *Orat. xxix.*—Dionysius Alexandrinus : Μόνη δὲ πηγὴ τῆς ὑπερουσίου θεότητος, ὁ Πατήρ.—πηγαία θεότης ὁ Πατήρ. *De Div. Nomin. c. ii.*—“ Patrem, fontem et causam.” Hilar. *De Trin. lib. iv. et vi.*—“ Pater—origo Deitatis et bonitatis.” Ambros. *In Symbol. Apost. c. ii.*—“ Pater—principium Filii;—totius Deitatis principium.” Augustin. *De Trin. lib. IV. c. xx.*—(*Excerpti ex Joh. Forbesii à Corse Instr. Hist. Theol. I. xx. [Opera, II. 34].*)

Ἄλλ’ ἔστι μὲν ὁ Πατήρ, τέλειον ἔχων τὸ εἶναι καὶ ἀνελλιπὲς, ρίζα καὶ πηγὴ τοῦ Υἱοῦ καὶ τοῦ Πνεύματος. Athanas. *contr. Sabell. Greg. § 11 [Opera, ed. Bened. II. 45]; in Bibl. Repos., July 1835, p. 71, note.*

“ Quamvis Dei nomen Filio quoque sit commune, tamen κατ’ ἐξοχὴν Patri interdum adscribi, quia Fons est ac Principium Deitatis; idque ut notetur Simplex Essentiae Unitas.” Calvini *Inst. I. xiii. 23.*

Dr. Ridgley,—Mr. Romaine,—Dr. Adam Clarke,—and Mr. Moses Stuart, maintained the same denial [of the doctrine as commonly expressed]. Mr. Andrew Fuller wrote on the other side; well, and with much Scriptural evidence.

The phrase "Fons et principium *Trinitatis*" is, by Mosheim, introduced as characteristic of the Subordinationists, among whom he reckons Bishop Bull, Dr. Walch, and Dr. Samuel Clarke. *Streittheologie*, III. 955; Erlangen, 1764.

III. The HOLY SPIRIT possesses a *relation* to the Father and to the Son which is of its own peculiar kind, to us unknown. We can only, with intelligence and safety, say that it is a perfect mode of being, by which the Spirit possesses the Divine Essence inseparably from the Father and the Son, and a mode having its own peculiar character.

The expressions of the ancient Church were, that the Holy Spirit is πνευστός, ἐκπορευόμενος, ὁμοούσιος τῷ Πατρὶ καὶ τῷ Υἱῷ.

That a subordination of relation and order, but not of essence, is in the Scriptures predicated of the Holy Spirit, appears to me clear from the expressions, *sending the Spirit, the Spirit of the Lord, the Spirit of the Father, the Spirit of Christ*.

But I fear that no benefit, to knowledge or to faith, arises from the use of the terms *procession and active spiration*. (See *Sermon on the Personality of the Holy Spirit*, p. 36.) They are terms to which we can affix *no* meaning. To use such expressions is mere pedantry.

The phrase in the Nicene Creed (A.D. 325), inserted by the first Council of Constantinople (A.D. 381), is τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον. In the seventh century, in the west of Europe, the addition *Filioque* (καὶ τοῦ Υἱοῦ) was made. The reasons appear not inconsiderable, from John xv. 26. xvi. 7, 14: at least so far as to have precluded angry contention. But after long controversy and vain attempts at conciliation, this circumstance proved the ground of a final separation and mutual excommunication of the Eastern and the Western Church in the eleventh century.

(Here I read the Athanasian Creed, with remarks on its history, character, and applications.)

SCHOL. In reviewing the manner in which the recent and present opposition to the great Christian doctrines of the Deity of Christ, the Personality of the Holy Spirit, and the Trinity in the One Divine Nature, has been and is carried on, it appears to me that the following *radical principles* of error are latent in the minds of the opponents to these doctrines. Some of them are *intellectual*, consisting of erroneous notions with relation to the doctrines and their evidences: others are more of the nature of *practical* principles, calling forth the moral

corruptions of the heart, and indisposing the understanding to a fair and impartial subjection to truth and just evidence.

1. A prejudication of the question. It appears to be as it were assumed, in the minds and reasonings of our adversaries, that our doctrine is *incredible* and actually *impossible*, so that no species of evidence would warrant its reception. This generally arises from gross and *inexcusable* misconceptions of *what* our doctrine is.

2. Conceiving, or representing, that proofs of the *humanity* of Jesus Christ are arguments against his deity.

3. A similar sophism, in regarding the acknowledged *unity* of God, as if it were necessarily incompatible with our doctrine.

4. Considering the *distinct* mention of "God the Father, and our Lord Jesus Christ," which constantly occurs in the N. T., as hostile to our doctrine: whereas it is the proper result of that doctrine, in connexion with the *Mediatorial* office and character of the Redeemer.

5. Violations of the *fair* rules of criticism and interpretation, with a view to serve their own hypothesis.

6. A deep enmity to the whole extent and comprehension of our doctrine on the exercise of Divine grace in the redemption and salvation of men.

7. The want of a practical sense of the true nature and evil of *sin*; low thoughts of the *Divine Perfections and Government*; and the agreeableness to the human heart of a scheme of religion which soothes the conscience and flatters the pride of the individual, while it allows an almost unlimited conformity to the spirit and pleasures of the world.

8. It is with deep concern and sorrow that I must add my persuasion that, in many and those very deplorable instances, prejudices against this doctrine have been produced or confirmed by the improper methods which have been often resorted to for the proof and vindication of it. Unscriptural terms and statements¹⁸⁸ have been advanced and held as tenaciously as the words of inspiration: feeble arguments have been set forward with the utmost confidence, while those which were sound and

¹⁸⁸ Among which, I fear that not the least pernicious is the *Communicatio Idiomatum* held by the Lutheran Church;—and many expressions in Dr. Watts's Hymns formed upon that principle,—most injudicious, painful, and of hurtful tendency. (See some very judicious and candid observations in apology for the Lutheran doctrine, Muntinghe, *Theol. Theor. Christ.* II. 22.)

good have been weakly put, or so stated as to shew that the persons using them were but superficially acquainted with their true point of strength: and texts of Scripture have been adduced as principal and even sole evidences of this doctrine, which are either erroneous readings, or demonstratively irrelevant. Thus a careless opponent, unhappily governed by the prejudice which confounds the strength of a cause with the weakness of an advocate, has hastily concluded that no better evidence could be brought.

9. We ought to observe the wide distinction which exists between those who maintain the essential principle of the doctrine, though they decline all human explications of it; and persons who really reject it. The former willingly receive and submit to all the declarations of Divine Revelation. They maintain the *Unity* of God, and that the Divine Nature *truly belongs* to the Son and the Spirit; but further than this they decline to proceed. These it becomes us not to censure; notwithstanding we conceive that the Scriptures warrant our laying down various definite positions respecting the deity and the mutual relations of the Father, the Son, and the Spirit. And let us never forget that the deepest seriousness, humility, and modesty are ever, by the strongest obligations, to be cherished in our feelings and expressed in our language. (*V. Script. Test.* III. 445. Obs. i. [4th ed. II. 452]. Muntinghe, *Theol.* II. 182. Mr. Tayler in *Congr. Mag.* Jan., 1832.)

10. The *practical* uses of this doctrine form our highest concern. We have no right to treat the Infinite Deity as a subject of speculation and theory: and we may be sure that the doctrine of the Trinity is not revealed to us for any such purpose, but, principally at least, on account of its inestimable connexion with the work of redemption by the Son of God, and of renewal and sanctification by his Spirit.

SUPPLEMENTARY NOTE TO CHAP. IV.

PROP. IV. (p. 253—268.)

[It will be seen that the classification of passages under this proposition differs considerably from the arrangement adopted in the *Script. Test. to the Messiah* (Books III. and IV.),—exhibiting, in fact, merely the *result* of the extensive and elaborate induction which is there instituted. This will be especially apparent on turning to the article *Christ* in Index IV. of the *Script. Test.* That article, and the copious index of *texts* attached to the same work, will sufficiently facilitate the comparison which has already been suggested. To have given all the necessary references here would have been to encumber the page and to bewilder the reader, without any compensating advantage.—Ed.]

BOOK III.

ON THE OPERATIONS OF DIVINE WILL AND POWER.

CHAPTER I.

ON THE DECREES OF GOD.

HISTORICAL SKETCH OF THE VIEWS THAT HAVE BEEN PROMULGATED CONCERNING THE PURPOSES AND DECREES OF GOD.

THE Anti-supernaturalists, who in this respect may be considered as impartial and disinterested judges, plainly affirm that some parts of the New Testament assert the doctrine which they impiously charge with being a fond Jewish prejudice, their national *Particularism*; namely, the doctrine, that God is the sovereign Author of all spiritual blessings, that he gives them in a manner purely gratuitous to sinful men, by acts of merciful and efficient power, and that the whole bestowment and victorious issue of heavenly grace is the result of an eternal decree. (*V. Wegscheideri Inst.* ed. 1829, p. 464 *et seq.*)

We perceive an adherence to the apostolic doctrine in Ignatius; and in the *spirit* of the beautiful *Epistola ad Diognetum*, though it contains no specific allusion.

Clearly as this concatenated and harmonious doctrine of special grace selecting some out of the entirely unworthy,—Divine influence,—and absolute predestination,—is declared in the Scriptures, it was among the first of capital Christian doctrines that were corrupted, misunderstood, neglected, and denied by Christians. This declension from Scriptural truth took place from a very early period, and within the very bosom

of the Church. Those who were most zealous for the purity of an apostolic transmission of doctrine on other points, especially with regard to the Holy Trinity, were readily betrayed into modes of thought and expression which had been engendered in the proud systems of Grecian philosophy, and which greatly obscured the purity of the grand and glorious doctrine, salvation by grace through faith in the Lord Jesus Christ.

Various causes contributed to the production of this effect, all aiding the natural repugnance of the human heart to the most humiliating and sanctifying parts of Christian doctrine. The exaggerated notion of an intrinsic efficacy in Baptism; the veneration of the martyrs, gradually leading to the idea of their merit; the licentious abuse of the doctrine of predestination and grace, separating the end from the means, which shewed itself even in the lifetime of the apostles;¹ the tenet of a blind fate, destroying the morality of actions, which was held by some of the Gnostic sects; and the debasing tincture of the Platonic and the Eclectic philosophy, first introduced by Justin Martyr, and after him zealously cherished by Clemens of Alexandria, Pantæus, and Origen:—were causes of deep, powerful, and long-continued operation in obscuring the light of Scripture doctrine, and debasing the general faith of the Church in regard to a class of truths so intimately affecting the honour of God, and the true principles of self-knowledge and humility in man.

Not only were unguarded expressions used, by which a sense not quite unsound might have been intended, and which might well have been ascribed to the absence of that caution which controversy produces;—but the absurd notion of a self-determining power (*τὸ αὐτεξούσιον*) in the will of man was admitted by Justin, and Clemens maintained an independent power in man, concurring with Divine grace, and even taking the initiative,—election from goodness foreseen,—and similar doctrines.²

Yet some allowance must be made for the want of correct expressions, in the writers of the first three centuries; as Augustine with sound judgment and candour says, “*Pelagianis nondum litigantibus, securius loquebantur.*”³

¹ Rom. vi. 1. James ii. 17 *et seq.* Jude 4.

² Venema *Hist. Eccl.* III. 438. Wegsch. 468.

³ *Contra Jul.* i. 2.

Though the general strain of Christian writers of the Eastern Church was very uninteresting and comparatively barren,⁴ some good sentiments are to be found concerning the cause of salvation, in Basil,⁵ and more in Chrysostom.

Arianism was a strong predisposing cause to the widest errors.⁶

The deterioration was not so great in the Western Church. Ambrose appears to advantage, compared with the best of the Greeks of his century.⁷

AUGUSTINE⁸ was the great instrument whom God raised up to arrest the progress of increasing darkness, and to place in a strong and generally just and clear light the great Scriptural doctrines of grace and predestination. By Manichæism and Scepticism he had nursed his pride and his sensualism. (Observations on his *Confessions*.)⁹ His remarkable conversion from a licentious and profligate life had led him to very deep convictions of sin, and an abiding sense of its enslaving and

⁴ Gregory Nazianzen enumerates, as suitable subjects for the public discourses of Christian preachers, "philosophizing on the plurality of worlds, matter, the soul, the mind and other intelligent natures, good and bad, the resurrection, judgment, retribution, the incarnation and sufferings of Christ:" of which he says τὸ διαμαρτάνειν ἀκίνδυνον but the Trinity is τὸ κεφάλαιον, any error in the technology of which he represents as in the highest degree dangerous. V. Neander, II. 740-43. [Clark's Eng. ed. IV. 6, 7.]

⁵ Ἐπὶ πᾶσι μὲν τοι τοῖς παρ' ἡμῖν κατορθουμένοις, ἡ ψυχὴ τῆς κατορθώσεως τὰς αἰτίας ἐπὶ τὸν Δεσπότην ἀναφερέτω, μηδὲν ὅλως κατορθοῦν ἐξ οἰκείας λογιζομένη δυνάμει. Bas. *Ascet.* c. xvi. [*Opera*, ed. Bened. II. 559.]

"Faith, above all natural methods, draws the soul to a firm acquiescence in the word; faith, which is the effect, not of geometrical conclusions, but the result of the energy of the Spirit." *Id. ap.* Milner, II. 269.

⁶ "In the Arian doctrine of (human) liberty, the germ of Pelagianism existed." Neander, II. 779. [Clark's Eng. ed. IV. 31, *note*.]

⁷ Milner speaks of him as "true to the fundamentals of Divine truth;" having "a rich unction of godliness. . . . The doctrine of Predestination and Election he evidently misunderstands. This part of divine truth had indeed scarcely seen the light since the days of Justin Martyr." (Milner, II. 238.) Yet Ambrose has such expressions as these:—"Non perscrutandum sed simplicitate credendum est, quod Deus velit omnes homines salvos fieri et in agnitionem veritatis pervenire; et ad hoc hominem non suis meritis sed ope atque opere divinæ gratiæ pervenire." *De Vocat. Gent.* i. 4. "Servato sibi incognoscibilis electionis arbitrio, dat sui Patrisque notitiam quibus eam voluerit revelare." *In Matt.* xi. 28.—V. Leonard Woods, jun. in *Amer. Bibl. Repos.* III. (1833) 74-5.

⁸ Born A.D. 354; died A.D. 430, æt. 76.

⁹ My *Sermon on the Perm. of Sin*, p. 67. R. Robinson's false citation of *Conf.* x. 31, and his unjust reproaches [*Ibid.* p. 68]. Owen *on the Holy Spirit*, B. III. ch. vi.

ruinous nature. Deep repentance made him solemnly conversant with the humiliating topic of man's fallen, corrupt, criminal, and helpless state. This associated itself with impressive views of the efficacy, sovereignty, and freeness of Divine grace ; the righteous government of God ; and his sole efficiency in the work of salvation.

Augustine was naturally of a quick and active, powerful and penetrating mind. He was well able to search into the depths and difficulties of an argument : and his manner of expression was in general very perspicuous, terse, and impressive. That he did not break through all the errors which in his day had deeply infected the Church, cannot surprise us if we consider the universal decay of literature, the thick darkness which had spread itself on every side, and the plausible aspects under which the honouring of the saints, the celibacy of the clergy, and the authority of the Roman bishop, were making their insidious way. Under his circumstances, it was wonderful that he saw so clearly into that department of sacred truth which drew his principal attention, and in relation to which he was the instrument of Divine mercy for the kindling of a light which conferred upon the Western Church the most distinguished blessing, which was never wholly suppressed even in the darkness of the Middle Ages, and from which, after nearly eleven hundred years, the glory of the Reformation burst forth.

It was probably his own deep experience of the sovereign power of Divine grace, rather than in the first instance theoretical investigation, that led him to a prompt detection of errors which, having been long latent and making serpentine advances, were carried to their proper length and avowed with consistency by the able and eloquent Briton, Pelagius.

That person, with his friend Cœlestius, began in Rome (*Anno* 410) the declaration of his matured opinions ; and afterwards in Sicily, the North of Africa (Cœlestius remaining at Carthage), and in Palestine : with diversified success and opposition. Pope Zosimus (*A.D.* 417), pronounced in their favour very decidedly ; but afterwards took the opposite side. The labours of Augustine contributed chiefly to turn the scale against Pelagius, throughout the Latin Churches. A distinct sect never was formed, and only scattered individuals held the distinguishing opinions to which the term *Pelagian* became attached.

In the East, doctrines amply predisposing to Pelagianism, derived from the Platonic and Origenian systems, had already taken deep root; and there Christian truth never revived.

The essential principle of the system of Pelagius¹⁰ was thus expressed by himself: "A Deo habemus quòd homines sumus, à nobis ipsis autem quòd justì."—In harmony with this, he inverted the whole Scripture order of salvation, and ascribed to what was absurdly called the free-will of man, and to his natural powers, all those results of holiness and happiness which the Scriptures and the common faith of Christians attribute to the grace of God. He therefore denied any original sin or universal corruption of mankind,—any predestination of men to happiness except from the foresight of their persevering virtue,—any influence or assistance from God except by the commands, admonitions, and promises of reward contained in his word;¹¹ and he maintained that any man may, by his own independent powers, be perfectly holy,—that the previous commission of sin does not in the least impair the natural and moral powers of man to be holy,—that animal death is not a consequence of sin, but of the original constitution of the human frame, so that Adam would have died, had he not sinned,—that the pardon of sin follows upon mere repentance and a return to virtue,—that justification is from the merits of men's own good works,—that it is improper to pray for the conversion and salvation of others, or for our own progress in moral goodness (sanctification), since both must be the result of men's own unassisted efforts,—and that baptism has no reference to the defilement of sin or to its forgiveness and cleansing away, but that it is solely a means of admission into the Christian Church.

Against this long gathering mass of error thus brought to an open and daring developement, the great Augustine brought the powers of his active mind to bear, urging the plain testimony of the word of God, and not overlooking the reason of things. Some of his minor and collateral positions were untenable, and some of his expressions objectionable: but, upon the whole, he

¹⁰ V. Stapfer, IV. 484-5, 490. Spanheim, *Summa Hist. Eccl.* I. 223. [*Opera*, I. 990.]

¹¹ "Heaven but persuades: almighty man decrees:
Man is the maker of immortal fates."

Young's *Night Thoughts*, vii.

displayed the great Christian doctrine of Free, Sovereign, and Effectual GRACE in a most luminous and powerful manner, and with a constant application to holy experience and practice. His distinguishing and honourable characteristic is that his views of heavenly truths flowed from his own deep experience, acting upon his penetrating intellect, instructed by the sacred word, and called forth and matured by the opportunity which Pelagius and Cœlestius occasioned. His views expanded and became more clear as he advanced.¹²—He had written “*Quod credimus nostrum est*,” but in his *Lib. I. de Prædest. Sanctorum ad Prosp. et Hil.*, cap. iii.,¹³ he retracts that assertion, and urges strongly and copiously that the free grace of God is the prevenient and efficient cause of regeneration, faith, conversion, and universal obedience.

(*Vide* valuable passages of Augustine in Calvini *Inst.*, *passim*:—*Hibernici Flores, sub vocibus Gratia, Prædestinatio*.—Brenner’s *Dogmatik*, II. p. 51, 65. Forbesii *Instr. Hist. Theol.* in *Opp.* vol. II. p. 347 *et seq.*, *præsertim* Cap. ii. et v.—xx.—*Centur. Magdeb.* tom. II.¹⁴—Also see Owen on the Holy Spirit.)

Dr. Neander,¹⁵ however, thinks that the theological views of

¹² V. Neander, *Kircheng.* II. iii. 1209. (*Anno* 394.) [Clark’s Eng. ed. IV. 307.]

¹³ *Opera*, tom. VII. p. 486: ed. Colon. 1616.

¹⁴ “*Prædestinatio Dei multis est causa standi, nemini labendi.*—*Mala tantum præscit et non prædestinat, bona verò et præscit et prædestinat.*—*Non eliguntur quia crediderunt, sed eliguntur ut credant.*—*Ad prævaricationem legis, ad neglectum religionis, ad corruptelam disciplinæ, ad desertionem fidei, ad perperationem qualiscunque peccati, nulla est omnino prædestinatio Dei.*—(*In Jes.* liii. 1.) *Deum, præscium futurorum, per prophetam prædixisse infidelitatem Judæorum; prædixisse tamen, non fecisse.*—*Inter gratiam et prædestinationem hoc tantum interest: quod prædestinatio est gratiæ preparatio, gratia verò jam ipsa donatio.*—*Ut reus damnetur, inculpabilis est Dei justitia; ut autem reus justificetur, ineffabilis Dei gratia.*—*Ut vera sit gratia, id est gratuita, nihil invenit in homine cui meritò debeatur.*—*Gratia est quæ gratis datur, non meritis operantis sed miseratione donantis.*—*Noli præsumere de operibus ante fidem.*—*Te peccatorem fides invenit; et si te fides data fecit justum, impium invenit quem faceret justum.*—*Si putas te ad vitam æternam posse pervenire per militiam cœli, per solem et lunam, per potestates aëris et maris et terræ et siderum, impius es.* *Sed crede in eum qui justificat impium, ut possint et bona opera tua esse opera bona.*—*Fides est bonorum omnium fundamentum. Fides est humanæ salutis initium. Sine hac fide nemo ad filiorum Dei numerum potest pervenire; quia sine ipsâ nec in hoc seculo quam justificationis gratiam consequitur, nec in futuro vitam possidebit æternam.”* From the *Cent. Magdeb.* cent. V. p. 111, 166, 172, 175, 180 [ed. 1624].

¹⁵ *Kircheng.* II. 1214 *et seq.* [IV. 312 *et seq.* in Clark’s ed. of Torrey’s transl.]

Augustine had become clearly decided, before he had any knowledge of Pelagius, and that *they* rather gave excitement and occasion to Pelagius for the formation of his scheme. But it is evident that Pelagius had come to Rome fixed and matured in his fundamental notions. The anecdote mentioned by Neander by no means proves the contrary.

(See some valuable passages in Neander's *Kirchengeschichte*, illustrating the character and sentiments of Augustine: II. 1212-14,¹⁶ 1305-7. Refer also to Mr. Milner, requesting the students diligently to study this part of his *Church History*.)

In the latest period of his life he was engaged in writing his *Retractationes*, (a critical review of his writings,—candid and honourable, opposing the exalted partiality of his admirers ;)—and his six books against Bishop Julian, which he left unfinished.

Among the inestimable consequences of the pure, humbling, self-dethroning, yet safely and surely encouraging doctrines concerning the causality of salvation which Augustine drew from the Scriptures, were the following; and I connect them with some more extended remarks on his theological character.

1. That he rejected the delusive notion of the sacraments or other means of grace being efficacious *ex opere operato* ;—and that saving grace was confined to accompany the exhibition of the outward signs.

2. That he maintained a pure and consistent tone of Christian Ethics. The opinions of man's self-determined will and independent powers, which had long been diffusing their venom through the Eastern Church, had produced the effects which universal experience has shewn always to flow from the same fountain, in every age and nation; laxity of practical moral principle, accommodation to fashion and interest, the notion that the end sanctifies the means, that deceptive arguments are lawful to silence a heretical opponent, and notions similar to these. Augustine, in his various works, particularly the treatise *De Mendacio*, maintained the essential distinction of holiness and sin, the unalterable and uncompromising obligation of the Divine law, the necessary connexion of faith and sanctification,¹⁷ and the futility of expectations of the favour of God

¹⁶ Translated by Leonard Woods, jun., in *Amer. Bibl. Rep.* for 1833. [IV. 310-12, Clark's ed. of Torrey's transl.]

¹⁷ *Obs.* The student should keep in mind the fact that Augustine frequently

founded on any modes of formalism, or any other than such means as involve a conformity to the holiness of heaven.

To profane, ignorant, and infidel men, this fact appears a paradox, and they are not backward to throw out the charges of sanctimoniousness and hypocrisy: but the true and well-informed Christian will readily understand the reason why those who have the deepest sense of the evil nature and dreadful consequences of sin, will possess the most delicate perceptions of sin and the most cordial abhorrence of it, the most serious self-jealousy and humility, the strongest conviction that salvation from sin and its consequences can be only upon a principle of Infinite Grace exercised in a way honourable to the legislation of God, and the most sincere desires and active strivings to be holy in all manner of conversation and godliness, as becomes the elect of God, the redeemed from their former vain conversation by the precious blood of Christ, the saved through sanctification of the Spirit and the belief of the truth. The opposite doctrines as necessarily produce the opposite class of effects, notwithstanding the perpetual clamour of their abettors against the doctrines of *grace* as unfavourable to what they are pleased to call the interests of virtue and morality. Compare, upon a large scale, free-willers on the one hand, and predestinarians on the other: Saul the Pharisee and Paul the apostle; Pelagians, Jesuits, *consistent* Arminians, and the entire company of those who in modern times under various names are merit-mongers,—and the followers of Augustine, Fulgentius, or Bradwardin, the Reformers, the Jansenists, and the Puritans.

3. That he maintained the formal cause of man's sinful state and his repugnance to the way of recovery and salvation to consist, not in the want of natural power, but in the vitiated state of the *will*.

4. That in his manner of treating divine truths and of conducting controversies, he referred everything to practical use and importance,—the restoration of fallen man to the holy likeness and enjoyment of God. Vital godliness shines in all his discussions.

uses the words *justus*, *justificare* and its cognates, in the sense of personal holiness or sanctification. For *justification*, strictly so called, he sometimes employs the term *Remission of Sins*, and sometimes *justificatio* with its cognates.

5. That he saw and represented, with great clearness, the harmony of *faith* and *sound reason*. To the authority of God, as revealed in the Scriptures, he bowed with implicit subjection. He maintained that faith in the Divine testimony, correctly obtained from its proper fountain, must ever preside over the exercise of our rational powers. But he maintained that every truth of God is in reality a dictate of the Highest Reason, that to believe it is the exercise of the best reason of man, and that in proportion to our acquaintance with justice, order, goodness, and the moral relations of beings and actions, will be our perception of an intrinsic propriety and perfection in all sacred truth. Hence he laid it down as a formal object of religious investigation, ever to be conducted with humble seriousness and fervent prayer, “*ut ea quæ fidei firmitate jam teneas, etiam rationis luce conspicias.*”¹⁸

It is true that he was not always happy in the application of this principle; but this ought to excite no surprise, considering the disadvantages of the age. The universal reverence paid to ecclesiastical tradition, his powerful mind did not discern to be without sufficient foundation. His learning had been exclusively heathen, and that was really extensive, as his work *De Civitate Dei* abundantly proves; but of the Hebrew idioms and their groundwork in the peculiar religious ideas of the ancient people of God, he could have little knowledge: hence his faculty as a Bible-interpreter was greatly confined, and he was exposed to the temptation, very strong in his day, of resorting to unfounded allegory. As a Scripture-critic he was only among the best of his time: as a theological reasoner he was the greatest (I humbly think) of uninspired men that the Christian Church had yet seen. All following ages were to him, as an instrument of the Spirit of grace, unspeakably indebted. Such men as Anselm, Bradwardin, Thomas of Aquinum, Luther, and Calvin, were so much the more happy in their elucidations of divine science as they stood upon the ground prepared for them by Augustine.

The course so well begun by Augustine in maintaining the glory of Divine grace, was nobly continued by Hilary the deacon,¹⁹ Prosper of Aquitaine,²⁰ and Lucidus, also a native of

¹⁸ Neander, II. 766, n. [IV. 22, Clark's Engl. ed.]

¹⁹ Not Hilary of Poitiers, d. 367; nor Hilary of Arles, d. 449:—but a deacon of Rome, fl. 355—375. He is believed to be the author of a Com-

France. Those two friends and associates (Hilary and Prosper) laboured assiduously in the defence and propagation of the Gospel: and they are particularly remarkable for the *application* of the doctrine of the sovereign dominion and unfathomable counsels of God, to the great practical purposes of holiness and consolation.

The exertions of Augustine and these his valuable adherents were aided by the concurrence of many, unknown to fame, whose lives and labours promoted and adorned the doctrine of the grace of God, and were His instruments in preserving the Western Church, notwithstanding the increase of antichristian corruptions and civil barbarism, from sinking to ruin as that in the East so fearfully did, during the night of the Middle Ages.

The forms of difficulty and deviation from the standard of truth are ever changing: and human imperfection will never fail to supply materials for them. Some rash, harsh, and unjustifiable expressions had fallen from Augustine. On the other hand, certain of the Pelagians studied to veil the fundamental *naturalism* of their system by expressions which seemed to pay some honour to the inextinguishable declarations of the New Testament upon the subjects of redemption and grace. From one or both of these causes, some well-meaning men thought of constructing a middle road: and *Semi-pelagianism* was the result.

The chief founder of this system was John Cassian, a Scythian,—that is, probably, a native of some region about the Euxine; a deacon of Chrysostom, whose disciple he wished to be considered. He settled at Marseilles, where he introduced an ampler measure of the Oriental rigour into the monastic system; which had already found too much favour among the Latin Christians. He appears to have been a *good* man. His system was that of the better kind of Arminians in our times. He began to disseminate it before the death of Augustine, who, to meet the evil, composed his two works, *De Prædestinatione Sanctorum*, and *De Dono Perseverantiæ*. After his death, Prosper and Hilary continued their efforts; which, however,

mentary on some of the Epistles of Paul, heretofore attributed to Ambrose; and of Questions upon the O. and N. T., often put under the name of Augustine. (Ambrosiaster?—A coined name of parlance.)

²⁰ Fl. 440; d. circa 463.

did not prevent the rapid and very extensive spreading of Cassian's doctrine, supported as it was by the influence and the writings of Pope Cœlestinus.

Towards the close of the fifth century, Vincentius of Lerins, Faustus, Bishop of Riez, and Gennadius of Marseilles, distinguished themselves as advocates of Semipelagianism; the former with more moderation than the latter. The controversy spread widely, and drew much attention.

Fulgentius, Bishop of Ruspæ in the north of Africa, (d. 533, *æt.* 65,) wrote with great wisdom, meekness, and evangelical clearness against Semipelagianism. He deserves to be mentioned with honour for his very excellent character, both personally and as a writer. Cæsarius, Bishop of Arles, and others, distinguished themselves on the same side. The Synod of Orange,²¹ A.D. 529, [adopted a scheme of doctrine drawn up by Cæsarius in opposition to the Semipelagian view].

From this time the controversy declined. The growing ignorance, superstition, and corruption left little room for it. In the seventh century, some obscure attempts in favour of Pelagianism were made in Scotland; and in the eighth century in Spain. Both soon died away. Yet the dominant form of doctrine was a latent Semipelagianism, down to the time of the Reformation.

In the ninth century the doctrines of sovereign grace and Divine predestination were strenuously defended by Gotteschalcus,²² a monk of Orbey, in the diocese of Soissons. He was cruelly persecuted by Hincmar, Bishop of Rheims, and Rabanus Maurus, who had opposed the assertion of the real presence introduced by Paschasius Radbertus. Remy (Remigius), Bishop of Lyons, Egilmar of Vienne, Rodland of Arles, and Ratramnus, appeared as his defenders. The treatise of Gotteschalcus is unhappily lost: but the evidence is sufficient that he taught the doctrines of Augustine, Prosper, and Fulgentius. After suffering previous cruelties, and twenty years' severe imprisonment by the procurement of his powerful enemy Hincmar, he died in his dungeon, A.D. 868, firmly professing his doctrine, though thereby deprived of what were held to be of supreme value, the extreme rites of his church;—a further proof of his enlightened as well as upright mind.

²¹ F. Wiggers, [*Hist. Pelag.*] II. 430 *et seq.* ²² "Gottschalk." (Bretschneider.)

Cent. XI. Anselm, Archbishop of Canterbury.²³ His unhappy subserviency to the See of Rome.—Yet justice requires very great allowances to be made, on account of the universal ascendancy which the papacy had now acquired,—the disadvantageous comparison of the secular clergy in England with the regular on moral grounds,—the influence of education,—the examples of the best men that could be known to Anselm, particularly Lanfranc, his friend and patron,—the extreme wickedness of his opponent, William II.,—so that what could be found of real religion, was almost inseparably entwined with the Romish superstitions.²⁴ His personal character was eminent for purity and disinterestedness.—His views of Divine Predestination: see Milner, III. 319, 322.

Cent. XII. Peter Lombard, (b. at Novarra; d. 1164,) Professor of Theology and Bishop of Paris.—His celebrated *Sententiarum Libri IV.* was a methodized selection of extracts from the Fathers. It became a text-book, which was most widely used till the Reformation. Fleury reckons the number of the Commentators upon it to be two hundred and forty-four. Though with some inconsistencies (and truly we could not expect that it should be otherwise), the views which it expands are eminently lucid and judicious, and on *grace* and other momentous topics, very sound and Scriptural.²⁵

Bernard,²⁶ Abbot of Clairvaux, near Bar-sur-Aube,—the last of the *Fathers*,—was under the very strong power of Papal delusion, as to the claims of ecclesiastical authority, leading him to be an approver of persecution against the primitive Waldenses, a promoter of the Crusades, and in other respects a supporter of the seducing superstitions of his church. The circumstances of the age, and the iron wall of prejudice by which those were surrounded who lived in monasteries, or who were entangled in the bonds and fetters of the Romish hierarchy, account for this phænomenon, and induce us to believe that there were, in the darkest times, persons whose names never found a place in the records of history, living and dying in the seclusion of churches and ecclesiastical houses,—like Bernard,

²³ B. at Aosta, A. D. 1034: d. 1109, æt. 76.

²⁴ V. Milner, vol. III. Sharon Turner, [*England during the Middle Ages*,] I. 140 *et seq.*

²⁵ V. Mr. Turner's analysis of it, *Hist. of Engl.* V. 79 *et seq.*

²⁶ B. in Burgundy, A. D. 1091; d. 1153; canonized, 1174.

devoted to God, according to their knowledge, and living by faith on the great doctrines of grace, redemption, and sanctification by the Spirit of God. His personal character was remarkably humble and holy²⁷; and his views of *Divine grace*, and its practical application, were eminently pure and fervent. (*Vide* passages in Milner, III. Cent. XII. Ch. iv.)

Thomas of Aquino,²⁸ in Naples, the celebrated scholastic metaphysician and divine, (d. A.D. 1274, *æt.* 50,) amidst much recondite and laborious reasoning upon unprofitable subtleties and endless questions, has a deep fund of truth and wisdom.²⁹

He maintained the doctrines of Augustine; as did also his followers the *Thomists*, against the *Scotists*.³⁰ The Dominican order generally professed to hold the views of Thomas, probably because he was one of them: and they professed a peculiar reverence for St. Augustine. But, as an order, they have been more bigotedly devoted to the Papacy than any other, except the Jesuits, and far from consistently holding the doctrines of Augustine; *e. g.*, they strenuously maintain the efficacy of the sacraments *ex opere operato*.

The Churches of the Waldenses,³¹—deducing their origin from a very remote antiquity, probably in good men retiring from the growing corruptions of the very early centuries,—held clearly the doctrines of grace.

Robert Grosseteste, Bishop of Lincoln, (d. A.D. 1253, *æt.* 78,) merits notice in this respect, as also on account of his many and transcendent excellencies. (See Milner, IV. 52-62.)

²⁷ "If ever there was a monk who truly feared and honoured God, it was St. Bernard. I esteem him far above all the other monks and clergy on the face of the earth."—*Luther*.

²⁸ The "Angelical Doctor, Angel of the School, Eagle of Divinity." He was canonized in 1323. His works make 18 vols. fol., Rome, 1570; 23 vols. Paris, 1636-41. [The principal is] his *Summa Summarum*, a system of theology. Of all the writings of the Schoolmen, those of Aquinas are the most extensively used in the Popish Universities for the theological education of the students. To him the papal see owed much for his successful labours, by his voluminous writings, to advance its credit and authority: especially in the matters of withholding the cup from the laity, the adoration of the host, and the monstrous doctrine of the treasure of the merits of the saints, which by his "distinctiones et conclusiones quodlibetales" he contrived to conciliate with his Augustinian doctrines!

²⁹ *V. Turner*, IV. 528-9, 552.

³⁰ Followers of John Duns Scotus in the next century. The Scotists were Realists, the Thomists Nominalists.

³¹ *La Nobile Leyçon*, *ap.* Moreland, p. [99—120. Comp. p. 37, 40, 48, 64]. Milner, III. 463-6. Jones's *Hist. of the Waldenses*.

Cent. XIV. Thomas Bradwardin, (*Doctor profundus*), of Merton College, Oxford; a deep recluse; and a first-rate mathematician. He was chosen Archbishop of Canterbury, but refused to accept the appointment. Being chosen a second time, he went to Avignon to be consecrated by Pope Clement VI.; and died seven days after his return, A.D. 1349. His great work is the treatise *De Causa Dei contra Pelagium*.³² (See Milner, IV. 78, 85, 86; 94-98; 104, 105).

John Tauler, a Dominican monk of Strasburg, (d. A. D. 1361, *æt.* 67,) was gifted with eminent talents, and exhibited both taste and eloquence in the use of the then unpolished German language. His preaching possessed great power, and became widely celebrated; and remains so still. He appears to have deeply imbibed the spirit of Augustine: humble, self-renouncing, devotional, exalting Christ and grace.³³

John Wycliffe³⁴: b. 1324, d. 1387.—(*Vide* his *Select Writings*, published by the Tract Society, 1832; p. 41, 42. Milner, IV. 125).

Cent. XV. John de Wesalia, a clergyman of Worms, was prosecuted and imprisoned by the Archbishop of Mentz, and induced to recant his doctrines, but was condemned to perpetual confinement and penance, in which state he very soon died. (A. D. 1479). I can learn extremely little concerning him.³⁵ *Vide* an account of his doctrine on Predestination, &c. in Milner, IV. 293.

³² [Ed. Henr. Savilius. Lond. 1618. Fol.—Ed.]

³³ [There is a good monograph on Tauler by C. Schmidt of Strasburg; *Joh. Tauler von Strasburg. Beitrag Zur Geschichte der Mystik, u. s. w.* Hamb. 1841.—Ed.]

³⁴ [*V. John de Wycliffe*, a Monograph by R. Vaughan, D.D., Lond. 1852.—Ed.]

³⁵ [John Richrath, Ruchrath, or Burchardus, received the name De Wesalia (Von Wesel) from that of his birth-place, the little town of Ober-Wesel on the Rhine. He studied at Erfurt, where he became D.D., lecturer, and preacher; then preacher at Mentz, and finally at Worms. His opposition, on Scriptural grounds, by speech and writing, against the doctrine of indulgences, provoked the hostility of the mendicant friars, who were his accusers to the Archbishop. His condemnation took place in 1479; but he appears to have lived in confinement at Mentz till 1481.]

Guericke speaks of Von Wesel as having been the friend of Wessel; possessing a mind of kindred character, but more popular and less scientific, more lively and less profound, more inclined to paradox, and greatly inferior in reputation among his contemporaries. Ullmann has collected what is known of him, in the first volume of his *Reformatoren vor der Reformation*: Hamb.

John Wessel³⁶ (Hermanns), a divine and philosopher of Groningen, (d. 1489, *æt. circa* 70,) is commended for his extraordinary learning, piety, virtue, and liberal sentiments. (See his reply to Sixtus IV. in Rees's *Cyclopaedia*, art. *Wessel*; and Milner, IV. 302). These qualities procured for him the appellation of *Lux Mundi*.³⁷ He taught, among other truths, that the commands of the Pope were obligatory only so far as they were conformable to the Word of God, and that his excommunications are less to be dreaded than the disapprobation of the lowest man that is worthy and learned. The monks got possession of all the MSS. in his study at his death, and burned them. Some of his writings were either rescued, or had been previously put into other hands, and were printed in 1522, and more completely in 1614 and 1617. His views were *eminently* pure and evangelical. (V. Milner, IV. 295 *et seq.*)

The next advocate of these doctrines that claims our attention is Jerome Savonarola, a Dominican friar of Florence; martyred in 1498, at the age of forty-six. He appears to have been deeply involved in political contentions, in which he supported the popular side against the nobles, and the then occupant of the Roman See (Alexander VI.) He was *accused* of pretending to a Divine extraordinary commission, and the gift of prophecy.³⁸ I greatly doubt whether these were not the calumnies of his enemies, misunderstanding or misrepresenting his language.³⁹ Similar charges have been often brought against the friends of the pure gospel, from the

1841. (Compare the account of Wessel in the second volume). A good epitome may be seen in Guericke, *Handb. d. Kircheng.*, 6th ed. II. 408—10. The writings of Von Wesel (the most important, at least) are preserved in D'Argentré, *Coll. Judicior.* Tom. I. p. ii. and Walch, *Monimenta Medii Aevi*, (Gött. 1757), Tom. I. II.—Ed.]

³⁶ [Ullmann, *Reformatoren vor der Reform.* vol. II., Hamb. 1842; first published as a monograph on Wessel, in 1834.—Ed.]

³⁷ [His opponents, however, designated him *Magister Contradictionum*.—Ed.]

³⁸ [Rudelbach (*Hieronymus Savonarola u. seine Zeit*; Hamb. 1835) devotes a long chapter (p. 281—333) to this subject, and to the investigation of the general notion of prophecy under the New Testament dispensation. His remarks are deserving of attention, though the student may find it difficult to accept all his conclusions.—Ed.]

³⁹ ["I have little doubt that this and other statements of fanaticism were founded in calumny. In matters of genuine religion, Mr. Roscoe is not a safe guide. Savonarola's *Triumphus Crucis* shews him to have been a man of sound reasoning and deep piety: yet recognizing most conscientiously the supremacy

gross ignorance and malignity of the men of the world. To such persons occasion might be afforded by the fact of his expositions of the Apocalypse in 1490; in which he taught that the Papacy was depicted and its overthrow foretold.⁴⁰

LUTHER and MELANCHTHON had both laid down principles concerning the corruption of the will of man and the efficiency of God in his grace and providence, from which the doctrine of a Predestination of Sovereign Grace necessarily flowed; but neither of them appears to have pursued the inquiry to a full admission of its necessary consequences. Luther, with great piety, moderation, and wisdom, generally urged the practical applications of the Scripture passages which relate to this doctrine: but *the way* in which he does this is perfectly coincident with the strictest *genuine* Calvinism,⁴¹ except his admission that a really converted and justified person might finally apostatize.⁴² He was evidently afraid lest preaching Predestination should obstruct the free invitations and all-sufficient provisions of the gospel.⁴³

MELANCHTHON was probably of Luther's views, or adopted them with very little variation: but he seems, after some years, to have gone further than Luther had done from the strict predestinarian doctrine.⁴⁴ Calvin, with the most respectful kindness and modesty, pressed him to pay a closer attention to the subject. To this Melanchthon was evidently reluctant, and *persisted* in his declining the topic.

of the Roman See*, the doctrine of transubstantiation, and other capital points of popery. In lib. I. cap. x.—xii., he has excellent sentiments implying God's universal predestination of good, but in providential acting in perfect accordance with the free agency of man.

"A most interesting account† of his interview with Lorenzo dei Medici on the death-bed of that illustrious man (April 8, 1492), is in Buchholzer's *Index Chronol.* [Francof. ad M. 1612] p. 439. If Lorenzo's heart answered to his prayer, he was a true subject of sovereign grace.

"March, 1848. Now, his [Savonarola's] name is a watchword to the patriots of Tuscany and Lombardy." MS.] *Lectures on Church Hist.* II. 23.

⁴⁰ Verheiden's *Afbeeldingen*, p. 13. Hague, 1603.

⁴¹ *Luther in Genesin.*

⁴² *Flores Luth.* ‡ II. 92-5.

⁴³ *Ibid.* II. 87—95. Scott, [*Contin. of Milner*,] II. 219.

⁴⁴ Scott, III. 376, 412—19. Bickersteth's *Christian Stud.* 241-2.

* ["This important point he appears to have in some way relinquished or modified.—Perhaps the *Triumphus Crucis*, though published after his death, might have been *written before 1490.*"]

† [From a letter by Politian (*Epist.* iv. 2), reprinted in Roscoe's *Life of Lorenzo*, Appendix. xxix.—Ed.]

‡ [*Loci Communes D. Mart. Lutheri . . . ex Scriptis ipsius Lat. . . collecti . . . a M. Theodos. Fabricio &c.* 5 pts. in 1 vol. Lond. 1651.—Ed.]

CALVIN was called, by various imperative circumstances, to pursue the positions of Scripture on this head to their just results. This he did with his characteristic clearness of intellect and reasoning; and he avowed those results in a plain and candid manner. But, observe,

1. He was not the introducer of the doctrines to which his name has been attached; nor did he urge them more than others had done. They were the general sentiments of the Reformed Churches.

2. His name came to be attached to them, because of his ability in stating and defending them, and because of the high celebrity, which, without any seeking of his own, attached to him, as a divine of the finest talents, the most exquisite judgment, and the purest devotedness to the interests of religion.

3. This class of subjects does not occupy a disproportionate space, nor is an undue prominence given to them, in his writings. They occupy but a comparatively small part of his *Institutes*:⁴⁵ and in his *Commentaries*, he never forces them into the discussion. He was most eminently a judicious, untrammelled, biblical, practical writer.

4. He strenuously held the universal aspect and sufficiency of the redeeming work of Christ.

5. Occasional harsh expressions occur, but not to the extent that has been affirmed by some: and he is entitled to the same candour of construction which is due to Augustine, Luther, and Melancthon. The chief fault is his speaking of Reprobation as a positive act of the Deity, correlative to perdition as the Election is to salvation: *e. g.* "*Arcanum Dei consilium, quo alios eligit in salutem, alios æterno exitio destinat.*"—*Tractatus*, p. 799, *ad init.*

Jerome Bolsec,⁴⁶ in 1551, at Geneva, impugned the doctrine of Predestination, and taught that believers were elected because of their faith. He finally returned to Popery; and wrote a calumnious *Life* of Calvin, and another of Beza.

Sebastian Castellio⁴⁷ wrote four "*Dialogues on Predestination, Election, Free Will, and Faith,*" which were republished

⁴⁵ *V. Scott*, III. 503.

⁴⁶ *Scott*, III. 404, 408, 604.

[*"Sebastian Castellio was born in Dauphiné in 1515. Having been introduced to Calvin at Strasburg in 1540, he was brought by the latter to Geneva, where he became Regent in the College. . . . In 1544 Castellio published, in too coarse terms, his disbelief of the Divine authority and even the moral purity of Solomon's Song. He also attacked the ministers by what the*

in 1613 by Faustus Socinus.⁴⁸ They are founded upon the vulgar *misunderstanding* of those doctrines: that they represent God as a tyrant, as dooming without demerit and by arbitrary decrees, &c., as encouraging licentiousness, and discouraging exertion. Not improbably Castellio had found persons professing the doctrines of grace, and whose conduct invited his objections. So it has always been, in some measure. But an upright and impartial inquirer cannot be greatly at a loss to find his way through this difficulty. Those who make the objection usually look at only *so much* of facts as may suit their purpose.

From the latter third part of the sixteenth century, the unhappy separation of the Evangelical and the Reformed Churches was complete. The difference was widened and exasperated by worldly and factious men, especially of the former communion. On the point of doctrine at present before us, they matured a system very much like the Evangelical Arminianism of the Wesleyan Methodists, only more clear and decided with respect to the nature and ground of Justification.

The Reformed, in every country, adhered to the Zwinglian, Calvinistic, or Swiss Confession, till the grand schism of the Arminians in Holland, gave strength and permanence to the Contra-Predestinarian party.

By a natural process, which obtained also in the Evangelical Communion, the course of sentiment descended to lower Arminianism, Pelagianism, Arianism, Socinianism, the Accommodation-theory, and Antisupranaturalism. Schleiermacher has

Senate judged to be calumnies.* The magistrates therefore ordered him to leave the city. Castellio went to Basle, where he was made Greek Professor. He had a large family, and struggled with great poverty; nobly labouring with his hands in gardening, &c., while translating the Bible and carrying on his other literary toils. His sentiments on Predestination, Justification, and some other points were somewhat tinged with Pelagianism.† Castellio died at Basle, 1563, *æt.* 48; his spirit oppressed and broken by the harsh treatment which he met with, particularly from Calvin and Beza. He understood and maintained, better than his contemporaries, the *rights of conscience*. . . . Scævola de Sainte Marthe speaks highly of his amiable, humble, and studious character."—*MS. Outline of* *Eccles. Hist., Supplem.*, p. 61].

⁴⁸ Quo animo?

[* "Melchior Adam, *Vita Erudit.* But that the charge was at least of no great importance, may be inferred from the favourable testimonial which Calvin gave him on his departure."—*Ibid.* p. 60.]

† ["He separates Justification from the Pardon of Sin, and confounds it with Sanctification, much in the way of the Quakers."—*Ibid.* p. 60.]

written in favour of the Calvinistic doctrine, in opposition to that of the Lutherans.⁴⁹

James Arminius, (d. A.D. 1609, *æt.* 49,) was a native of Oudewater on the Yssel, near Utrecht; and studied at Geneva under Beza. About 1590, he was requested to write a confutation of a work from some of the ministers at Delft, opposing Beza's doctrines on the Divine Decrees, which were probably higher than those of Calvin; but in discharging this duty, he became a convert to the new views. Some affirm that he had been for several years inclined to them.

He zealously propagated his sentiments. Though opposed by many, there were many others who approved. No schism, however, took place during his life. In 1603, he was admitted D.D., and appointed Professor of Theology at Leyden. He appears to have been a pious and amiable man, of lively and attractive talents, but too fond of novelty and show. His doctrines were much more evangelical than those of his successors:⁵⁰ but I fear that he *favoured* deeper declension more than he is generally thought to have done. (*Vide Mosheim, infra*).

Francis Gomar was the colleague of Arminius, in the University. From the first, and after the death of the latter, he zealously maintained the doctrine of the Reformed. Hence, the term *Gomarist* came to be used as equivalent to *Calvinist*.—Episcopius having been appointed Professor of Theology, a severe contest arose between him and Gomar.—The Remonstrance, 1610.—Synod of Dort, 1618—19:—(*Vide Eccl. Hist. Lectures, [MS.] II. 148*).⁵¹

Amongst the Remonstrants the names of Simon Episcopius, Hugo Grotius, Nic. Grevinshovius, Conrad Vorstius, Ger. John Vossius, Dan. Tilenus, Peter Bertius, John Arn. Corvinus,

⁴⁹ [*Ueber die Lehre von der Erwählung u. s. w. (On the Doctrine of Election, &c.: an Essay in the Berliner Theol. Zeitschrift.*] 1819. Dr. Schleiermacher, (a moral paradox,—holding some most daring errors,—yet with much apparent piety,) maintains the doctrine of the Divine decrees in the way which his countrymen consider as Calvinistic: but he unites with it the notion that the fall of man was the necessary result of his physical constitution as created,—and the doctrine of a universal restoration. Probably he is a Hartleian Necessarian. [This note was written probably more than twenty years ago. Schleiermacher died in 1834.—ED.]

⁵⁰ *V. Bickersteth*, 258-9.

⁵¹ [I have not thought it necessary to extract the passage, which is an exceedingly brief summary, in detached memoranda, of what may be found more fully stated in almost any Manual of Church History.—ED.]

Stephen Curcellæus, Gisbert Cuper, Philip à Limborch, John Le Clerc, and John James Wetstein, deserve to be mentioned.

The most distinguished Contra-Remonstrants were, Francis Gomar, Wm. Twisse, Wm. Ames, Andr. Rivet, James Trigland, Festus Hommius, Gisbert Voet, John Bogermann, (who presided in the Synod,) and John Poliander. The following works also, on this side of the question, are worthy of attention:—Du Moulin's *Anatome Arminianismi*, Nic. Vedelii *Arcana Arminianismi*, Sam. Rutherford's *Examen Arminianismi*, Ryssenii *Synopsis Theol. Remonstrantium*, and the observations of Hoornbeeck in his *Summa Controversiarum*.

Both Arminius himself, and still more decidedly his followers, (who probably looked *much* further than he had done,) made their capital object the attainment of a practical Syncretism, which would virtually reduce Christianity to a decorous Deism. (V. Moshemii *Inst.*, p. 879 [997, ed. 1755]: and Mr. Locke's *Sketch of a Christian Community*, in his *Life*, by Lord King, II. 186; and in Hutton's *Four Letters to Hamilton*, p. 124).

On the controversy in the Church of Rome upon these points of doctrine, in the sixteenth, seventeenth, and eighteenth centuries, V. *Eccl. Hist.* [MS.] II. 99 *et seq.*⁵²

In England, this controversy was begun by a small number of persons who were imprisoned for the Protestant religion in the reign of Mary (A.D. 1555). They maintained hot and pertinacious contests with John Bradford, and others of their fellow-prisoners, denying the doctrines which the Reformers and martyrs generally held, and inculcating different degrees of the Pelagian or Semi-Pelagian system. It is not known whether any of them suffered martyrdom; if any did, they made no manifestation of their peculiar opinions.

In 1595, one Barrett, in a sermon before the University of Cambridge, impugned the doctrines of Predestination and Perseverance. Being summoned by the Vice-Chancellor and Heads of Houses to appear before them, he retracted. Many graduates petitioned the government against him. In consequence, he was examined at Lambeth by Archbishop Whitgift and other divines; and was afterwards rebuked and admonished

⁵² [V. Supplementary Note [A], p. 297 *et seq.*; in which the passage is given with a slight abridgment.—ED.]

by them. In the end he quitted Cambridge, and became a Papist.

On this occasion, Whitgift, with Dr. Whitaker and others, drew up the Lambeth Articles,⁵³ which are to be found in some copies of the Bible. But the acceptance of these articles was never made a matter of obligation.

In less than a year after, Dr. Peter Baron, a French minister, but naturalized, and who had for twenty-five years been Lady Margaret's Professor of Theology, preached the Semi-Pelagian doctrines, and taught them in his lectures, though somewhat covertly. The excitement against him was so great, that he was obliged to resign his professorship, and retire to London. He died about three years after.

James I.—His zeal and anger against the Dutch Arminians.

His subsequent inclination to Arminian doctrine,—from hatred to the Puritans, and under the influence of Laud.

Laud.—Open and spreading Arminianism with the Court-party.

Puritans.—Nonconformists.—John Goodwin, d. 1665, *æt.* 72.

—Episcopal clergy at and after the Restoration.

Calvinistic: Reynolds; Hopkins; Barlow; Beveridge;

—South;—John Edwards.

Arminian: Barrow; Tillotson; and *almost all* besides, until the latter part of the eighteenth century.—Then, Grimshaw, Jones, Romaine, Venn, Newton, Scott, and others, revived the doctrines of the Reformation.

John Wesley, b. June 17, (O. S.) 1703, d. March 2, 1791, *æt.* 88.

George Whitfield, b. Dec. 16, 1714, d. Sept. 30, 1770, *æt.* 56.

SUPPLEMENTARY NOTE.

Note [A], p. 296.

[“A controversy had long existed in the Church of Rome on the subjects of Predestination, Grace, and Free-will. The Dominicans generally followed the doctrines and decisions of St. Augustine and Thomas Aquinas, whence they were called *Thomists*: while the Franciscans adhered to the Pelagian or Semi-Pelagian opinions of Duns Scotus,—whence the appellation *Scotists*. Nominally and in profession the doctrine of the Roman Catholic Church had been always considered as that of Augustine; because their other principles would have been wounded by flying in the face of so eminent a Father, the brightest luminary of the Western Church,—and because the views of his opponents had been condemned by the Holy See. Yet in fact, Pelagianism, of various shades,

⁵³ Neal, I. 581. [4to. ed. I. 388-9].

had long been the *reigning* favourite of the papacy. Anselm, Bradwardin, Bernard, Thomas Aquinas, and others of the same school, were honoured in word by all; but *truly* rejected by the more numerous and powerful part.⁵⁵

"The managers of the Council of Trent were extremely desirous of condemning the doctrine of Luther, Zuinglius, Calvin, and the Reformers generally; but they found it impossible to do this, without involving the dishonour of Augustine, Aquinas, and the whole order of Dominicans. The Tridentine fathers employed the most crafty phraseology, so as not to seem to wound the Thomists, while *they must* anathematize the doctrines of the Reformers. Two distinguished Spanish divines, Dominic Soto and Andrew Vega, both of whom were active members of the Council, the former of them having been employed in drawing up the decrees upon the Will of Man and the Grace of God,⁵⁶ afterwards commented upon those decrees, and interpreted them in opposite senses; Soto being in favour of the Thomists and Vega of the Scotists.

"Michael Bay, (d. 1589, *æt.* 76,) Doctor of the University of Louvain, who had also, along with CORNELIUS JANSENIUS, been sent to the Council by Philip II., (and who is said to have read through the works of St. Augustine nine times⁵⁷,) in some of his writings gave offence to the Scotist party, and was accused of error. One of the chief passages extracted from his works and brought against him was, that "Free-will, without the help of the grace of God, avails only to sin." These propositions were condemned by Pius V. and Gregory XIII., "in a certain sense;" but the popes carefully refrained from explaining in *what* sense. Their author reverentially submitted to the censure of the infallible See; declaring that the sense in which he meant them *could not* be that condemned by his Holiness, because it was neither more nor less than the sense of St. Augustine.

"But the controversy was still warmly carried on by others. The Society of Jesuits, which had now acquired great power, had, in its earlier years, supported the Thomist system. But, the opposite scheme having been thought more capable of being accommodated to their interests, and suiting better their morality,⁵⁸ the leaders of the Society, particularly Lewis Molina, a Portuguese bishop, strained every effort to gain credit to the Pelagian doctrine. In 1594, Clement VIII. commanded both parties to desist from controversy, assuring them that he would examine the subjects under dispute, and give his decision. Accordingly, in 1598, he constituted a committee of divines, (all or most of them Cardinals,) called the *Congregatio de Auxiliis Divinæ Gratiæ*. When, after three years, this body had determined nothing, the Pope resolved to preside in person, (A.D. 1602,) and heard the arguments on both sides with great attention. At last, not venturing to expose his infallibility to so severe and hazardous a test, he determined to leave the final decision to his successor. He died March 3, 1605, leaving behind him the reputation of eminent abilities and general good conduct.

"The *Congregatio de Auxiliis* has been (metaphorically) sitting without intermission, ever since to the present hour⁵⁹ (May, 1832), its members being constantly renewed: and they have not yet presented their report.

⁵⁵ Peter Fonseca, in Portugal (d. 1599); Lewis Molina, in Spain (d. 1600); and Leonard Less and John Hamel, in Flanders, were eminent *on the Pelagian side*.—(Distinguish Molina from Michael Molinos, a Spanish monk, who, in the following century (1675), laboured to propagate what was called Mysticism. *V. Moreri, Dict. Hist.* Murdock's *Mosheim*, III. 387. Michelet, *Du Prêtre*, 1845; p. 166-76, 281.)

⁵⁶ The authors of these articles had studied to employ a phraseology which might not offend either party.

⁵⁷ Jansenius had read all the works of Augustine ten times, and those on the Pelagian controversy thirty times.

⁵⁸ A striking fact! Yet it is verified by all religious history.

⁵⁹ So I was informed by Mr. Charles Sivewright, just returned from Italy, May 16, 1832.

"Clement VIII. was followed by Leo XI., who died in twenty-five days from his election. In 1607, his successor, Paul V., prorogued the *Congregatio*, saying that *he would*, at the *most proper time*, declare the decision of the controversy; and commanded both parties in the meantime to maintain kind dispositions towards each other. In 1611 he prohibited the further agitation of the matters in dispute.

"The great theological question was not resumed by any of the succeeding popes till the Jansenist controversy arose.

"Jansenius, Bishop of Yprés, (d. 1638, *æt.* 53,) by the assiduous study of the Scriptures and the works of Augustine, (*note*, p. 298,) was thoroughly convinced of the truth of the doctrines of grace. His writings are numerous. Among them may be mentioned his *Commentary on the Gospels*; and the *Augustinus*,⁶⁰ a posthumous work, which was read very extensively and with high approbation in Flanders and in France. It was opposed by the Jesuits and by Richelieu; condemned by Urban VIII., in 1642 and 1644; and finally in 1653, on five specified articles, by Innocent X. (*V. Brenner*, II. 63).⁶¹

[Then follows a sketch of the Port Royalists: the Arnauld family,—St. Cyran (De Vergier),—Pascal,—his *Lettres Provinciales* and *Pensées*. Some of the leading facts, however, in relation to the Jansenist controversy, were left to be supplied orally; so that it would be but little to the purpose of the present extract to give the paragraph in full.—ED.]

"The increasing power of the Jesuits, availing itself of all weapons, and not omitting the natural enmity to real religion of the licentious and unprincipled courtiers of Lewis XIV., proceeded in every way to maltreat and persecute the Port Royal recluses and other Jansenists; whose distress was immensely increased by the successive condemnation, by the Papal authority, of the doctrines which they believed to be divine. Their consciences, however, took refuge in the position that Jansenius did not *mean* to utter *that* which the Pope condemned, *in the sense* in which his Holiness condemned them. But of this poor retreat Alexander VII. deprived them, by a new bull, A.D. 1654. Still they believed and suffered; and struggled under their inconsistency as they were able.

"Clement IX. (d. 1670) and Innocent XI. (one of the best of the Popes; d. 1689), were more mild and lenient towards them. The former accepted a *conditional* subscription to the declaration required by Alexander, and allowed the Jansenists to interpret it in their own sense.

"Innocent XII. renewed the fulminations of the Holy See against the Jansenists. The contest, especially in France, went on for many years with great violence.

"Clement XI., who attained the papal dignity in 1700, (d. 1721,) was personally a respectable and worthy man. But he was compelled, contrary to his own inclination and judgment, to support the Jesuitical party. In the year 1705, he condemned the Jansenists by the bull *Vineam Domini Sabaoth*. By another, in 1709, he abolished the Port Royal Convent. Lewis directed it to be destroyed; the living inmates were dispersed, with much cruelty and suffering; and in 1711, the dead bodies which had been deposited within its precincts were ordered to be disinterred and carried elsewhere.

"In the meantime, Pasquier Quesnel (d. 1719, *æt.* 86) had published his *Reflections on the New Testament* (A.D. 1687), with the highest approbation of

⁶⁰ *Augustinus: seu Doctrina Sancti Augustini de Humanæ Naturæ Sanitate, Ægritudine, Medicinâ; adversus Pelagianos et Massilienses.* [3 Tom.] Fol. 1640.

⁶¹ Innocent acknowledged to Lucas Holstenius that he was no theologian, and that he did not understand the subject.

the Count (afterwards Duke) de Noailles, then Bishop of Châlons, subsequently Archbishop of Paris, and Cardinal. Clement also was much delighted with the work in the first three or four years of his papacy. Yet he had not firmness and honesty enough to resist the power and arts of the Jesuits, wielded by Le Tellier and his tool Lewis. Under this influence he issued, in 1713, the bull *Unigenitus*, condemning 101 propositions out of Father Quesnel's work. Cardinal de Noailles also, after much persecution, banishment, &c., submitted, in 1720, to retract the recommendation which he had given,

"Quesnel had been obliged to take refuge in Flanders before the year 1687. In 1703, the Jesuits obtained a mandate from the King of Spain for his imprisonment at Brussels. After nearly four months of suffering in a dungeon of the Archbishop's palace, he escaped into Holland. There he spent the rest of his life, and contributed to found the *independent* Catholic Church which still subsists, with an Archbishop of Utrecht, a suffragan Bishop of Haarlem, and another of Deventer."⁶²

"In France, the Jansenist cause was deeply wounded by the *attempts of some* among them to acquire the credit of performing miracles: as in the case of a Madame de la Fosse in 1725, and those at the tomb of the Abbé de Paris,⁶³ who died in 1727. Rollin and other eminent men among the Jansenists had always and publicly disapproved of these pretences.

"This most celebrated bull, *Unigenitus*, was never accepted by the Roman Catholic world. Even in Spain and Savoy, it was resisted; and in Flanders, not fully enforced. In France, it produced those debates upon the ground of authority which have lasted, in various ways, ever since; till they were for a time merged in the Revolution, to which they remotely contributed.

"The Jansenists still exist, though under much discouragement, and generally avoiding publicity. They are to be found chiefly in France. (Mr. Sive-wright informed me, May 16, 1832, that they are not very uncommon in the North of Italy)."—*MS. Outline of Ecclesiastical History*, II. 99 *et seq.*—Ed.]

⁶² ["Codde, Archbishop of Utrecht, for his inclination to the Jansenist views, was deposed by the Pope in 1704. But, in defiance of the mandates and menaces of the Roman Court, the Chapter of Utrecht and a part of that of Haarlem maintained their right to elect their own prelate, refused obedience, and after a contest of fifteen years, appealed to a General Council. In 1723, they chose Cornelius Steenhoven to be Archbishop, and he received consecration from the French exiled Jansenist Bishop Varlet. A subsequent Archbishop of Utrecht, Meindaarts, in 1742, revived an episcopal see at Haarlem, and founded another at Deventer. In 1763, the occupants of these three sees held a Provincial Synod.—In 1825, the Chapters, with the approbation of the King, chose Wm. Vet to be Bishop of Deventer, and Van Santen to be archbishop of Utrecht. They were immediately excommunicated by Leo XII. They united with Bon, Bishop of Haarlem, in publishing, in Latin, a Declaration of which a French translation appeared at Paris in 1827: *Déclaration des Evêques de Hollande adressée à toute l'Eglise Catholique; et Acte d'Appel*, &c. It contains a history of this 'Old-Roman Catholic Church': acts and documents; a protestation of their readiness to restore communion with the Roman See on just terms; a detail of their wrongs, a declaration of the fallibility of the Pope,—and of their own independence,—and an appeal to a General Council.—The number of their Churches in Holland is twenty-seven, comprehending nearly 5000 members; and they have one Church at Nordstrand in Denmark. They have a Seminary for educating their clergy at Amersfoort, with three Professors and twenty students. They reject the bull *Unigenitus*; hold the Jansenist doctrines; and encourage and enjoin the reading of the Scriptures in Verschuur's Dutch version. Some of them use the Dutch language in the services of Baptism, the Communion, and the Visitation of the Sick. Their discipline is very strict; the furniture of their Churches plain and simple; their intercourse with Protestants more free than that of the common Roman Catholics; and their general conduct and character are highly estimable.—(From the *Collecteureise nach Holland*, &c. of my dear friend the Rev. Theodore Fliedner, 1831; vol. II. [559-70]. His details were chiefly communicated by Bishop Vet."—*MS. Ecol. Hist. Ibid.*]

⁶³ [Tholuck has instituted a critical examination into some of these alleged miracles; which he illustrates by a reference to the phenomena of somnambulism and animal magnetism. See his *Vermischte Schriften*, I. 139-48.—Ed.]

ON THE ETERNAL, ALL-COMPREHENDING, AND UNALTERABLE
PURPOSES OF GOD.⁶⁴

The essential principles of what we have to advance on this topic are contained in what was before taught concerning the attribute of *Knowledge*, and those referring to *Will*, in God.⁶⁵

PROPOSITION GENERAL. To endeavour humbly and reverentially to ascertain the sentiments asserted, or by implication warranted, in Holy Scripture, concerning the purposes and the fixed determinations or decrees of the Infinite Being.

LEMMA. In the earlier parts of Scripture, the principle of *ἀνθρωποπάθεια* is so diffused through the style of composition, as to produce representations which appear to be at variance with the clear and sublimer doctrine of more ample revelation upon this head. *E. g.* Gen. vi. 6. Exod. xiii. 17. xxxii. 10, 12, 14. xxxiii. 5. Deut. xxxii. 27.—The mode of understanding such passages is to regard them as condescensions to the capacities and habits of men accustomed only to the ideas and language of the senses; but to be by us interpreted by dropping the metaphor, and supplying expressions more worthy of the Divine perfection. Yet our best expressions are still analogical.

Scripture passages, adduced in that order which appears conformable to the progressive developement of the Divine dispensations :—

Predictions and promises *imply* a purpose and a power to effect it. (*E. g.* Gen. ix. 26, 27. xii. 2, 3. xvii. 1—8).

Strong and clear ideas are expressed in the declarations of Joseph; Gen. xlv. 5, 7, 8. 1. 20.

Exod. ix. 16. Num. xxiii. 19, 20.

There are, in the Mosaic and subsequent writings, numerous passages which speak of a free and gracious preordination or election of the Israelitish nation to the peculiar privileges of a miraculous Theocracy, and the blessings of its special covenant; while other nations were passed by or rejected. (*E. g.* Exod. xix. 5, 6. Lev. xx. 26. Deut. vii. 6—8. Ps. xxxiii. 12).

⁶⁴ [Of this chapter, likewise, there are two versions, the later superseding the earlier.—ED.]

⁶⁵ [Book II. ch. iii. § 3. Prop. XII. *et seq.*—ED.]

Those passages do not, indeed, express an election of individuals to personal religion, holy qualifications, and eternal felicity: but it is to be observed that

1. They involve the *principle* of God's sovereign and infeasible right to confer favours on some of the sinful race of men, and to pretermitt the rest.

2. Those outward privileges comprised the only existing authorized means of grace and salvation. That remnants of the patriarchal revelation might be long preserved by some of the Gentile tribes, is highly probable; but that, by at latest the time of Moses, the universal mass of the heathen world had rejected the supremacy and worship of the only God, is apparent from all sacred and profane memorials. How long the lingering rays might be efficient for the salvation of a few scattered individuals, is known only to God. But the declarations of the moral law, the indications of a merciful design, the doctrine of a Messiah, the promises of pardon, Divine influence, and the happy effects of the Divine favour, —were to be found only under that constitution. Hence, so far as spiritual blessings were enjoyed, the *principle* upon which they were bestowed was included in the gracious choice affirmed in these passages. *Vid.* Ps. cvi. 4, 5.

The sublime representations in the book of Job concerning the *dominion* of God, *imply* the doctrine of his decrees: Ch. xxv. 2. xl. 2, 8. The doctrine is definitely expressed with respect to the term of human life: Ch. xiv. 5, 6.

The Psalm of Hannah may be considered as *implying* an immutable Divine purpose, yet not in a direct and obviously striking way. 1 Sam. ii. 1—10.

The remark of the historian, 1 Sam. ii. 25. A similar remark, 2 Chron. xxv. 16.

1 Chron. xxix. 11, 12. 2 Chron. xx. 6.

Ps. ii. 7. xxxiii. 11. cxv. 3 (=cxxxv. 6).

Prov. xvi. 4: (but see the *למענה*). xix. 21.

Isaiah xiv. 24, 26, 27. xxv. 1. xl. 13, 14. xliv. 7. xlvi. 9, 10.

Dan. iv. 24 (= iv. 13, 17).

Zeph. ii. 2.

Matt. xi. 25, 26. xxiv. 22, 24. xxv. 34.

Luke x. 20. xxii. 22; 29.

John vi. 37, 39. x. 16; 29. xvii. 2; 6; 9; 11, 12; 24.

Acts ii. 23. iv. 28. xiii. 48.

Rom. viii. 28—30; 32. ix. 11, 12; 14—29. xi. 5—7; 33—36.

1 Cor. iv. 7.

Eph. i. 3—14. ii. 10. iii. 11.

1 Thess. i. 4. 2 Thess. ii. 13, 14. 1 Thess. v. 9 (= Rom. ix. 22. 1 Pet. ii. 8. Jude 4).

2 Tim. i. 9. ii. 10. Tit. i. 1.

1 Pet. i. 2. 2 Pet. i. 10.

Rev. xiii. 8. xvii. 8. xxi. 27.

These passages contain a copious summary of the dictates of Revelation upon this great department of sacred truth; adduced, as is the usual manner of the inspired writers, with reference to particular cases of persons and facts, but thus *implying* and *confirming* the doctrinal positions which I comprehend as follows:—

PROP. I. God, the infinite possessor of infinite perfections, is ever *active*. None of his perfections can be subject to any remission, relaxation, or abatement, from the condition of the most proper, becoming, and glorious doing or working. This necessary activity of the Divine Nature is not an effect of an exterior cause; it is not produced by any foreign impulse, or any impressed necessity; but it results from the very definition of the Deity, that it is the co-existence of all possible perfections to an infinite degree in an infinite Being. Quiescence would be an imperfection; it would be, to the extent of its existence, a cessation, diminution, or partial extinction, of the most perfect life.

PROP. II. This perfect and necessary activity of the glorious Deity does not arise from a blind instinct, or unconscious principle of excitement, or any feeling of uncertainty or suspense, awaiting the issue of any events or experiments, or any imperfection of present knowledge, or any new resolution, or any changing whatsoever in the Divine Nature: but it is the result of absolute and fixed principles of perfection, namely, knowledge of *what is the best*, goodness to *choose* it, wisdom to *adjust* it to all the forms of existence, and power to *effect* it.

In other words: All the acts of the Deity, (whether in the producing of dependent beings, or in the government of the dependent universe, or in any modes of operation that may exist out of the sphere of our capacity to know,) are results of

an *intention*, that is, a resolution, determination, purpose, or decree.

Hence, a Divine decree may be defined, AN ACT OF THE WILL OF GOD, DETERMINING THAT AN EVENT SHALL TAKE PLACE.

PROP. III. Such an act of the Divine Will cannot be temporary, occasional, new, or having a beginning: for that would imply one or more of these three positions:

1. An increase of *knowledge*, in having made the discovery of a new reason or motive.⁶⁶

2. An improvement in *goodness*, by becoming at last accessible to a reason or motive of which the importance was not before sufficiently felt.

3. An accession of *power* for the effecting of some object which, however desirable and known to be so, was not before practicable.

But none of these can be predicated of the Deity. His purposes, therefore, must be *from eternity*, and must also be *unchangeable*. (Isaiah lv. 9, 10, 11. Eph. iii. 11. 2 Tim. i. 9. Heb. vi. 17.)

PROP. IV. The purposes of God are *infrustrable*. For the frustration of any purpose can arise only from the occurrence of an obstacle too great to be overcome by the power of the being which entertains the purpose. But the Divine attributes of knowledge, wisdom, goodness, and power, render such an occurrence impossible.

Suppose that the purposes of God were *not* infrustrable; that some of them actually had been frustrated, and that with regard to any of them, it were possible and therefore to be apprehended that they might be frustrated: then would the Supreme Being be the most unhappy of all beings. For, in proportion to the greatness and goodness of his intentions must be their intrinsic excellency and the intensity of his will to have them accomplished: and since his plans are the wisest and best, and extend to all time, space, and existences, their connexions and results must be of the highest possible importance. Therefore the frustration of *such* intentions and the overthrow of *such* plans must be disappointing, unwelcome,

⁶⁶ "The existence of an *eternal purpose*, in a mind possessed of *eternal intelligence*, is self-evident."—Dr. Woods's *Reply to Dr. Ware*, p. 231. [*Works*, IV. 232].

and painful, exactly in proportion to the majesty and moral excellency of the Being who has formed them. A weak and sinful being may possibly feel, or have reason to feel, little or no regret at the disappointment or the frustration of his schemes; he may even have reason to be thankful for such frustration: but in proportion as the designing mind stands high in the scale of excellence, must be the calamity of such frustration and his own feelings of distress and misery under it. Upon the supposition, therefore, the DEITY must be *infinitely miserable!*

To escape from this horrible, but happily impossible conclusion, some, not willing to receive our doctrine, have taken refuge in the hypothesis that God *declines* to know future contingencies (so called *humano more*); thus lying in a dire alternative between the most distressing knowledge and willing ignorance, and, of the two evils, preferring the latter. But,

1. This is representing the Deity as having no purposes (=no will) at all with respect to the most important part of his government,—the future conduct of moral agents. Thus, to the exigencies of a most absurd and impious theory, is sacrificed the entire fact of the *absolute* perfection of the Divine Attributes!

2. It does not free the Blessed God from the endurance of agonizing suspense, and the pain of apprehension and uncertainty with regard to pending events on which consequences of unspeakable moment are depending. Such anxiety is often more painful than the actual occurrence of a dreaded event really proves to be.

3. It leaves the disappointment and distress, arising from every particular instance of events disagreeable to the Divine will, as they daily and hourly take place, to fall continually upon the Divine Mind. So that our former conclusion is little restricted by this new hypothesis, and it leaves the Ever Blessed God under circumstances every moment of extreme misery!

PROP. V. The purposes of God extend to all beings, modes of being, and events.⁶⁷

All *physical*,—and *intellectual*.—Events which take place by the laws of matter, under every modification; which are but the

⁶⁷ Compare Book II. ch. iii. Prop. XVI. *On the Reference of the Divine Will to the Dependent Universe.*

regulations of the Divine will.—Events consisting of or arising from the volitions of free agents,—hence possessing *moral* qualities.

The Divine purposes, thus considered in their fullest comprehension, are expressed by the word *Predestination*, as a generic term, having the species *Election* and *Præterition*.

i. ELECTION.

Applied to the superior intelligences who did not fall into apostasy. (1 Tim. v. 21).

Applied to the *human race*. It is then

(DEF.) A purpose of God, referring to certain and definite persons of the fallen and sinful race of mankind, determining to unite them to Christ, and by means of that new connexion with Him to bring them to perfect holiness and happiness.

It is often by theological writers called *Predestination*, or with the specifying adjunct *unto life*. (See the definitions in Schleiermacher's *Christl. Glaube*, II. p. 285). Calvin defines Predestination correctly as the genus: *Inst.* III. xxi. 5. and Schleiermacher, *ubi supra*, p. 289.—“As the result of his own unsearchable wisdom and grace, and for reasons which relate to the great ends of his administration, God *eternally purposed* to save a great number of our race; and purposed to save them *precisely in the manner* in which he does actually save them.” Dr. Woods's *Letters to Unitarians*, p. 59. [*Works*, IV. 62].

Does the All-wise, Benevolent, and Almighty Jehovah *save* men, or *do any thing towards* the salvation of men?—or of any *individual*, or *any number* of individuals, among mankind?

Is not He alone competent to determine *what* he should do, and *how* he should do it?

Whatever is proper for Him to *do*, is it not proper for him also to *resolve* that he will so do?

Does it make any difference, as to the principle of right, by what *interval of time* the resolution preceded the act?—But, in relation to the acts of the will of the Infinite Being, the resolution must have been from eternity.

Election is

1. A *sovereign act* of the *free volition* of God.⁶⁸ This is indicated by the very term *Election*. *Vid.* Matt. xi. 26. Rom. viii. 29; *προέγνω*, *fore-approved*. Eph. i. 4, 5. It is described

⁶⁸ *V. supra*, p. 151.

as a *purpose according to choice*, Rom. ix. 11. Said to be of *grace*: Rom. ix. 16, 18. xi. 5. 2 Tim. i. 9.

2. *Personal*. Matt. xx. 16. (xxii. 14). Luke x. 20. John xv. 19. xvii. 6 (= xvii. 16). Rom. viii. 28—30. ix. 23.

3. It has an especial respect to CHRIST, as the only and effective *Medial Agent*, or *Saviour*. John vi. 37. Eph. i. 4; ἐν Χριστῷ. He is the Head; his people the body indissolubly united to him.

4. It is *from eternity*. Eph. i. 4. 2 Thess. ii. 13. 1 Tim. i. 9. Rev. xiii. 8 (= xvii. 8).

5. It is *unchangeable*. Rom. viii. 33. xi. 29.

6. It should be viewed as related to the *indissoluble series* of means:—Calling, Rom. viii. 30; pardon and justification, Rom. viii. 30. 1 Pet. i. 2; sanctification, Rom. viii. 29, συμμόρφου. Eph. i. 4; adoption, Eph. i. 5; preservation, 1 Pet. i. 5: and also

7. To the *end*, moral and felicitous perfection. Rom. viii. 30. 1 Thess. v. 9. 2 Thess. ii. 13, 14.

ii. PRÆTERITION.

In the case of all who are saved (or, in other words, brought, through Christ, to perfection), God does something which is *morally necessary* to the end, and *determinative* of its certain existence: and in every instance of his so doing, he had eternally preresolved to do so.

His doing so is not *due* on any ground of right, to any of mankind; but is solely matter of *grace*: correspondently, his previously resolving so to do, was also of *grace*.

The idea of *Election*, and all the predicates before mentioned as belonging to it, evince that it does not comprehend *all* the human race. The *act* of God to save does not extend to all; neither, then, does his *purpose*.

Both being absolutely gratuitous, no claim is withheld, no right violated, no wrong done, where the *acting* of God in order to salvation, and the *purpose* so to act, are not.

But that they are not, in relation to many of mankind, is evident from the event, as obvious to our present view, and variously declared in Scripture.

God's not doing what is morally necessary to, and determinative of salvation, is nothing else than his *dealing justly* with sinners,—his treating them in pure righteousness, according to their deservings.

His determining so to do is merely a determination thus to act justly. Or it is the negation to *elect* to holiness and happiness.

It may be called *Non-Election*, or *Præterition*. In this sense, the term *Reprobation* does not occur in Scripture. (Prov. xxv. 4. xxvi. 23. Isaiah i. 22. Jer. vi. 30. Ezekiel xxii. 18, 19. Rom. i. 28. 1 Cor. ix. 27. 2 Cor. xiii. 5—7. 2 Tim. iii. 8. Tit. i. 16).

All the passages which speak of actings or purposes of God in this respect appear to me to express this idea: that He withholds converting influences and restraining providences, and leaves sinners to proceed to greater degrees of sin, entailing severer punishment, as a judicial or penal dispensation for acts of sin already perpetrated or habits already acquired. Ps. lxix. 22, 27 (= Rom. xi. 8—10). Isaiah vi. 9, 10, appears properly to be understood as idiomatically *declarative* of the fact that the minds of the persons referred to were *so* disposed. (Yet, it is applied in the sense of a judicially inflicted hardness of heart, or insensibility to moral truths: Matt. xiii. 15. John xii. 39, 40, on which *vid.* Tholuck).—Rom. i. 28. 2 Thess. ii. 11. 1 Pet. ii. 8. Jude 4. Rom. ix. 18, 22.

Hence, in the Hebrew style, God is said to do absolutely and immediately what he permits (1), or affords occasion for (2), voluntary agents to do.

(1) 2 Sam. xii. 11, 12. xvi. 10. 1 Kings xxii. 22. Isaiah lxiii. 17.

(2) Deut. ii. 30. 1 Kings xi. 23. Ps. cv. 25.

Objection 1. The charge of injustice.

Reply. This objection falls of itself, when the doctrine is rightly stated. (*Vid.* Dr. Woods's *Reply to Dr. Ware*, p. 236-7. [*Works*, IV. 238—40.])

Obj. 2. That the doctrine represents God as a “respector of persons.”

Reply. This phrase occurs in Deut. x. 17. 2 Chron. xix. 6, 7. Job xxxiv. 19. Acts x. 34. Rom. ii. 11. Gal. ii. 6. Eph. vi. 9: always denoting corruption in the professed administration of justice, denying it to those who have a righteous claim except a bribe be given, shewing unjust favour to the rich or powerful, or in any other way withholding right, or perpetrating or conniving at wrong. Nothing of this kind is with the righteous God. He is *just* to all beings, and in every

measure and act of his government. The favours which he confers are purely *gratuitous*: and they are withheld or bestowed, not to the injury of any, not capriciously, but from the wisest and best *reasons*, though those reasons are unknown to us.

Obj. 3. That it is inconsistent with the truth and sincerity of God, in his commands and invitations, calling sinners to repentance, faith, and holiness; and promising salvation to all who repent, believe, and obey.

Reply. (1). They are two distinct branches of Divine truth, each of which we believe upon its own proper evidence. If, then, there even were the appearance of inconsistency, it would be reasonable to refer it to our own ignorance and incapacity of sufficiently comprehending the relations of things.

(2). We deny that there is any inconsistency. Those who affirm it must first prove that God's unerring foreknowledge of the conduct of moral agents deprives them of their freedom and accountableness.

(3). We oppose to the objection, the consideration that God requires nothing but what men have sufficient power to perform; that they want only the will.

Obj. 4. It tends to make men secure, careless, or callously desperate, in sin; and to discourage from efforts to obtain conversion and holiness.

Reply. (1). This objection proceeds upon ignorance of the doctrine.

(2). Its character is the reverse, as is shewn by what it teaches on the sovereign glory of Divine mercy,—the efficacy of grace,—the ordained connexion of means and ends. It shews the *only* way to safety and consolation; a cordial submission to God.

(3). Persons make this and similar objections because they conceive of this doctrine under a confined view, regarding God's predestination as extending only to spiritual objects. They should reflect upon the *universal* comprehension of the Divine purpose; and apply their objection to the common affairs of life.

Obj. 5. That it represents the great *majority* of men as doomed to perdition.

Reply. (1). This objection lies against *any* doctrine which admits the *obvious* fact that the majority of men, so far as we can perceive, live and die in their sins.

(2). It assumes too much. The duration of the Christian dispensation and the future prevalence of religion may immensely alter, and invert, these proportions. (*Vid.* Bellamy's *Essay on the Millennium*).

PROP. VI. Of all possible systems of contingent being and modes of being, God has determined upon, and brings into execution, *the best*.

This is a necessary deduction from what has been before established concerning the Wisdom, Holiness, Benevolence, and Power of God.

Therefore the decrees of God are not arbitrary. They are in Scripture uniformly referred to his *good pleasure* (ἐὺδοκία), which must be founded on *reasons* the most perfectly excellent.

They comprehend the unbroken connexion of *causes and effects, means and ends*. God's determination is not of insulated events, but of all things and events in their proper order and connexion.

They are perfectly *harmonious*. Nothing could be altered without deranging the connexion of the parts and the symmetry of the whole. It must be so, from the nature of the case; though this view be infinitely too vast for our intellectual grasp.

A part of this harmony is the *free agency* of accountable creatures. It is the unrivalled prerogative of the Infinite Majesty to determine efficaciously the volitions of created minds, without infringing their liberty.

(See under Prop. II. of the next Chapter, p. 321; and before, on the *Divine Wisdom*, Book II. Ch. iii. § 3, Prop. XIII. and Cor. p. 147-9.)

PROP. VII. The fundamental principle of the Sovereignty of God in the disposal of spiritual blessings, is confirmed by a variety of *facts* in the history of his moral administration.

Examples:

The selection of the Israelitish nation⁶⁹ for the enjoyment of privileges superior to those of any other nation, and *which included the means of grace* and the existence of the only *Church of God* then in the world. (Ps. cxlvii. 19. 20.)

The limitation and various direction of the ministry of the Lord Jesus himself, and of his apostles. He made himself

⁶⁹ *Supra*, p. 301-2.

known as a Teacher and Saviour within only the narrow confines of Judæa (Matt. xv. 24). Many parts of that country must have enjoyed his instructions less than others. When he was excluded from a part, at least, of Gaulonitis (Matt. viii. 34), it is scarcely possible that all and singular the inhabitants of the district joined in that act of impious worldliness; yet those who had no share in it partook of the melancholy effects of the privation.

(On the ministry of the apostles, v. Acts xvi. 6—10.)

The unequal distribution of the means of salvation, from the beginning to this day. (V. Dr. Woods, p. 240-4. [*Works*, IV. 242-6.])

PROP. VIII. With the statements of Scripture, the dictates of reason perfectly coincide in respect to the great question of *Necessity*, or the *Certainty of Events* in the universal government of God.⁷⁰

On the whole subject of the Divine Decrees, *videantur* Gale's *Philosophia Generalis* and *Court of the Gentiles*;—Howe *On God's Prescience* &c.;—Leibnitz, *Théodicée*,—*sur la Bonté de Dieu, la Liberté de l'Homme, et l'Origine du Mal*,—1710;—Wyttenbachii *Tentamen Theol. Dogm.*, 3 vols. Berne, 1747;—Stapfer, [*Theol. Pol.* I. § 371—484];—Gill, [*Cause of God and Truth*, 4 vols. 8vo. 1735-9];—Brine, [*against Foster* (Lond. 1746), ch. ix., x., and the *Dialogue* at the end];—President Edwards, [*Essay on the Freedom of the Will*, and *Miscellaneous Observations*, vol. II. ch. iii.];—Dr. Jonathan Edwards, [*Dissert. concerning Liberty and Necessity*, Worcester, U.S. 1797];—Dwight, [*Theol.*, Serm. xiv.—xvi.];—Woods, [*ubi supra.*];—Dr. John Erskine, *passim*;—Dr. Edward Williams, [*Essay on Equity and Sovereignty*, Lond. 1809, and *Def. of Mod. Calvinism*, Lond. 1812];—Fuller, [*Works*, ed. 1824, vol. I. II. VIII. 84-7 *et al.*];—Dr. Ryland, [*Contemplations*, vol. II. Cont. viii. *Remarks on the Different Representations of Evangelical Doctrine*, (Bristol, 1817), &c.]

⁷⁰ V. *Lectures on Necessity*. [Appendix to this chapter.]

APPENDIX TO CHAPTER I.

ON THE DOCTRINE OF NECESSITY.

SECTION I. DEFINITIONS.

I. *Will*, or *Volition*, is that *state* of the mind which immediately precedes voluntary action.

II. *The Will*, considered as a *faculty*, is the power or principle of the mind by which it is capable of choosing out of various objects presented to it.

III. An *Act of the Will* is that conduct of the mind which renders real the fact of choosing, in any given instance. (Edwards on the *Will*, Part I. § i.)

IV. Any consideration which is to the mind a reason or intellectual cause of an act of the will, is said to *determine* the will, and is called a *Motive*. (Edwards, Part I. § ii.)

V. *Necessity*, in the metaphysical sense (and therefore usually denominated *Philosophical*), is the quality of an absolutely fixed, entire, and unfailing connexion between the subject and predicate of an assertion.

Or, it is *that* which is the *cause* of the conjunction between motive and volition. (Edwards, Part I. § iii. *Works*, I. 142-3.)

COROLL. Hence, the doctrine of Necessity is the assertion of a constant and invariable conjunction of certain volitions with certain previous states of the mind, whether those states are produced solely by any sort of radical disposition, inclination, bias, or mental taste,—or by the occurrence of some external fact,—or by both in combination.

If any one were to prefer the designation of the doctrine of *Certainty*, there could be no material objection to the expression.

SCHOL. If the cause of this connexion be supposed non-intelligent, the doctrine is that of *fatalism*. If it be regarded as no other than the Omnipotent Will of the Supreme Being, which cannot but be infinitely holy, wise, and good, the doctrine is that which we maintain as founded on the most satisfactory evidence from reason and Scripture. (Wytttenbachii *Theol. Dogm.*, § 424-5).

VI. *Practical Liberty*, or Liberty in its ordinary and proper sense, is the possession by a rational agent of power and opportunity to act as he desires to act; or, to carry his volitions into effect. (Edwards, p. 153.)

SCHOL. Liberty in this sense, is the opposite of

1. *Restraint*: by which an agent is prevented by an external force from executing his volition.

2. *Constraint*, or *Compulsion*: by which an agent is forced by an external power to do something which is contrary to his present desire or volition.

VII. *Philosophical Liberty* is a supposed power of indifference, suspension, or self-determination, by which a rational agent is conceived to be able either

to do, or to refrain from doing, a given action, all the previous circumstances remaining the same. (Edwards, p. 153-4).

Dr. James Gregory, a zealous advocate of the doctrine of Philosophical Liberty, defines it, "An independent, self-governing, self-determining power, which he may at his own discretion exert, by acting either according to motives, or in opposition to motives, or without any motives at all." (Gregory's *Philosophical Essays*, p. 3; *ap.* Belsham, *Elem. of Phil. of Mind*, p. 233.)

SCHOL. I. It is in *this* sense that Liberty is opposed to Necessity; for Practical Liberty is maintained by Necessarians as much as by others. If an agent does as he pleases, he is consciously and practically free, whatever may be the manner in which we answer the question, How did he come by the desire or volition which he thus carries into effect? (Edwards, p. 153). The true reference of the point in dispute between the two parties in this controversy, is to the *cause* of the voluntary actions of rational beings. It is admitted on both sides, that the proximate cause is *volition*. But the Necessarian contends that volition cannot take place without *motive*,—including in the term *motive* the whole object as it appears in the present contemplation of the mind; in other words, that *the will is always determined by the strongest motive according to the present apprehension of the mind*. On the other hand, the Libertarian affirms that volition may take place without motive, or against motive in the sense just mentioned: *i. e.* that under *the same* previous circumstances as perceived by the mind, both in the state of external things and in the mind's own disposition or habit, this choice, or that, may be indifferently made. (Belsham, p. 230-2. Edwards, p. 132-5).

SCHOL. II. The phrase "Freedom of Will," though sanctioned by common use, is incorrect and improper. For the will is a property, or an act, or a state, of a living and rational agent; and it is of that agent that liberty or its contrary is predicable, equally as any other properties or faculties. (Edwards, p. 152).

SECTION 2. CONSIDERATIONS ON THE HYPOTHESIS OF PHILOSOPHICAL LIBERTY.

I. The chief arguments of its advocates proceed from an *ignoratio elenchi*. They usually adduce the admitted fact of *practical* and *conscious freedom*, and then conclude that they have established the other and widely different position.

Under this head may be placed all the declamation about absurd and terrible consequences which are supposed to flow from the admission of the doctrine of Necessity. (See afterwards, *Replies to Objections*, in Sect. 4).

II. Let A be a given volition. How came it to exist, or to take place?

Answer, *ex hypothesi*: The agent was previously possessed of a liberty of indifference; *i. e.* the matter was really and absolutely indifferent to all his feelings, capacities, and powers, whether he should will A or another volition B: but *he chose* to will A.

Why did he choose to will A?

The answer must be, either

1. From no cause at all:—or

2. Because, in a similar exercise of a sovereign and self-determining power, he pleased to do so: *i. e.* he willed to will; the volition A was the effect of a previous volition, X.—Whence, then, came X?—Another previous volition must be supposed; and so on, *ad infinitum*, or, at whatever point we stop, we shall have a volition which has come into existence either (1) *without a cause*, or

(2) by the energy of *something different* from the act of willing. That something may be either the moral disposition of the mind, or some extraneous power or agent. The former part (1) of the alternative will be next considered: the latter part (2) *involves the principle* of the doctrine of Necessity. (Edwards, Part II. § i.)

III. If it be supposed that the first volition takes place *without a cause*, we must abandon one of the first principles of nature and reason. (Edwards, Part II. § iii. iv.)

IV. It is affirmed that there are cases in which we are conscious to ourselves of acting with a liberty of indifference; *i. e.* we make a choice of one out of two or more equal objects, for example, twenty new shillings laid before us.

Reply. 1. The case *rarely* occurs of a *perfect* similarity in the objects proposed to us for choice.

2. The nearer is the *approach* to such similarity, the more we always hesitate and explore in order to discover some motive of *preference* in one or other of the objects.

3. In many cases, the immediate object of our desire or choice is, not a *particular one* out of many like things, but *any* one of the collection. For example:—I purpose to write. A hundred new pens, which I suppose may be equally good, are lying before me. Being *intent* upon my purpose of ensuring the preservation of the words which are present in my mind and which I desire to secure by writing, I put forth my hand with the *general* volition of taking a pen. The immediate motive is the desire of writing with *any one* of these instruments, as any one of them will answer my purpose. But it is to be observed that this case occurs only where the mind is *strongly intent* upon the final end, and therefore indisposed to occupy itself upon an attention to the minor and intermediate objects. If my mind is not *so intent*, I shall probably look at the collection of objects, and shall seek for some *motive* of preference in the length, thickness, colour, proximity, &c. of the pens.

4. Supposing an absolute similarity of *objects* and of their *situation in relation to us* (a case perhaps impossible), the mind will lay hold of something arising from its own feelings, acts, and movements, and which will furnish a motive of preference. For it is to be recollected that the *immediate* object of the mind's contemplation, in any case, is not so properly the outward thing presented to the senses, or the idea in the mind presented to the memory or the imagination, as the exertion of the physical or moral powers which is, by any means, to be done or to be refrained from, in relation to that thing or idea. (Edwards, Pt. II. § vi.)

SECTION 3. THE DOCTRINE OF NECESSITY STATED: CONSIDERATIONS IN ITS FAVOUR.

I. The whole universe, under the government of its infinitely Wise, Holy, and Powerful Author, is maintained in its connexion and operations by a fixed, certain, and constant succession of events, which bear to each other the relation of *causes* and *effects*.

II. This series of causes and effects, as they belong to unconscious and involuntary subjects, is the *physical order* of the material universe; of which order the phenomena are found by observation to take place according to certain principles which are usually called the Laws of Nature.

III. This series, as it applies to intelligent and voluntary agents, consists of the fixed and invariable conjunction of *volitions* and *voluntary actions* with antecedent *motives*, which are denominated *moral causes*. These motives are

reasons ; or considerations rationally apprehended. They are indefinitely various, and are more or less simple or complex : but usually, or perhaps always, they are compounded, in different proportions, of impressions from external objects and of the moral state, feeling, or inclination of the mind.

IV. These *states of mind*, however originating, and however various their nature and composition, constitute the *motives* from which the mind inclines, prefers, desires, or resolves to conduct itself in any given instance, and such inclinations, preferences, wishes, or resolutions are the *volitions* of the mind.

V. In every instance that we know by experience, or that we can conceive, there is an *invariable and necessary conjunction* of motives and volitions.

VI. We cannot conceive a change in the volition without an antecedent change in the motive : and the motives remaining the same, the volitions and the voluntary acts will be correspondent.

Paul, when converted by the grace of Christ, asking “What wouldst thou have me to do?” and delighting in the law of God after the inward man, could not but love Christ and follow after holiness.

Judas, while under the influence of his selfishness, covetousness, and want of upright principle,—and when the favourable opportunity was presented,—could not but betray his Lord, or do something equivalent to such a betrayal.

VII. We are conscious that we never do, and never can, perform any voluntary action without a motive. (Edwards, Part II. § viii. ix. x.)

VIII. The doctrine of Necessity may be argued, in a demonstrable manner, from the perfect prescience of the Deity.

i. That God has, necessarily and from eternity, a certain and infallible foreknowledge of all future existences and events, is a position so manifestly included in any just conceptions of the Divine perfection, so essential to the exercise of his natural and moral government, and so clearly asserted and implied in the doctrines of Revelation, that it might seem superfluous to adduce evidence of it. But, as the exigencies of a theory have led some persons to deny this great principle, and as a survey of its proofs is full of instruction, some of those proofs are here subjoined :—

1. The absolute and perfect foreknowledge of God is plainly asserted in Scripture. Is. xlv. 9, 10. xiv. 27. Acts xv. 18. Ps. xxxiii. 10, 11. Mal. iii. 6. James i. 17.

2. If God had not this attribute, he could not but be the most mutable, perplexed, and unhappy of beings ; and totally incompetent to the government of his own creation. (Edwards, Part II. § xi. Arg. 3, 4. *Works*, I. 231).

ii. The predictions contained in the Scriptures imply a perfect knowledge of the moral dispositions of men individually through all the series of human generations, of all their volitions, and of all the consequences, immediate and remote, which depend upon those volitions. (Edwards, I. 217—230).

iii. The existence of a perfect and certain foreknowledge implies the *certainly* of the objects foreknown : otherwise it would not be *knowledge*, but *conjecture* ; and, if the objects or events did not come to pass, it would be *false conjecture*.

iv. All objects that are *known*, are known through the medium of *evidence*. Whether the object of knowledge be present, past, or future, can, in this respect, make no difference : if it be known, there must be previous evidence of its existence, either actual or future. In past or present objects, the existence is actual : it has already taken place, and the fact cannot be altered. With relation to future objects, their existence must have a *ground*, and that ground furnishes their evidence. Whatever that ground is, it is the antecedent of a

necessary consequent: it is, therefore, a ground of the certain futurity of the event; and it can be no other than the supremely wise and holy will of the Omnipotent. (Edwards, Part II. § xii.)

IX. Necessity does not neutralize, or at all take away from, moral qualities in rational agents: either as to the esteem, honour, and rewardableness of those qualities which are virtuous and holy; or as to the demerit, criminality, and guilt of those which are sinful.

Arg. 1. The necessary and immutable holiness of the *Divine* Nature. (Edwards, Part III. § i.)

2. The holiness of the man Jesus Christ was necessary, yet praiseworthy and meritorious. (Edwards, Part III. § ii.)

3. The Scriptures reveal it as one of the most dreadful judgments on wicked characters, to be given up by God to their own sinful propensities. This abandonment, or "hardening of men's hearts" as it is called in Scripture, is assuredly followed, and that necessarily, with increasing and persevering in sin. Yet the Scriptures also represent such wicked persons as the more base and criminal in the sight of God. (Edwards, Part III. § iii.)

X. The Liberty of Indifference, as described in Sect. 1, par. VII. is really inconsistent with the proper existence of moral qualities in a being that should be the subject of such liberty. (Edwards, Part III. § vi. vii.)

SECTION 4. OBJECTIONS TO THE DOCTRINE OF NECESSITY, AND REPLIES.

OBJ. I. This doctrine is contrary to the consciousness and common sense of all mankind.

Reply. 1. The objection proceeds on the fallacy of confounding necessity with constraint.

2. Rightly understood, the doctrine is perfectly consonant with the natural feelings and unbiassed judgment of men. For example:

"Could you, Simeon, have refrained from selling Joseph?"

"Certainly, *if I had pleased.*"

"But, with *the same* malignity and revenge of disposition, *the same* object of getting out of the way a person who was hated and feared, and *the same* opportunity of a caravan passing by,—could you have refrained?"

"Clearly not. If I had, there must have been a change in my mind."

3. Men often forget some of the circumstances which constituted their motives, or their whole state of mind, in relation to a past action: so that they wonder at themselves, and think that they acted, in that instance, contrary to motives.

4. Whatever apparent force may be in the objection, arises chiefly from the imperfection of language, and the unhappy circumstance of our generally using the same terms to express *moral* necessity which are already employed in the signification of *natural* necessity.

(*Vid.* Edwards, Part IV. § iii. iv.)

OBJ. II. It tends to Atheism.

Reply. 1. This cannot be pretended but on a misconception of the doctrine.

2. So far from having this tendency, it is the only basis on which a solid argument can rest in proof of the Divine existence.

(*Vid.* Edwards, Pt. IV. § xii. par. 2. Pt. II. § iii.)

OBJ. III. It discourages virtue, and favours and justifies vice.

Reply. 1. It is so far from this, that it places virtue upon the right foundation,—holy motives, principles, and habits; and it shews that these are essential to virtuous action.

2. It establishes the connexion between moral means and ends, and thus lays a proper basis for moral discipline, and for all moral excellency. It shews the importance of moral culture, and of avoiding temptations and occasions to sin.

3. This objection is contradicted by facts. (*Edinb. Rev.* [XXXVI. 253—7]. Edwards, Pt. IV. § xii. last par. *Works*, I. 409.)

4. The liberty of indifference, by denying the necessity of connexion of moral motives with the states of mind to which they give birth, and of moral acts with the habits resulting from them, is really chargeable with absolute inutility and unfriendliness to the interests of virtue.

(*Vid.* Edwards, Pt. IV. § v. and xii.)

OBJ. IV. It makes God the author of sin.

Reply. 1. The utmost that can be justly advanced in the objection is this,—that, in the vastly and to us incomprehensibly extensive system of created existence and moral agency which the Deity has established, the existence of moral and natural evil to a certain extent was, all things considered and in reference to their final results, a necessary part of the Divine plan,—that plan which is necessarily the *wisest and best*. But this does not represent God as approving evil, or choosing it for its own sake.

2. This difficulty presses equally as much on the opposite doctrine, unless the foreknowledge or the omnipotence of the Deity were also denied,—to the most manifest contradiction of reason and Scripture.

3. It can be proved that defectibility is inseparable from dependent nature ; and that, unless such nature be sustained and preserved from defection by Almighty Goodness, its essential defectibility will operate to the actual production of sin. To insist, therefore, upon the objection, would be tantamount to asserting that it is contrary to the perfections of God to create any accountable beings, without at the same time guaranteeing their infallible preservation from falling into sin.

4. The acknowledged existence of this great and universal difficulty is the grand trial of our *faith, obedience, and confidence* in the infinite holiness, wisdom, and goodness of the glorious, awful, and unsearchable Being, who, notwithstanding all the darkness inseparable from our circumstances, is *supremely good*, and doeth all things well. (Rom. xi. 33—36).

(Edwards, Pt. IV. § ix. Wyttenb. *Theol. Dogm.* § 470).

CHAPTER II.

ON THE OPERATIONS OF DIVINE POWER IN CREATION.

INTROD.—ON THE OPERATIONS OF GOD; THE PUTTING FORTH OF HIS NECESSARY ACTIVITY.

Activity, in the principle, is a necessary result of the Infinity of the Divine Perfections. (*Supra*, p. 142, 303).

But it does not follow that this principle should be *always* operating in *all* ways. We must not infer, for example, that God is necessarily and always *creating*.

A twofold distinction becomes necessary.

I. Operations of God *ad intra*. These are *essential* to the Divine Nature, they refer solely to and terminate solely in the Deity itself, and they consist of those developements, acts or attributives (or whatever other term may be employed, for all are confessedly and infinitely inadequate to express the unsearchable reality), by which the Three Divine Persons *are* and *act* respectively *according to that* which the personal distinctions import.¹ These are the Hypostatical Characters of the Divine Nature, considered as having their ground in the *all-perfect activity* of the Necessary Life and Love. They are unknown to us; and whether any created intelligence is or ever will be capable of knowing them, we are utterly incompetent to determine. But we have every reason to be assured that, in the Deity, there are properties of which we, and probably all other creatures, can have no knowledge.²

If we reject this doctrine of Divine Operations *ad intra*, we are compelled to admit either the degrading notion of a quiescence in the Deity from eternity, or that of an endless series of creations,—an impossibility, for it is the position of a series having no beginning, but of which every part had a beginning.

¹ *V. supra*, on the Trinity, p. 271.

² Seiler, [Essay translated in *Script. Test.* II. 434 *et seq.* (4th ed.) esp. p. 445].

With the deepest reverence, we conceive that this doctrine expresses a *fact* in the Divine Nature, which is implied in the doctrine of the Holy Trinity. *V. Script. Test.* III. 448 [4th ed. II. 455-6]. Dr. Joseph Hutton's reply to that passage is by admitting an infinite series of creations. *V. his Reply to Mr. R. W. Hamilton, Leeds; 1832, p. 130.*³

II. Operations of God *ad extra*. These are acts of the free-will and option of the Deity, referring to and terminating upon existences and modes of existence out of the Deity, and consequently contingent and dependent. They may be comprehended under three classes: viz.

1. Works of Nature.
2. Works of Providence.
3. Works of Grace.

Of which classes, each comprises the *Immediate* and the *Mediate*.

CAPITULE I. OF CREATION IN GENERAL.

Obs. Creation is the first work of God *ad extra*.

DEF. Creation is an act of the will and power of God, by which all other beings besides himself have been brought into existence.

PROP. I. The *object* of Creation.

SOL. Everything except God.

“The heavens and the earth, with all their host;—the sea, and all that is in them.” This phraseology is suited to the *simplicity* of the early ages, and the historical *narration* of the objects and events as presented to the human eye.

Κόσμος, τὰ πάντα (τὸ πᾶν), ἡ κτίσις, πᾶσα ἡ κτίσις.

Mundus, universitas rerum, rerum compages, fabrica mundi.

World, universe, system of things, the creation.—*Weltall*.

This comprises

1. The *Substance*, either *Mind* or *Matter*: the Totality of all substances; that of which they consist.

³ “De his actionibus Theologi regulam quandam ferre solent: *Opera ad intra singulis personis propria; opera ad extra omnibus personis communia sunt.* Si primum membrum regulæ hujus tollatur, sequitur Sabellianismus, et tollitur reale Personarum Divinarum discrimen; si negetur posterius, sequitur Tritheismus.” Von Mosheim, *Elementa Theol. Dogm.* [ed. 2.] I. 365.

2. The *Form*: the position of substances in certain parts and arrangements, according to certain laws, and for certain ends.

In relation to these two, are the terms *Primary* and *Secondary* Creation.

Also, we distinguish

1. *Immediate* Creation: the production of the universe, as to both matter and form, originally, from no pre-existing subject. The effect of the *absolute* power of the Deity, instantaneously executing that which he wills. (Gen. i. 3. Ps. xxxiii. 9).

2. *Mediate* Creation: the production of particular beings, from pre-existing matter, according to certain methods of operation which God has been pleased to establish, usually called *Laws of Nature*. The effect of God's *ordinate* power. Examples are furnished by the successive individuals of the vegetable and the animal kingdoms.

PROP. II. The proper and primary *Act* of Creation is the causing of *being* when there was no cause, material, means, or existing thing whatever, excepting the Deity.

This idea, (expressed by the phrases ἐξ οὐκ ὄντων ἐκ μὴ ὄντος), was utterly unknown to the heathen, in all the forms of the Oriental and Greek Philosophy.⁴ Plato, Aristotle, Zeno, the New-Platonists, and even Philo, held the doctrine of a pre-existent, eternal, chaotic matter, ὕλη ἄμορφος.⁵

The Apocryphal Book of Wisdom (xi. 17), seems to uphold this Platonic error. Yet some regard this ὕλη ἄμορφος as equivalent to the תהו ובהו of Gen. i. But see ch. i. 7, with Bauermeister's *Annot.*—The Second Book of Maccabees, which is probably (ch. ii. 23) of Cyrenaic origin, (the First being of Palestinian), affirms the proper creation ἐξ οὐκ ὄντων ch. vii. 28.—See also Sirach xviii. 1.

Similar views were entertained by some of the early Christian heretics;⁶ against whom the Fathers strenuously declared. The old Socinians, also, held the previous eternity of unformed matter:—and some besides, particularly of the earlier Remon-

⁴ V. Mosheim, in his ed. of Cudworth, I. 274 *et seq.* II. 287 *et seq.* [Hahn, 268-9.]

⁵ "Τάλη, *silva*, confused mass, heap of materials.—Χάος (from χᾶω, *hio*, *vacuus sum*) a vast, immeasurable deep.

⁶ Hahn, *Lehrb.* p. 269-70.

strants.⁷ (See the arguments on both sides in Mosheim's *Theol. Dogm.* [2nd ed.] I. 375-6).

The adverse notion appeared in two forms :

1. That the whole sensible universe and every part of it is an *emanation* from God, of coeval eternity and necessity. The very ancient Oriental doctrine,⁸ and now subsisting as the foundation of the system of Buddhism; which is dominant in Tibet, many parts of Tartary, the Burman Empire, and Ceylon. It is equivalent to Spinozism and Pantheism.

2. The belief of a necessarily existing matter, altogether distinct from God, endowed with only passive properties; (though some said with a vital energy).—This was the doctrine of Plato, Philo, and the Greek Philosophers generally.—Hylozoism.—Plato's doctrine was, that the world was produced by the union of God *voluntarily* with self-existent and eternal matter: that of Aristotle and Zeno, that the union was *necessary*, as opposed to voluntary.

This is not a subject of mere speculative philosophical inquiry. It is one of great importance in theology and religion. If matter be self-existent, it is independent of God: his perfections cannot be absolute and unlimited; his knowledge of it must be *acquired*; his power over it must be circumscribed; its essential properties must exist, and must (at least to some extent) operate, without his direction and control. Hence, the doctrine of God's universal Providence would be subverted: for, if the material of the physical universe exist in a state of original, necessary and eternal independence of him, if he is only its Arranger and Disposer (*Opifex*, non *Creator*), all things are not dependent upon him, nor subject to him, neither could his faithful servants have an entire reliance on his power to deliver them from all evil, and to protect and save them eternally. Hence the Grecian philosophers maintained either that God, existing in sublime repose, left the world as a self-working machine, to continue its spontaneous course; or that he interfered only on great occasions, leaving the minor ones as unworthy of his notice.

The merely etymological argument from עֲצָרָה (Gen. i. 1), κτλζειν, or any other Scripture words, is fallacious and utterly

⁷ The late Mr. Ebenezer Ratcliffe (formerly Minister in Jewry Street) professed to me this opinion.

⁸ Probably held by Aristotle: v. Mosheim on Cudworth, *supra*.

unnecessary: since those words may be applied to *ordering, disposing, or bringing into a new state or condition*. Examples: Ps. civ. 30. Gen. i. 27. Ps. cii. 18 (19 Heb.). The primary meaning of נָּחַץ is to *hew out*: (Gesenius.)

Another class of words used in the Scriptures for this purpose is composed of such as signify *making, forming, preparing*: עָשָׂה , יָצַר , בָּנָה , ποιεῖν , πλάττειν , καταρτίζειν . (Ps. viii. 4 [Heb.] xix. 1.)

Another, drawn from *building* a house, or *erecting* and *spreading* a tent. Ancient ideas conceived of the earth and the heavens as a house of stories and supported by pillars; and particularly of the apparent concave of the sky, as a tent expanded: and the Scriptures conform to the ordinary modes of speaking. Ps. xviii. 15. xxiv. 2. civ. 2, 3. cxxxvi. 6. Prov. iii. 19. viii. 26—29. (= Job xxvi. 7. xxxviii. 4—6). Isa. xl. 22. xliv. 24. Jer. x. 12).

Another, taken from the idea of *speaking, commanding, calling forth a servant*. As this is the usual mode of expressing the *will* of a superior, and that will immediately *taking effect*, it furnishes, in the condescending style of Scripture, a very striking and just method of expressing an act of the Divine Will instantaneously followed by its effect, (Gen. i. 1 *et seq.* Ps. xxxiii. 6, 9. Isa. xli. 4. xliv. 7. xlviii. 13. Rom. iv. 17).

But, declining to argue from mere definitions of terms, we have in the Scriptures the most ample declarations of the fact, that *all things* besides God have come into being, as to both *substance* and *form*, by the sole causality of his OMNIPOTENT WILL. Yet the *manner* in which the Divine simple Volition takes effect is a mystery utterly unsearchable to us, and is therefore an object of *faith*; Heb. xi. 3. We know not the mode of any of the *immediate* operations of God: nor is the difficulty less in the case of *mediate* operations, for each must have originated in an *immediate* acting. God needs no instrument to form a connexion between his own blessed and glorious Will and the result of that will. In *what* the efficiency of power ($\eta \epsilon \nu \epsilon \rho \gamma \epsilon \iota \alpha \tau \omicron \upsilon \kappa \rho \acute{\alpha} \tau \omicron \upsilon \varsigma \tau \eta \varsigma \iota \sigma \chi \acute{\upsilon} \sigma$) which executes the Divine will *consists*, we know not. We have an illustration, infinitely low and faint but very instructive, in the exercise of our own volitions and the immediate sequence of muscular action: the interposed action of nerve is to us an absolute and impenetrable mystery. We must also recollect that the distinc-

tion of Will and Power in the Deity lies only in our finite mode of conception. *V. supra*, p. 126, 133, 134.

EVIDENCE from Scripture in support of the proposition:—

Gen. i. 1, 2. ii. 1—3. Exod. xx. 11. Ps. xc. 2. cii. 26 [Heb.] cxlviii. 1—5. Is. xlv. 18.

Beautiful poetical descriptions : Job xxxviii. Ps. civ.

Acts xiv. 15. xvii. 24. Rom. i. 20. Rev. iv. 11. x. 6.

John i. 3. Col. i. 16. Heb. xi. 3.

Upon this doctrine the earliest and all succeeding Christian Fathers laid the greatest stress. Justin Martyr, Clemens Alexandrinus, and Origen have indeed unhappy Platonic expressions : but they probably meant only the Mosaic יהוה נברו. (*V. Hahn*, p. 269-71. *Brenner*, I. 499. *Münscher's Lehrb. d. Dogmengesch.* [3rd ed., by Von Cölln ; Cassel, 1832], I. 142).

PROP. III. The *Author* of Creation is GOD only and alone.

Obs. The Gnostics attributed the *Creation* of the *material* world⁹ to one,—some of them to a number,—of the Æons emanating from the Pleroma, at the head of which was the Supreme God. To the same origin they ascribed the *giving of the law* and the *inspiration of the prophets* of the Hebrew nation. Some maintained this Creator of the material world to be a malevolent being, the rival and foe of the Supreme. They held that these successive *emanations*, of which they supposed the world to be one, were *necessary* and *involuntary*.

EVID. The plain declaration of reason and of Scripture.

The work of Creation is adduced as an argument of the sole Deity of Jehovah. Is. xlv. 24. xl. 12—14, 26. xlv. 7, 12, 18.

A ground for devout acknowledgment and universal adoration. Ps. cxlvi. 1, 6. cxlviii.

Creation is attributed to the Father. This no one contests.

It is also attributed to the Son. See the evidence before adduced [p. 266].

And to the Spirit. I think that this is included in the most fair and unbiassed interpretation of Gen. i. 2. Is. xl. 13 : but that it is not to be urged from Ps. xxxiii. 6. civ. 30.

PROP. IV. The *design* or *end* of Creation must correspond

⁹ *Supra*, p. 208.

with the infinite perfection of its Author, particularly his wisdom, benevolence, rectitude, and power.

SOL. It would be arrogant to pretend that we can know *all* the objects, by the glorious Deity designed in his works *ad extra*. The very extent of his works is unspeakably beyond all our knowledge. There may be, and probably are, ends to be answered, in the immeasurably vast and various parts of his operations, of which we have no conception; and the unfolding of which will to eternity minister new blessedness to holy intelligences. Hence arises a consideration of importance in relation to the difficulty which *we* feel in reconciling our *belief*, founded on the Divine Perfections, that God has willed and is carrying into effect the system of universal government which is the *best*, and the *fact* of particular evils, moral and physical, great, terrible, and innumerable. We have before [p. 148, 161] resolved this difficulty into our imperfect knowledge and limited capacity. We now add, that the *designs* of God are much more numerous than we have any idea of, and lying in circumstances and relations of being far out of our range of action or thought. Then, the parts of the plan which present to us the greatest difficulties have probable relations to other parts which lie beyond our sphere, as subordinate ends in the vast comprehension of Jehovah's counsels. As the poisons, animal, vegetable, and mineral,—of deadly virulence—yet serve valuable purposes in the economy of nature; or as, in a very complicated piece of mechanism, there are many small parts which to an untaught person appear useless and ugly,—but which are necessary to the complete working of the machine: so the entire universe and every part of it are *means* to an *end*, and are *such* means as shall, in their combined, total, and eventual co-operation, accomplish the best end in the best manner. But, whatever other objects worthy of the All-Wise God there may be, we humbly conceive that we do not, that we cannot err, in laying down the following:

i. *Collateral and subordinate objects.*

1. That there should be intelligent beings, of various kinds, and endowed with an admirable diversity of faculties, who should be *qualified* to know, love, honour, and obey their great Creator.

2. That these should possess *examples* and illustrations, in the diversity of forms and modes of other created natures, to

shew them the inexhaustible wisdom, goodness, and power of the Deity.

3. That these intelligent agents should be placed in circumstances the most suited for *unfolding* and manifesting the *moral excellence* of God.

4. That *happiness* may be extended, through all varieties of capacity, to the greatest amount that Divine Wisdom may see fit.

5. That *moral perfection*, the voluntary conformity of the dispositions and actions of intelligent creatures to the holiness of the Divine Nature, may be communicated and diffused to the utmost extent that shall appear proper to Infinite Wisdom.

ii. The *supreme* end.

To make known, in all those ways which are best, the perfect, unrivalled, and illimitable grandeur, beauty, and excellence of the Divine Being; in one Scriptural word, the GLORY OF GOD.

Ps. xix. 1. Prov. xvi. 4. Rom. xi. 36. Col. i. 16. Heb. ii. 10. Rev. i. 8. xxi. 6.

Vid. President Edwards, *On God's Last End in the Creation of the World*; especially ch. II. § vii. par. 4. [*Works*, I. 527].

SCHOL. On the Scripture Narrative of the Creation.

The narrative is expressed in the style suitable to the age, and in the idioms of the Hebrews to whom the revelation was given. It describes the phænomena as they *would have appeared to a human spectator*. Thus interpreted, it is perfectly consonant with the sublimest truths of modern science.¹⁰

There appears sufficient reason for believing that the Book of Genesis consists of several independent narratives, adopted and prefixed by Moses to his own work: narratives of sacred origin and inspired authority.

In the interpretation of the first of these fragments (Gen. i. 1.—ii. 3), various hypotheses have been proposed.

1. The vulgar ideas.—The objection to this view arises from the phænomena of stratification and of vegetable and animal remains or impressions. Some have maintained that these are *lusus naturæ*, and were created just as we find them.

¹⁰ Prof. Silliman's Essay: [cited in *Script. and Geol.*, Lect. VIII. 5th ed. p. 299].

2. The opinion that the phænomena of the earth may be accounted for by the action of the universal deluge.

Obj. The successive deposits and their contents. The marks of igneous action.

3. The hypothesis that the "days" of Gen. i. were vast periods of time, each comprising many centuries or even thousands of years.

Obj. The narrative is in plain, simple, historical language. The metaphorical use of the term *day* is confined to the poetical, prophetical, and symbolical parts of Scripture.

4. The Neological hypothesis of a *Mythus* (a fable or parable) to teach the origin of all things from an Almighty Creator; or the observance of the law of the Sabbath!!

5. The hypothesis that the narrative takes up, in v. 2, our planet in a state of ruin (by a deluge and a change in the atmosphere rendering it impervious to light), and describes a series of changes effected in six natural days, partly by the laws of gravitation and chemical action, and partly by the direct interposition of the Omnipotent Creator.

This previous state might have existed for an indefinite number of thousands or millions of years. Space and *time* are thus afforded for the processes described by Hutton, Hall, Playfair, and especially Lyell,—by the action of rivers, rain, currents of the sea, volcanoes, earthquakes, &c.¹¹

But the conditions of disclosed phænomena are not satisfied by any scheme of *uniformity*. The supposition of *catastrophes* occurring at certain periods appears necessary. "When we find that such events as the first placing of man upon the earth, and the successive creation of vast numbers of genera and species, are proved to have occurred within assignable geological epochs, it seems to us most natural to suppose that mechanical operations also have taken place, as different from what now goes on in the inorganic world, as the facts just mentioned are from what we trace in organic nature." (*Quarterly Rev.* 1832; vol. XLVII. p. 126.) *Such a catastrophe* we conceive to have reduced our earth to the condition described in Gen. i. 2, and *another catastrophe* will assuredly take place at the time of the universal resurrection and judgment of mankind.

¹¹ *V. Quarterly Rev.* 1830; vol. XLIII. p. 426 *et seq.*

*V. Lecture on the Mosaic Account of the Creation.*¹² Philo, [*De Opific. Mundi.*] Clemens Alexandr. [*Strom.* vi. 16. p. 813 ed. Potter; p. 684 ed. Sylb.] Origen, [*De Princ.* i. 2. ii. 1. iii. 5]. Augustine, [*De Genesi, contra Manich.* i. 5 (§ 10 ed. Bened.) *De Gen. ad lit.* i.—iv. *De Civ. Dei*, xi. 4, 7. *Conf.* xii. 17, 29. *et alibi.*] Tiefertunk, *Dilucid.* II. 264 *et seq.* Sir Wm. Jones,—(most valuable),—*Works*, III. 191 *et seq.*

CAPITULE II. OF THE INTELLECTUAL AND MORAL BEINGS WHICH ARE OBJECTS OF CREATION.

SECTION 1. OF INTELLIGENT CREATURES SUPERIOR TO MAN.

PROP. I. It is in the highest degree probable that, in the comprehension of Creation, there are beings of intellectual and moral superiority to man.

EVID. 1. The infinite perfections of God seem to require a wider sphere of exercise than is furnished by the natural and moral government of human beings. That the honour suitable to the glory of God, particularly in his wisdom and holiness, may be rendered, it appears proper that beings of superior understanding and power, and of unstained moral purity, should exist; and even that they should constitute immensely the larger portion of the rational creation. Also the communicative goodness and active life of the Divine Nature seem to demand an incomparably larger multitude of objects than can be furnished by the race of man.

2. The evidence furnished by Astronomy of multitudes of planetary orbs, in magnitude and number unspeakably exceeding our earth [and its associated worlds]. That these should be without rational inhabitants is incredible. (V. Dr. Chalmers's *Astronomical Discourses* [Disc. i. 9th ed. p. 26—42]).

3. The gradations of creatures inferior to man and belonging to the sensible world with which we are in immediate connexion, render it extremely probable that there should be a variety of creatures superior to us, and that these should be of very different kinds. Man is but the *first* step ascending above the irrational creatures.

¹² [Dr. Smith's fully matured views in regard to this subject will be found amply stated and explained in his work on *Scripture and Geology* (4th ed. with the Author's latest corrections, 1850; 5th ed. 1852): forming the 6th series of the Congregational Lecture.—ED.]

4. We see a connexion which binds together, by a variety of mutual necessities, dependencies, and benefits, all the kinds of creatures known to us. The planets of our system are united to each other and to the sun by a combination of the most admirable wisdom. The solar system also itself, we have reason to believe, is connected with other planetary systems. It seems therefore a just expectation that the world of minds, of intelligent and active spirits, should have systematical connexions, and those of the highest importance.

5. The general consent of mankind. We find in all ages and countries, the most civilized and the most barbarous, a belief in the existence and operations of superhuman beings, yet inferior to the Deity: a belief deformed indeed and perverted by the influence of wickedness, polytheism, and poetical fiction, but of which the universality can be rationally ascribed to nothing but a foundation of truth, in either the implanted instincts of the human mind, or the influence of primeval revelation, or, more probably still, both principles in combination.

PROP. II. The Scriptures decidedly declare the existence and powers of created intelligences superior to man, and that they are, in various respects, agents and instruments of the Divine government in relation to mankind, both in the present and in the future state.

The creation of these superior intelligences is not mentioned in Genesis, as the account there given refers only to the *visible* world.

The term מַלְאָכִים *ἄγγελος*, is merely a designation of office or agency, not a name descriptive of nature. It is applied to men: Numb. xx. 14. Josh. vi. 17 (Jas. ii. 25). Is. xlii. 19. Mal. ii. 7. iii. 1. Mark i. 2. Luke ix. 52. Rev. ii. iii.

The Scriptures assign no specific name to these superior beings, except the general one of *Spirits*, to which, as a class, they belong. (Heb. i. 14). They are also called *gods*, Ps. viii. 6 [Heb.] xcvi. 7; *sons of God*, Job i. 6. ii. 1. xxxviii. 7; *servants of God*, Job iv. 18. Ps. ciii. 21; *Holy Ones*, Job v. 1. xv. 15. Dan. iv. 13, 17, 23; *watchers*, Dan. iv. 17; perhaps the *hosts* or *armies*, in the frequent designation of God, יְהוָה; צְבָאוֹת; *Seraphim*, Is. vi. 2. Perhaps *Cherubim*,—but this is obscure and doubtful; they may have been only emblematical, fictitious animals, *q. d.* something of the kind or design of modern heraldic figures.

EVID. 1. From the earliest to the latest books of Scripture, the passages are *very numerous* which speak of angels as super-human beings. It is useless to make a mere enumeration of them, as so many will occur in the following propositions.

2. The Lord Jesus speaks of them constantly as indubitable existences, and makes their existence a ground of argument. *E. g.* John i. 51. Matt. xxii. 30. xxvi. 53.

3. The apostle Paul does the same, where no idea of imagery or popular accommodation can be rationally admitted. Acts xxvii. 23. 1 Tim. v. 21. It is the very material of his argument in Heb. i. 4—14.

PROP. III. To state the doctrine of revelation concerning the *properties, offices, and actions* of Angels.

SOL. 1. They are *spiritual* beings, not (in their ordinary state) perceptible by our senses. Heb. i. 14. Col. i. 16. (*ἀόρατα*).

But we cannot venture to suppose that the spirituality of angels is of *the same* nature as that of God.¹³ If we attribute to them the possession of corporeal frames, analogous to the substance of light, caloric, the electric fluid, our conceptions of many declarations of Scripture will be greatly assisted: those, for example, which speak of a relation to space, locomotion which may be swifter than that of light, becoming occasionally visible and in such case beautifully and awfully luminous, (*e. g.* Luke ii. 9. Matt. xxviii. 3. Acts i. 10. xii. 7. The *description* in Rev. xviii. 1).

2. We have no certain knowledge whether they or any of them are peculiarly attached to our world as the place of their residence and activity; or whether they have a range through the solar system, or still more widely. Yet it appears somewhat more probable that the sphere of fallen spirits does not extend greatly beyond the earth and the human race.

3. They possess great *power*; but of what *nature*, and *how* it is exercised, we have no certain knowledge. Matt. xxvi. 53. 2 Pet. ii. 11. 2 Thess. i. 7. 1 Pet. iii. 22. (= Eph. i. 21; iii. 10).

4. They possess eminent *intellectual capacities*; so that they can study and penetrate into the sublimest purposes and ways of God. Eph. iii. 10. 1 Pet. i. 12.

5. With an awful exception hereafter to be mentioned, they

¹³ Charnock, [*Works*, fol. ed. I. 70, col. 2, 78, col. 1.]

are *holy* and *benevolent*, and take a *deep interest* in the moral welfare of mankind. Luke ix. 26. ii. 13. xv. 10.

This interest, and their distinguished capacity for it, are manifested peculiarly in the fact that *angels* have been appointed, by the infinite wisdom of God, to bear an important part in the *great measures* of his moral government, by which the Revelations of his Will, the Dispensations of his Mercy, and the Distributions of his Justice, have been brought into effect.

Examples: Gen. iii. 24 :—if we may interpret the *Cherubim* to be angels; and difficult as this is, any other interpretation appears still more difficult.

Gen. xviii. xix.

Exod. xix. 18. Ps. lxviii. 17, 18. Acts vii. 53; *diarayaí*, ranks, *agmina*. Gal. iii. 19. Heb. ii. 2.

2 Sam. xxiv. 17. (= 1 Chron. xxi. 15, 16.)

Is. xxxvii. Zech. i.—vi.

So, too, angels are represented as announcing the birth of Jesus, to Mary, to Joseph, and to the shepherds.

Ministering to the Saviour after his temptation. Matt. iv. 11.

John i. 51. “Ascending and descending:” that is, going and coming at his command, and in his service. (v. Deut. xxxi. 2. 1 Sam. xviii. 13, 16.) Our Lord’s attendants witnessed many things which were *effects* of the ministry of angels, though the agency itself was not always nor often *to men* perceptible.

An angel appears to the Saviour in Gethsemane: Luke xxii. 43.

Angels are seen at his resurrection: Matt. xxviii.

And at his ascension: Acts i. 10.

We find them likewise encouraging and directing the Apostles: Acts v. 19. xii. 7—11. xxvii. 23.

From the tenor of these testimonies, compared with the general declaration in Heb. i. 14 (comp. Ps. xxxiv. 7. xci. 11), it is reasonable to infer that Angels discharge a very extensive and very important body of functions in the providential and the gracious dispensations of God towards mankind. But the *manner* of such agency, and the *perception* of it, are not granted to men in the present life. One probable reason of this reserve is, that we may not fall into the ensnaring notion of the Church of Rome and some others, respecting *guardian-angels*,—honouring them, addressing requests to them. (Col. ii. 18).

That particular kingdoms, classes of men, and individuals, have single angels assigned to them as *guardians*, is a notion

which has, I apprehend, no sufficient support in the word of God. The notion probably originated in heathenism, and was adopted by some of the later Jews, some Fathers, and the Papists.¹⁴

The chief passages of Scripture adduced in favour of the opinion, do not appear to bear out the conclusion. (Examples: Dan. x. 13, 20. Here, Cambyses and Alexander are meant.—Dan. xii. 1. Michael, in this passage, probably stands for the Messiah.¹⁵—Matt. xviii. 10. The meaning is, “The highest angels in glory are ministering spirits to the poorest and most despised of my childlike disciples.”—Acts xii. 15.—“It is his angel.” The assembled worshippers uttered the result of a common opinion, but no sanction of Divine authority is connected with it).

Some passages referring to the ministry of angels appear adverse to the idea of *singulis singuli*. Gen. xxviii. 12. xxxii. 1, 2. Ps. xxxiv. 8 [Heb.] 2 Kings vi. 16, 17. Luke xvi. 22.

This notion, moreover, appears unworthy of the rank and dignity of heavenly spirits. It is likely to lead to a superstitious and idolatrous regard to angels. It is very likely to derogate from the mediatorial glory of the Lord Jesus Christ.

Obs. The ministry described in Heb. i. 14, seems to be limited to *moral* and *spiritual* objects, things connected with “salvation.”

6. Angels are *happy* beings; subject to no corporal necessities or sufferings, enjoying the highest felicity of their nature and extensive capacities in the closest fellowship with God, and immortal. Matt. xxii. 30. Luke xx. 36. Heb. xii. 22.

Are they exposed to the danger of sinning, and so losing their dignity and happiness?

Reply. They have not an essential and necessary goodness as the Adorable Supreme. They are not *physically* incapable of sinning; nor *metaphysically*,—*i. e.*, the position involves no contradiction. But they are *morally*, yet certainly, secured by

¹⁴ Plato, *De Republ.* lib. x. [*prope fin.*] Seneca, *Epist.* cx. Origen, *Contra Cels.*, ed. Spenc. [p. 398; and *Annot.*] p. 91. Coteler. *Annot. in Herm. Past. ap. Patr. Apost.* I. 93-4. Brucker's *Note* in the Leipzig Bible, XIV. 267, and his *Hist. Philos.* Per. I. pt. I. lib. ii. c. ii. § 19. Bretschneider, *Handb.* I. 664; [where (notes 435-6) are some further references to the literature of the subject. See also Chrysost. *Opera*, ed. Bened. II. 512, c. VII. 599, d. IX. 211, d. XI. 347, c.—Ed.]

¹⁵ Compare Zech. iii. 2; Jude 9; and Dr. Stonard *On the Vision of Zechariah*, p. 8 *et seq.*, 50, [137. Lond. 1824].

the *fixed* habits of holiness supported by the Divine power and goodness.

7. They will bear a most active and important part in the great transactions which will conclude the existing dispensation of Divine authority and mercy towards mankind. Matt. xvi. 27. xiii. 41, 49. xxv. 31. 1 Thess. iv. 16. 2 Thess. i. 7.

8. From different intimations in Scripture it is apparent that angels are very numerous, and of different gradations; but whether the diversity consists in *natural* and *intellectual* capacities, or in *official* designations, the Scriptures do not enable us to know. Ps. lxviii. 17. Dan. vii. 10. Luke ii. 13. Heb. xii. 22. Eph. iii. 10 (comp. ch. vi. 12; Col. i. 16; 1 Pet. iii. 22).¹⁶

SCHOL. From the numerous and important attributives to super-human intelligences in the Scriptures,—from the strong feeling of interest and awakening of curiosity which the human mind experiences with respect to the invisible and future world,—and from the pernicious influence of the Oriental philosophy, many heathen opinions derived from the Greeks, and the Rabbinical Judaism,—it is not a subject of surprise that a presuming, imaginative, arbitrary, and idolatrous *venerating* of angels very early obtained countenance among nominal Christians.

Irenæus (*Adv. Hær.* I. 23.) and Epiphanius (*Hær.* 79, No. 5 *et seq.* [*Opera*, Colon. 1682, I. 1062, 1065]), write against this evil. Also Chrysostom (*Homil.* i. [et ii.] *de Precatione*¹⁷); and Augustine (*De Vera Rel.* cap. x.)¹⁸ Yet, in natural association with the worshipping of saints, it made constant progress in the corrupt Greek and Latin Churches. The Second Council of Nice¹⁹ determined that, not *λατρεία*, which they were pleased to consider as due only to the Deity, but *δουλεία* or *τιμητικὴ προσκύνησις*, is to be paid to Angels and Saints: a distinction which vanishes in practice, and which deplorable experience proves that the mass of society will not either understand or retain. This worship is grounded upon

¹⁶ [Note in margin of MS.] Three Lectures occupied in reviewing Prof. Stuart's *Angelology*. [*Biblioth. Sacr.* for 1843.]

¹⁷ [*Opera*, ed. Bened. II. 779, b. 784, a, b. But see a more direct and emphatic condemnation of the practice, *Hom.* v. in *Ep. ad Col.* *Opera*, XI. 359, a; and compare the passage, *Hom.* iii. in *Ep. ad Ephes.* *Opera*, XI. 20, b.—ED.]

¹⁸ [*Opera*, ed. Bened. I. 561. *Comp. Retract.* I. xiii. 2.—ED.]

¹⁹ A.D. 787; being the Second *General Council* [held in that city].

the notion that angels guard and in many ways befriend men, and that human glorified spirits are intercessors with God the Father and with the Redeemer for men on earth.

Reasons against this practice :

1. It is destitute of Scripture authority ; and indeed contrary to that authority. Col. ii. 18. Rev. xix. 10. xxii. 9.

2. It is an impious derogating from the mediatorial office of Christ.

3. It invests Christianity with a dishonourable resemblance to heathenism, in the *Dii majores et minores, tutelares, penates*, &c. And its actual effect upon the vulgar Roman Catholics is well known, (Conyers Middleton, *Letter from Rome*. Blunt, [J. J., *Vestiges of Ancient Manners and Customs discoverable in Modern Italy and Sicily*. 8vo. Lond. 1823]).

MORAL USES OF THE DOCTRINE CONCERNING ANGELS.

1. This doctrine furnishes most extensive manifestations of the perfections of the Divine Creator : his power,—wisdom,—goodness,—rectitude.

2. It serves to indicate the extent of the system of Divine legislation.

3. It illustrates the excellency of holiness. The possession of this quality forms the dignity and happiness of the sublimest parts of the created universe.

4. It enables us to perceive the union and harmony of the various parts of the rational and holy universe, as forming one glorious system of connected being, reciprocal usefulness, and ever diffusing happiness, under the Infinite Cause and Author of all good.

5. It furnishes an excitement to holiness, by the hope of being for ever associated with these most perfect of the creatures of God.

6. It exemplifies the honour which God puts upon his people, by the ministry of Angels.

PROP. IV. From the fountains of divine knowledge in the Holy Scriptures, we learn the awful fact, that some of the originally holy and blessed angelic beings have sinned against their Maker, and fallen from their state of creation into one of guilt, depravity, and misery.

EVID. 1. This fact is *implied* in the nature of the case, (for the supposition that they were created in a depraved condition

is perfectly inadmissible),—as well as in the language of numerous passages to be hereafter cited: and it is directly affirmed in 2 Pet. ii. 4. Jude 6. The earliest mention of these evil beings is in the book of Job; and Lev. xvi. 10, 26; (v. Gesenius, *Wörterbuch* [*s. v.* עֲרִיִץ], and Rosenmüller *in loc.*)

2. The number, rank and other previous circumstances of the fallen spirits,—and the time, occasion, cause, and manner of their apostasy,—have not been revealed by the Spirit of God, and consequently we have no knowledge of them.

3. Yet the Scriptures constantly speak of *one* as the leader and chief of the apostate angels, and represent the others as so far connected with that one and subservient to him, that his person, name, and operations are currently put as the representation of whatever acts of moral or natural evil are perpetrated by any of the others.

4. To this one are given the appellatives of שָׂטָן, ὁ διάβολος, ὁ κατήγορος, ὁ ἔχθρος, ὁ ἀντίδικος, the Serpent, the Old Serpent, the Dragon, the Wicked One, the Tempter, the Deceiver, the Angel of the Bottomless Pit (Rev. ix. 11), the God of this world, the Prince of this world, the Prince of the power of the air, ὁ ἀρχὼν τῶν δαιμονίων, בְּלִיעַל²⁰ (worthless, wicked villain), זְבוּב עַל יְבוּב²¹ (= Ζεὺς ἀπομυῖος, *deus averruncus muscarum*, a god of the Ekronites; 2 Kings i. 2, 3, 16), the *Destroyer* (Rev. ix. 11).

5. Under this chief, the fallen spirits form a kind of polity, or body of agents combined and arranged according to a certain order. Matt. xii. 26. Col. i. 13. Eph. vi. 12. Col. ii. 15. Matt. xxv. 41.

6. They possess rational knowledge, to a high degree, but especially in the way of craft and cunning, and successful machination. James ii. 19. iii. 15. Mark i. 24. 2 Cor. ii. 11. xi. 3, 14.

7. They have great power. So that, if permitted by God, they can exercise an important *physical* influence; as for example, in the case of Job, and that of the dæmoniacks (both to be considered hereafter): and a *moral* influence in seducing men to sin.

Their characteristic properties as spirits must be to them

²⁰ Βελίαρ by the Syriac change of ה into ג.

²¹ Matt. xii. 24; x. 25: Βεελεβεούλ dominus sepulchri, seu inferorum.—Doederlein.

most mighty advantages for action, if not controlled by the Divine power. But they are so controlled; *v.* Jude 6. Was not this restraint made much more effectual by the death of the Saviour? Perhaps to reduce the physical power within extremely narrow limits? *V.* Col. ii. 15. The *moral* power is exercised, most probably and for the chief part, *mediately*.

8. They are thoroughly, resolutely, and desperately *wicked*; and, so far as permitted, labour to tempt and ruin men, by making them wicked also.

9. They are *accountable* beings, and shall eventually meet with the punishment which they have deserved: Jude 6. Matt. xxv. 41. This is also a necessary consequence of the Divine moral government.

PROP. V. To examine particular instances and modes, as declared in Scripture, of the malevolent operations of wicked spirits.

SOL. i. The *fall*. (Comp. Wisd. of Sol. ii. 23—25). Gen. iii. 2 Cor. xi. 3. 1 Tim. ii. 14. John viii. 44. 1 John iii. 7—11. Rev. xii. 9. xx. 2.

ii. 1 Kings xxii. 21, 22. *If* this be only a parable of reproof and warning, the statement implies a reality in the kind of action mentioned.

iii. Job i. ii. וְיָשָׁן, 'Ο *σαρανᾶς*. The mode of mention indicates the recognition of a known being:—wicked;—seeking to divert men from piety, and to deprive them of happiness;—yet unable to act without Divine permission.

iv. Zech. iii. 1—3. [Here the same wicked being is represented as] endeavouring to hinder the restoration of the Jews.

v. The *temptation* of the Lord Jesus.

The whole life of Jesus was a combat with the Prince of Darkness. There is an especial distinction, however, between the temptations with which he was exercised in the commencement, and at the close, of his public course. The first were drawn from the enticements of appetite, riches, and worldly honour; the second, from the most awful terrors.

There was a necessity for the Saviour's being thus partaker of temptation: Heb. iv. 15. Therefore [the temptation recorded in Matt. iv. &c., must be regarded as having taken place] not in vision, nor in outward forms, but *καθ' ὁμοιότητα* by suggestions of Satan *to the mind*. (Compare 2 Cor. xi. 14. Ezek. viii. 3. xi. 1. Rev. xvii. 3). It is *highly* probable that

our Lord experienced a dereliction of the sensible influence of his superior nature, similar to that which occurred in the garden and on the cross, Luke xxii. 53. Matt. xxvii. 46.

vi. The *Dæmoniacks*.

1. Though mania and some other disorders in various forms might be, and were, conjoined with the dæmoniack affection, it is expressly distinguished from simple forms of disease: *e. g.* Matt. iv. 24. viii. 16. x. 1. Luke xi. 14.

2. The Lord Jesus spoke to the dæmons, and reasoned and acted on the position of their being wicked spirits, personally distinct from the human sufferers: *e. g.* Matt. viii. 29, 32. Mark i. 25, 27. v. 7—13. ix. 25. Luke iv. 33—35; 41. So Paul: Acts xvi. 18.

3. The inworking spirits knew and acknowledged Jesus to be the Messiah, when there were no outward circumstances to give the hint to the sagacity of a maniac: Matt. viii. 29. Mark i. 34. iii. 11, 12. If these had been the declarations of mere insane persons, what a fatal objection to the argument which is tacitly drawn from the testimonies by the Evangelists!

4. The descriptions express a personal leaving the sufferers, and departure elsewhere: Matt. xii. 43. Luke viii. 31—33.

5. Operations are described which could not have taken place but by the intervention of a power foreign to that of the human sufferers. Luke iv. 35. Mark ix. 26. v. 13. Mere driving would not have made the swine run one way,—especially so many,—and over a precipice.

6. Jesus *argued* on the very position, both publicly before the world, (Matt. xii. 28. Luke xiii. 32), and in private with his disciples, (Mark ix. 28, 29).

7. He imparted this as a miraculous gift to his disciples, *in terms* explicitly recognizing the fact of real possessions (Matt. x. 1. Mark xvi. 17, 18); and the exercise of this gift as a victory over Satan. (Luke x. 17, 18, 19, 20).

8. The fact of dæmoniack possession is clearly asserted by Peter: Acts x. 38.²²

SCHOL. I. On the ancient Heathen *Oracles*.²³

Fraud was very extensively practised. The tricks of the

²² Dr. Lamb (of Cambridge) is of opinion that all the wicked spirits are human souls, the leaders of the antediluvian apostasy; Cain being their head, and therefore the Satan and *διάβολος*. (See his work *On the Hebrew Characters*; [Cambr. 1835. p. 117].)

²³ Plutarch, *De Def. Orac.* Van Dalen, *De Orac.*

priests are declared by Demosthenes.—Opinion of Cicero and his intelligent friends.—Still there appears *satisfactory reason* for believing that, in some degree, and occasionally, there was a real diabolical influence. (Acts xvi.)

An important illustration, *by analogy*, is supplied by Mr. Brainerd's account of an Indian Pow-wow; and we are *sure* of his care and accuracy in the relating of the facts. (V. Appendix II. to the *Life of Brainerd*, § 3 [Edwards's *Works*, III. 447-9.]

SCHOL. II. Among the various forms of *Mental Derangement* in modern times, there are many facts which appear absolutely unaccountable, and incapable of being resolved on any rational principles, unless we admit a dæmoniactal influence.²⁴ *Delirium Tremens* is a striking instance of mania brought on by *wickedness*. Are the *horrid* perceptions experienced in that malady, mere delusion? I think *probably not*.

[Other modes of evil influence ascribed to fallen spirits, and especially to their chief, are the following]:

vii. Exciting to practical wickedness, in every form; John xiii. 2, 27. Acts v. 3. John xii. 31; xvi. 11.

viii. Corrupting the profession of Gospel-truth, and promoting false doctrines: John viii. 44. Matt. xiii. 19, 39. 2 Cor. xi. 3, 13, 14. 2 Thess. ii. 9, 10.

ix. Hindering the influence of the Gospel: Matt. xiii. 19. 1 Thess. ii. 18. 2 Cor. iv. 4.

x. Deceiving: 2 Thess. ii. 9. 1 Pet. v. 8. 2 Cor. ii. 11. (xi. 3). John xiv. 30. 1 John iii. 7, 8. Rev. xii. 9. xx. 1—4.

xi. Employing his utmost efforts to seduce Christians into sin: Luke xxii. 31. 1 Pet. v. 8.

OBJECTIONS TO THE DOCTRINE CONCERNING WICKED SPIRITS.

Obj. i. It is contrary to rational conceptions of the benevolence and mercy of the Deity, that he should have created, and should sustain in existence, beings of the highest intellectual order, to be the subjects of unmitigated depravity, irremovable guilt, and eternal misery.

Reply. This is confessedly a most deep, mysterious, and awful subject. But it is a question of fact. It lies beyond the reach of our faculties for the formation of a judgment *à priori*. The

²⁴ See the opinion of Dr. Abercrombie, as declared in his work on the *Intellectual Powers*, p. 308, 318: in Mr. T. Williams's *Priv. Life of Christ*, p. 275.

testimony of God in his word, elicited by the fair and impartial means of interpretation, is our only safe ground of reliance. That testimony we have found to be so clear and abundant as to place the affirmative of the question out of all just doubt. Whatever difficulties occur, in the relation of the doctrine to the infinite perfections of God, are most reasonably to be imputed to the limitation of our faculties and means of knowledge. And we are sure that he does all things in absolutely the best and wisest manner.

Obj. ii. The Jews, especially after their connexion with the Chaldæan and Persian theosophists, had imbibed very extended and at the same time puerile ideas of the operations of both good and bad spirits. The properties of plants, beneficial or noxious,—of particular situations as to the salubrity or the unhealthiness of the air or soil,—of mineral waters; the existence of any remarkable phænomena in the physical world; the symptoms of health and of disease; and the different tempers and dispositions of men: were attributed to the presence and influence of good or bad spirits. Sound science has exploded these errors: and why should not the whole mass of Dæmonology be rejected with those ancient reveries?

Reply. 1. The erroneous and absurd applications of a principle do not explode the principle itself, nor forbid its right application. The fictions and chimæras of ancient or modern times respecting the existence of a spiritual world are rejected because they are destitute of evidence. We are not, on that account, to disbelieve the existence of a spiritual world, or reject those doctrines which we are convinced are supported by solid evidence. Even these errors involve a kind of homage to, and general acknowledgment of, the basis of original truth.

2. Our doctrine is not founded upon mere idioms in language, or ideas of philosophy and physical operations, but upon the plain, clear, repeated, and solemnly urged declarations of Christ and the apostles, under circumstances, and in connexions very various, but all the most solemn, and the farthest removed from the use of figurative or accommodated language.

3. If the language of the New Testament is to be understood as our opponents maintain, then those writings are utterly unfit to be the vehicle of instruction to mankind, and can

never be depended upon as the rule of faith and practice; being unintelligible except to a few Oriental scholars, and much more likely to lead into error than into truth.

4. We do not admit that the books of the Old Testament which mention depraved spirits are all of a date subsequent to the captivity.

Obj. iii. This doctrine interferes with the government of God, holding forth an "almost omnipotent devil," whose tremendous power is exerted successfully to counteract the designs of Divine wisdom and goodness.

Reply. This objection proceeds upon a misconception. The singular term is used synecdochically for the whole array of fallen spirits under their chief. We ascribe no powers to each or any or all, which are not analogical to their spiritual nature, yet limited, weak, and absolutely dependent on Divine permission. The abstract idea of a very able and successful *human* seducer into error and sin, would appear, *à priori*, as incredible: (*e. g.* Mohammed, Voltaire, Paine, Byron).

Obj. iv. This doctrine forbids the hope of salvation to feeble and erring mortals, when such tremendously artful and powerful enemies are to be overcome.

Reply. By no means. It adds greatly to the reasons for watchfulness and prayer; but it assures the victory to those who thus resist. (Matt. vi. 13. Eph. vi. 13, 16. James iv. 7. 1 Pet. v. 9. Rom. xvi. 20. Rev. xii. 11).

Obj. v. The manner in which evil spirits can operate upon the minds of men is inconceivable.

Reply. So is the manner of Divine influence. Both we believe to be in perfect harmony with the freedom and voluntariness of human action.

PRACTICAL USES OF THE DOCTRINE.

1. To excite to lowly adoration of the infinite depths of the Divine *wisdom*, in the permission of so awful a catastrophe as the fall of heavenly spirits into a state of the most horrid and desperate depravity. *We* cannot penetrate into the reasons of the Divine conduct; but we have the highest evidence of their perfection in subserving all the most excellent and glorious ends of an intellectual and moral system.

2. To teach the extremely malignant, odious, and pernicious nature of *sin*.

3. If such beings fell, how should *we* dread sin !

4. Tempting and ensnaring others is an awfully exact *imitation* of Satan ; making ourselves tenfold children of hell. How much of dreadful *diabolism* exists among men !

5. This doctrine should operate as an awakening *stimulant* to watchfulness and prayer. (Matt. xiii. 25, 39). *Such* eyes of malignity and *such* efforts at deception are upon *us*. Who would lay himself open and naked to the most cruel enemy ?

6. Faith in Jesus, prayer, and vigilant circumspection, are *infallible* means of preservation and conquest. (Eph. vi. 11—16. Matt. iv. 4, 7, 10. vi. 13. Luke xxii. 32. 1 Pet. v. 8, 9. Rom. xvi. 20. Rev. xii. 11). Therefore, how valuable and necessary is true religion !

7. Wicked spirits have no power of compulsion. They cannot prevail unless we, voluntarily, and with a daring delight in sin, yield ourselves to them. (1 Cor. x. 13. James iv. 7. 1 John v. 18).

8. Clear knowledge of divine truth may exist without holy affection : and this makes men like fiends. (James ii. 19 ; and Pres. Edwards's *Serm.* on that text [*Works*, VIII. 107—40.])

9. Familiar and jocose speaking about the being and acts of devils,—alas, so common !—arises either from unbelief, or from slight thoughts of sin. Its tendency is to lead men to think of *sin* as no real evil in itself,—as something that may be trifled with ; to think of God without reverence and love, yea, with repugnance and insolent rebellion :—and it is always associated with profaneness and blasphemy. Never think or speak of these most abandoned and terrible of creatures without a holy shuddering of soul.

10. The doctrine affords a suggestion as to the terrifying condition of the finally wicked, having devils for their never-ceasing associates. (Matt. xxv. 41. Dr. Dwight's *Div.* [*Serm.* XX. *Rem.* 4.]).

11. It should also remind us of the blessedness of the heavenly state in being perfectly free from such intrusion. (Rev. xxi. 27.)

SECTION 2. ON THE CREATION AND PRIMITIVE STATE OF MAN.

DEF. *Man* : A rational animal. Or, A rational spirit united

to a material and organized machine, according to certain laws, or uniform principles, of conjunction and mutual influence.

He stands, (so far as is known to us), in the present state of the creation, at the summit of the scale of the animal world, but at the lowest point on that of the spiritual.

Scripture terms for the Body: עֶפֶר, בָּשָׂר, גִּוִּיהַ, σῶμα, σὰρξ, σκεῶς, σκῆνος.

Scripture terms for the Mind: רוּחַ, נֶפֶשׁ, לֵב, נְשָׁמָה, (Comp. Gen. i. 20. and ii. 7. V. former lecture on the Mosaic Account of the Creation, and the MS. Z.²⁵ p. 57 *et seq.*) πνεῦμα, ψυχή, νοῦς, ὁ ἔσω ἄνθρωπος. Πνεῦμα and ψυχή are used promiscuously to denote the mind: Matt. xxvii. 50. Mark xv. 37. Luke xxiii. 46. Jno. xix. 30. Acts vii. 59. 1 Cor. ii. 11.

The two component parts of man: Matt. x. 28.

Yet, ψυχή and ψυχικός were more generally used to denote the principle of *animal life*, with its *instincts*, *appetites*, and *faculties of sensation*, under which idea is included that kind and degree of *understanding* which is exhibited by the inferior animals: *anima*. (Matt. x. 28. xvi. 25, 26. Mark viii. 35—37. Luke ix. 24. xvii. 33. Bretschneider, *Lexicon N. T.* s. v. ψυχή).²⁶

Hence, the Trichotomy which had been maintained by Plato and his followers, and adopted by Philo and some of the Rabbinical writers²⁷, as well as by the Platonizing Fathers, Clemens Alexandrinus, Origen, Gregory of Nyssa, and some others,²⁸ is thought to be favoured by 1 Thess. v. 23.²⁹ and Heb. iv. 12. Thus light is cast upon 1 Cor. ii. 14, 15. xv. 44-46. James iii. 15. Jude 19.

The Book of the Wisdom of Solomon uses πνεῦμα and ψυχή promiscuously as designations of the *mind*: ch. i. 4. ii. 3. iii. 1. iv. 11. vii. 27. viii. 19, 20. ix. 15. The Apocryphal books generally manifest no idea but that of the dichotomous constitution of man.³⁰

²⁵ [This MS. cannot now be found. It may not improbably have contained materials which were wrought up into the *Lectures on Scripture and Geology*, and may have been destroyed after the publication of that work.—ED.]

²⁶ *Sermon on the Personality of the Holy Spirit* [esp. p. 8—12, 13, 25-6.] Rothe, *Symb. ad Psychologiam Veteris Test.* Hafn. 1829. 8vo.

²⁷ V. Josephi *Archæol.* I. i. 2.

²⁸ But Tertullian, with the Latin and the later Greek Fathers, disapproved this doctrine.

²⁹ V. Brucker's *Note* on the passage [in the *Leipzig Bible*, XVI. 381-4.]

³⁰ Bretschneider's *Dogmatik d. Apocryph.* p. 277. [Leipz. 1805].

SCHOL. I. On the *Connexion* of the Body and the Mind.

As to the nature and manner of this connexion, the Scriptures teach us nothing but that it ceases at death. And all the discoveries and reasonings of men fail to give us absolute satisfaction.

THEORIES :

1. *Physical Influence* ;—*mutually*, of mental volitions, and cerebral and nervous action producing muscular motion.

2. *Occasional Causes* :—That God by his universal and omnipotent agency produces all the motions of the body *to correspond with* the volitions of the mind, and all the changes of mental phænomena *to correspond with* the exciting causes of the bodily organization and appetites. (This was the theory of Des Cartes and his followers).

3. *Pre-established Harmony* :—A system of Divine determinative appointment, that all the changes, active operations, passive recipience, and other circumstances whatever they may be, of both the body and the mind, take place in a certain connexion of their relation to time and space, but without having any actual influence upon each other. (The theory of Leibnitz).

Of these, the first appears to be the most probable, indeed the only tenable supposition ; though the *nexus* and the *modus operandi* be necessarily concealed from us. It is only in our power to say that our Creator *has thus constituted* human nature ; and this is sufficient. The other hypotheses appear to be destructive of that unity which is essential to personal identity, and to real voluntariness.

SCHOL. II. On the different hypotheses which have been advanced on the succession of human souls.

They are, that this succession takes place,

- i. By entrance from a previous state ;
- ii. By immediate infusion ; or .
- iii. *Ex traduce*, by natural generation.

i. *Pre-existence*. This hypothesis is that all human souls were created at once, at the time referred to in Gen. i. 26 ; that they are preserved in a “heavenly treasury,” (the *גִּנְזָה* of the Rabbins), which some made to be subterraneous (from their interpretation of Job i. 21, and Ps. cxxxix. 15, 16), others to be in heaven itself ; and that, at a certain time, each is united to the body prepared for it in the maternal womb. This was

the notion held by many of the Rabbinical writers ; Plato ; Philo ; Justin Martyr, Origen, and some others of the Fathers ; and more recently by Dr. Geo. Rust, Bishop of Dromore. Of these, some regarded this incarnation of each soul as a matter of consciousness and free *choice* (1) ; others as a *punishment* for sin committed in the pre-existent state (2).

To this view we object. 1. The defect of evidence. It is a mere hypothesis, without any solid proof. 2. Upon either form of the hypothesis (1) or (2), it would be proper, and on the latter (2) essential to the ends of Justice, that we should have memory and consciousness of this event.

ii. The hypothesis of the *Creationists* :—That the soul, formed by *immediate* Divine power, is by a direct act of God united to the body of the human fœtus.

Obj. This represents the Holy One as subjecting a yet undepraved spirit to circumstances of sure depravation, and not of mere trial. It subordinates the acts of the Deity to the will of men ; and this idea is the more revolting as applied to cases of illicit intercourse.

iii. *Physical dependence* according to the established order of the Supreme Creator. This view is agreeable to the analogy of the production of the body, and of all animals. It is supported by the circumstance of the mental character of children resembling that of their parents ; and intellectual peculiarities seeming indigenous in families. There are facts of this kind, —that a parent intoxicated at the time of the act of generation, impresses a peculiar viciousness on the moral character of the offspring.

SCHOL. III. Is the human soul *naturally* immortal ? or is it so only from a *positive constitution* of God ?

Reply. We do not attribute to any created spirit necessary existence ; but maintain that, by the will and creating order of God, spirits have in them no principle of dissolution, no cause of decay, as is the case with organized bodies.

(Hallet's *Notes*, vol. I. [Disc. xii.] Grove's *Works*, vol. IX. ; and in vol. VIII. [*Miscellanies*, p. 71 *et seq.*] Drew *On the Soul*.)

SCHOL. IV. Are all the remarkable varieties of the human species descended from one original pair ?³¹

³¹ *V. Targ. Jonath.* on Gen. ii. 7.

[Those who have maintained the negative have assumed the existence of]

1. Præadamites : as La Peyrère ; d. [1676. *V. Script. and Geol.* 5th ed. p. 355, note. Or,]

2. Co-adamites : as Lord Kaims ; Kant ; Ballenstedt.³²

Against them, we have the authority of such writers as Samuel Stanhope Smith ; Cuvier ; Blumenbach ; and especially, Dr. PRICHARD.

(V. Dr. S. S. Smith *On the Causes of Variety in the Human Species.* Hahn, 337-9. Sumner *On the Records of Creation* [Lond. 1816] I. 286 *et seq.* Dr. Rees's *Cyclop. art. Cranium, Man*).³³

SCHOL. V. On the traditional notions current in the ancient heathen world, relative to the creation of the mundane system, and the primeval condition of man.

(V. Hesiod, *Opera et Dies*, v. 108—125. Ovid, *Metam.* I. 5—112. Virgil, *Georg.* I. 125 *et seq.* Grotius, *De Verit.* I. § 16. *Anc. Univ. Hist.* vol. I. Hahn, *Lehrb.* p. 326. Brenner, *Dogmatik*, I. [522-5]).

PROP. VI. The original condition of human nature was perfect in intellectual and moral dignity, and in true felicity.

SOL. 1. *Peculiar dignity.* The importance of human nature is indicated by the representation of the Creator *taking counsel* before its formation ;³⁴ the image being derived from the practice of sovereigns on the greatest occasions.—Human nature, a composition of the material and the spiritual, the earthly and the heavenly, the perishable and the immortal.

2. The admirable conformation of the *body*. All its members, organs, and functions, in perfect order and harmonious temperament. Speech. Use of the organs, taught not by instinct only, but by a *peculiar* infusion of those habits which men afterwards had to acquire.

3. The mental powers, *intellectual* and *moral*. Their *capacities* of indefinite improvement, of unlimited social communication, of the sublimest happiness, and of knowing, obeying, loving, and enjoying the Supreme Good, the Deity itself. Hence is to be inferred the *design* of human exist-

³² *Script. Test.* III. [116. 4th ed. II. 246].

³³ [See also Dr. Smith's *Script. and Geol.* Supplem. Note E ; and the article *Adam* (which was likewise written by him) in Kitto's *Biblical Cyclopædia*.—Ed.]

³⁴ Comp. Acts xvii. 26.

ence. (V. former lecture, Prop. IV. in Capitale I. of this chapter).

4. Communication of *knowledge*, immediately from the Infinite Fountain.

A degree of knowledge, for the care of the body and for the functions of life, *must* have been infused by the Creator; otherwise fatal results, from causes very numerous, would have been inevitable. From a similar reason of necessity to a moral end, must some degree, and that *sufficient*, of *moral knowledge* have been communicated: concerning the material and intellectual world; the Divine Being; the homage and obedience due to him; and the blessings to be expected from him. The absolutely necessary *elements* must have been given in some way of infusion or concreation: after which, rapid improvement would be effected by observation and reflection, probably by intercourse with superior created intelligences, and undoubtedly by sensible communications from the Deity. For all these, the *mode* could never be difficult to Infinite Power and Wisdom.

The *end*, the contemplation of which renders this supposition necessary, is that without which we cannot reconcile with the Divine Attributes the creation of *such* a being as man:—viz. that he should know, honour, and enjoy the Supreme Good.

(Extremes to be avoided:—that of the Socinians, Antisupernaturalists, and others, who make the first human beings to have been in a condition childish, morally imperfect, and almost brutal; and that of some extravagant persons who have supposed that Adam was endowed with copious treasures of philosophical speculation and universal science).

This knowledge, during the pristine state, must have been rapidly and most advantageously augmenting. But the state of sin would obstruct its best sources, and hence an awful degeneracy would ensue in the families of the human race, tending to the state of the degraded and savage life.

5. *Conjugal* society in perfect innocence and bliss. (Comp. Matt. xix. 4.)

The excellence, worth, and tender relationship of the second-formed and thus inferior sex (1 Tim. ii. 13. 1 Cor. xi. 3, 8, 9) is strikingly expressed by the female's being formed literally of the already living material of the man's body. Could any scheme have been devised better adapted to produce the most

affectionate feeling in the mind of each? There is in it no more of the puerile, or on any ground incredible, than would have appeared, *à priori*, to attach to the production of each individual of mankind out of the substance of the mother, and his being actually a part of her sentient, nutritive, and circulating system. *Honour and Divine approbation* of the conjugal monogamous state: contrasted with the *concubitus vagus* horribly recommended by some infidels.³⁵

Had the state of innocence continued, *parental, filial*, and every kind and variety of social happiness, would have subsisted in the highest degree.

6. *Ascendancy* over the inferior creation as the head of this terrestrial universe, and the representative of God in his dominion; with a perfect enjoyment of all the means of comfort, sustenance, and happiness, adapted to both his corporal nature, and the advancement of his intellectual perfection. (Gen. i. 26, 28. Ps. viii. 6. cxv. 16.)

The situation: עֵדֶן, in which God had provided every means of the best and purest pleasures. Different hypotheses have been entertained with regard to the site of Eden. (V. Winer's *Bibl. Wörterb.* art. *Eden*. Map in Teller's *Bibelwerk*, vol. I.) My idea is that the topographical description in Gen. ii. is really *antediluvian*, transfused into the language of the Hebrews in the time, perhaps, of Jacob; that the Deluge obliterated or changed the course of many streams, while others, such as the Tigris and the Euphrates, were not materially affected; that hence we must not expect to find an exact conformity to the geographical features of the description; but that the true site was not far from the spot assigned by Reland, Calmet, Sanson, &c., i. e., in or near Armenia,—a region in which (in Georgia and Circassia) the finest human forms are still found.

The Antisupernaturalist hypotheses of Voss, Gesenius, Hartmann,³⁶ Schulthess,³⁷ and others, are a part of a system which, both in whole and in its chief portions, is to be met by the

³⁵ *V. Targ. Jonath.* on Gen. ii. *Platonis Sympos. Opera*, ed. Bip. X. 201, 205. [The well-known fable of the *Ἀνδρόγυνος*].

³⁶ [*Ueber d. fünf Bücher Mosis* (Rostock, 1831) p. 370 *et seq.*; and other works of the same author, there cited.—Ed.]

³⁷ [*Das Paradies, d. irdische u. überirdische, historische, mythische, u. mystische, u. s. w.* Zür. 1816.—Ed.]

general evidences of a Divine Revelation contained in the Scriptures, and by *truly* rational investigation of particular topics.

(Mr. Granville Penn's violent hypothesis *to serve his theory*. [*V. Script. and Geology*, Lect. vi. Pt. 2. 5th ed. p. 191-2.])

7. Unstained *moral purity*. (Gen. i. 27. Comp. Gen. v. 1, 3. Luke iii. 38. Eph. iv. 24. Col. iii. 10. 1 Cor. xi. 7. 2 Cor. iii. 18. James iii. 9. 2 Pet. i. 4. Sirach xvii. 1—9. Wisd. Sol. ix. 2). The understanding was clear, free from prejudice and any unholy bias; the judgment correct in its inferences; the conscience full of happiest reflections; the emotions and passions active, yet orderly, serene, and filled with right affections towards God. Hence the entire constitution and habits of the mind stood in reciprocal harmony; and were all *directed to God* as the Supremely Excellent, the Creator, the Ruler, the Lawgiver, the Benefactor, the Object to be universally honoured. This is what we mean by *original righteousness* or *concreated holiness*.

8. An *especial and gracious relation to God*, as the Supreme Good and the Moral Governor. The reasons and motives of love and veneration to God, and the deductions of obligation to a voluntary conformity to his moral likeness (*i. e.* universal holiness), must have been sufficiently communicated to the understanding of the first human beings. Positive institutions, also, were established by the Divine authority, for the trial of obedience, and for aid and confirmation therein.

On a consideration of all the circumstances of Adam, it appears highly credible that God was pleased to hold communications with him by audible and visible means,³⁸ probably appearing in a glorious human form (as to Abraham, Moses and the elders of Israel, Ezekiel). The "tree of life" was probably designed to be a symbol of happiness, and under its delightful shade may have taken place the most solemn acts of adoration and communion with God.³⁹ A regulation of law was given: by a positive institute, the only practicable test of

³⁸ This opinion is maintained by Dr. Burnet, *Boyle Lect.* III. 454. Bishop Sherlock, *Disc. on Proph.* Disc. iii. Stackhouse, *Hist. Bib. Appar.* See also Heinroth's *Anthropologie* [p. 327 *et seq.* 8vo. Leipz. 1822].

³⁹ Kennicott's idea is that *par* is put generically for all the fruit trees of Eden, (See his *Dissert.*) To this view I object that it is incompatible with the plain record, Gen. ii. 9; of which his translation is perfectly arbitrary and unjustifiable.

the disposition to moral obedience; with a sanction, the threatening of death,—implying its correlate, the assurance of life. A sufficient idea of the nature of death was, no doubt, communicated. I see no reason why this might not have been by the death of an animal purposely exhibited, *e. g.* by lightning. Probably some *history* was imparted of the ways of God,—especially in regard to the creation and fall of angels. Hence the idea of a *covenant*, or *stipulation* (*i. e.* a *promise on a condition*), plainly arises. There was also the institution of the Sabbath, as a memorial of the creation; a season of cessation from necessary toil, for recruiting the forces of body and mind; and an opportunity of worshipping the All-Bountiful and Holy One in a more solemn and prolonged manner.

9. *Immortality.* It is probable, had man not fallen, that after a continuance in the earthly state for a period of probation, adapted to effect the best and most useful exercise of all the physical, intellectual, and moral faculties, each individual would have been translated (as Enoch?) to an eternal confirmation of holiness and happiness, in a higher condition of existence.

10. It is evident that, by the very constitution of human nature, Adam was the necessary root, origin, or containing principle, of all his descendants. The blessings conferred, the promises made, the guarantees of obligation, and the aids afforded to obedience, all had an evident respect to the first man as a public person, the chief and representative of all that should descend from him. In the case of either his innocence or his fall, his posterity would, by the constitution under which he was placed, receive the most important blessings, or be involved in results of a most fatal description. In the latter, which proved to be the actual case, we know what those results were: severe toil, difficulty, disappointment, and sorrow in life, and subjection to the sentence of death in its just meaning and appropriate extent. (Rom. v. 12, 18. Pres. Edwards *On Sin*, Part II. ch. i. § 3, *ad calcem*).

11. Upon a consideration of all the circumstances of the great parent and prime progenitor of the human family, we cannot but perceive that he stood in a condition of happiness the most pure, dignity and honour without a compeer, and importance with regard to consequences the most impressively awful. He could not but be sensible of these circumstances,

and be conscious of the numerous and cogent motives which urged him to a glad and grateful, vigorous and unremitting course of perfect obedience. The rich blessings, corporal and spiritual, which his munificent Creator had conferred upon him, his admission to constant communion with the Fountain of holiness and blessedness, his prospects of immortal confirmation in his state of holy bliss, and of translation, in due time, to the celestial glory, and his knowledge of the immense interest which his countless descendants had in his conduct, must have formed a body of reasons of the most weighty and affecting kind, to determine him to an undeviating compliance with the will of God.

(On the proposition generally, compare Willett *On Genesis*; Turretin, [*Institut. Theol. Elenct.* Loc. V. Quest. ix.—xii.] Schuckford's *Connex.* vol. IV. Kennicott's *Dissert. on the Tree of Life*; Blackwell's *Sacred Scheme*, ch. ii. iii.)

SCHOL. I. From the preceding considerations, (particularly articles 3, 4, 6, 7), results an obvious answer to the question, *in what* consisted the primeval image of God in man as he was created.

SCHOL. II. The Pelagians, the Socinians, the modern Unitarians, and the Antisupernaturalists,⁴⁰ maintain that the primitive human beings were created mortal, in a state of childish simplicity and ignorance, which they call innocence; but without any infused habit of holiness or "original righteousness," which, they affirm, was an attainment to be made by the first man in a growing practice of what he might know or learn to be good. This hypothesis has for its grounds a general disaffection to the doctrine of man's fall and depravity, and of his recovery by Divine grace. The end sought is promoted by sinking to as low a point as possible the requirements of God from rational creatures, and the exalted nature and obligations of holiness. The plausible appearance of the hypothesis is founded on the assumption that the physical frame of man was essentially the same before the fall as afterwards: [having the same processes of] nutrition, assimilation; a period of growth,—then, *necessary* induration of the organic structure,—gradual incapacity,—final stoppage.

Reply. The assumption need not be granted. The bodies

⁴⁰ V. Wegscheideri *Instit.* p. 320-8 [6th ed.]

of Adam and Eve were completely free from disease: and, according to our theory, before any deterioration of the organization could take place, the change (art. 9) would be accomplished by the power and goodness of God. Further, the assumption is contrary to the testimony of Rom. v. 12, 15. It contradicts, likewise, the dictate of reason, that God would create the noblest of terrestrial beings in a state, not of imperfection, but of perfection, the representative of His own excellency, the stamp of his own likeness, "the image of God." It is contrary to the Scriptural evidence adduced under this proposition, concerning the original state of man, as favoured with extraordinary, most condescending, and personal communion with God; and as invested with a sovereignty over the earthly creation, for which he could not have been qualified without a holy mind and affections.

CHAPTER III.

ON THE PROVIDENTIAL GOVERNMENT OF GOD:

THE chief topics in this chapter have been anticipated, in the Lectures on the *Will of God in reference to the Dependent Universe*; *supra*, p. 159—169. Here, then, I shall endeavour to introduce those views and relations of this doctrine which were not there much enlarged upon.

DEF. *Divine Providence*:—The exercise of the perfections of God, in the preservation and direction of the universe and all its parts, by the wisest means, and to the best ends. Or: The execution of the decrees of God. Or: The act of the will and power of God in preserving, directing, and governing the dependent universe and every part of it.

(V. Cicero, *De Nat. Deor.* II. xxii. Boethius, *Consol. Philos.* IV. prosa vi. Collingens *On Providence* [Lond. 1678], p. 35.

Πρόνοια, in this sense, does not occur in the New Testament. It is found only in Acts xxiv. 3, and Rom. xiii. 14.

SCHOL. On the distinctions of Providence into Natural (Physical) and Moral (Spiritual); Virtual and Actual; General and Special; Ordinary (Mediate) and Extraordinary (Immediate, Miraculous).

The truth and goodness of these distinctions depend upon the *definitions* of them. They are sometimes used in very objectionable senses. The distinction of Virtual and Actual is grossly improper.

PROP. I. To adduce the evidence of a universal, constant, and most holy Providential Government exercised by the Infinite Jehovah.

PROOFS:

CLASS I. From *reason*.

1. The perfections of God: especially his knowledge, wisdom, power, holiness, and goodness.

2. The mechanism, dependence, and efficiency of the physical universe.

3. The phænomena of mind. Varieties of capacity and talent, and their adaptation to the special ends of the existence of men.—Allied to this is an argument derived from the history of nations, of great revolutions, of every man's life; and especially from the biographies of eminent persons.¹

CLASS II. From *revelation*.

The Bible is full of evidences, of every kind, in doctrinal declaration,—example,—promise.

Spicilegium: Gen. xxii. 8. xlv. 8. l. 20. 1 Chron. xxix. 10—12. Job, *passim*; *præs.* ix. 1—24. x. 7—12. xxxiv. 12—29. Psalms, *passim*; *præs.* viii. xix. xxxvii. lxxiii. lxvi. xc. xci. civ. cvii. cxxxix. cxlv. xxxvi. 7 [Heb.] cxix. 91. Ezek. xx. 6. Matt. v. 45. vi. 26, 30. x. 30, 31. (= 1 Cor. ix. 9). Acts xiv. 15—17. xvii. 24—28. Rom. i. 10. viii. 28. Col. i. 17; Heb. i. 3.

SCHOL. The doctrine of a *Divine Moral Government*, which was before established by *rational* proofs only,² now receives its completion of evidence.

PROP. II. To state the principal classes of the *objects* of Divine Providence.

SOL. 1. All *beings*. Inanimate nature. Irrational animals. Men: and in an *especial* sense the Church of God. Angels.

2. All *events*. Physical laws of nature. Miracles. Civil and political events. Moral actions. Extraordinary events, not miraculous: (*v.* Charnock, [*Works*, fol. ed.] I. 513-15).

SCHOL. I. On the exercise of Divine Providence over the *sinful* actions of men and devils. (Charnock, I. 515-18.)

SCHOL. II. On the objections to the doctrine of Providence.

Charnock, I. 523. Cudworth's *Intellectual System*, p. 79, 80, 872-85).

On the whole subject of Divine Providence, see the respective discourses or treatises of Collingens, Charnock, and Sherlock; Dwight's *Body of Divinity*, [Serm. xxvi. *et al.*]; Burmanni *Synops.* I. xlv.

¹ See how amply Wegscheider and his class acknowledge this *historical* argument: *Instit.* § 110, *d.* [p. 353-4, 6th ed.]

² *Supra*, p. 50-51. [Comp. p. 160.]

CHAPTER IV.

ON THE LEGISLATIVE OPERATIONS OF THE DIVINE AUTHORITY.

PROP. I. In order to the attainment of the purposes which are contemplated in the moral government of God, there is a necessity for a *rule*, made known and enjoined by God himself, as the expression of His rectoral will, and the standard of moral obligation to His creatures.

EVID. i. The fact of the moral obligation of rational creatures, which has been before established,¹ implies the existence of a rule for directing the exercises properly consequent upon such obligation.

ii. Dictates of reason on this head. The necessity of such a rule is apparent from,

1. The perfections and moral government of God, which necessarily bind rational creatures to approbation and coincidence:—especially his dominion, wisdom, holiness, justice (*v. supra*, p. 172, 175 *et seq.*), and benevolence.

2. The circumstances of *man*: including his liableness to err on all questions, but especially in regard to moral subjects; the plausibleness of arguments in favour of opposite practices; the incapacity of many for long trains of reasoning; inherent depravity; the power of temptation.

3. The nature of religion, as a system of practical obedience. Without an authentic rule from the Blessed Object Himself to whom religious homage and obedience are to be paid, there could be no *certainty* of any action or course of action being agreeable, or of any methods of worship being acceptable, to the Invisible, Spiritual, and All-Perfect Being. Indeed, agreeableness and acceptableness are only terms denoting *that which is in accordance with the WILL* of any one whom it is the intention to please and honour: consequently it is essential to

¹ V. Book I. ch. ii.

the case that the bearing of such will be designedly notified. Without such a notification, every attempt at obedience or worship would be a dark, precarious, and perilous act of presumption.

iii. Language of the Scriptures. Exod. xx. 1—17. John xvii. 3. Matt. v. 48. xxii. 37—40. Ps. xix. 7, 8, 11. Prov. i. 2—7. Rom. i. 18—21.

COR. and DEF. Such a rule is a LAW: that is, the expressed will of a rightful authority concerning the *manner* in which it shall be obeyed.

PROP. II. To inquire into the true nature of *Virtue, Moral Good, or Holiness*.

SOL. According to Mr. Edwards, it is *Love to Being* in general:—of course, to God *supremely*, who alone has necessary existence, and whose existence is *infinitely* greater and more worthy than all other; and to all dependent existence *subordinately* and *relatively*.

Less metaphysically we may say, *Conformity to the moral excellence of God*. That moral excellence is a substantial reality, an essential and necessary part of the Infinite Perfection of the Divine Nature: or it is “Eternal and Immutable Wisdom, Knowledge, and Truth” (Cudworth, p. 35), directing the operations of the Divine Will; in one word, Moral Rectitude. The expression, therefore, of that Will is a copy of Supreme and Necessary Moral Excellence. Hence the nature of virtue may be stated in a manner more adapted to the ordinary modes of human conception, by describing it as *Voluntary Obedience to the known Will of God*. (Comp. the preceding Lectures on the Holiness of God: *supra*, p. 170-3).

(V. Edwards *On Virtue* [*Works*, II. 1—78]. Bellamy's *True Relig. Delin.*, p. 1—200, *passim*. *Biblical Mag.* I. 27 *et seq.* Cudworth *On Eternal and Immutable Morality*, ch. ii. iii.)

COR. The distinction between virtue and moral depravity lies in the *real nature of things*, and not in any arbitrary appointment of the Divine Will.

SCHOL. Strictures on the various definitions of virtue, and the pernicious tendency of an error in this fundamental principle.

Examples of definitions: “Moral fitness.” (Clarke, Balguy, Doddridge, Price).—“Conformity to the true nature of things.” (Woollaston).—“A quality apprehended in some actions, which

produces approbation and love towards the actor, in those who receive no benefit from the action." (Hutcheson.—If this were a sufficient definition, many of the instinctive actions of brutes would be virtuous).—"The greatest benevolence of every rational agent towards all." (Bishop Cumberland).—"A rational regard to our own interest." (Rutherford, Hartley).—"The agreeable and useful." (Hume).—"Sympathy with others." (Adam Smith).—"Doing good to mankind, in obedience to the will of God, and for the sake of everlasting happiness." (Paley).—"The avoiding of whatever gives disquiet to the mind or pain to the body." (Epicurus).—"The extinction of our natural feelings of a love of pleasure and a dread of pain." (Zeno).—"The conduct which is conformed to the laws of the country in which we live, and the opinions of the wisest men." (Aristotle). (The last three from Stapfer's *Sittenlehre*. [6 vols. Zür. 1757-66] II. 21). But this is hardly just to Aristotle:—*v. Ethica ad Nicom. lib. II.* ed. Wilkinson, Oxon. 1809, p. 67.

There may be various *descriptions* of virtue not inconsistent with a true *definition*: but it is of the highest importance to avoid the placing of virtue on the mercenary and selfish foundation.

(V. Doddridge, *Lect.* 60, 61).

PROP. III. To state, in a summary and comprehensive manner, the *Revealed Divine Law*, in relation to the nature, extent, and sanction of its obligations.

SOL. 1. This law contains a sufficient *statement*, either in *direct* expressions, or in just and necessary *implication*, of what is required or forbidden.

Obs. Consequences, *if justly drawn*, are equally valid and obligatory as the original positions.²

2. The authoritative *requirement* of all that, in disposition and conduct, which the rectitude, goodness, and wisdom of God dictate as *proper* to be required.

3. The obedience required *extends* to all the faculties, powers, relations, and opportunities of the being who is the subject of moral government, and this through the whole duration of that being's existence. Hence the obligation increases as any of those categories increase, or new ones are formed.

² Hence we should deeply feel the importance and the moral obligation of *sound reasoning*: in other words, of just logic. (Recommend Whately, on the whole.)

4. Every affirmative (=injunctive) precept includes the prohibition of its opposite, and every negative (=prohibitive) includes the injunction of its opposite.

5. The least and lowest *penalty* in our power to conceive as attached to the Divine Law, is a being left by God to all the natural and necessary consequences of departure and confirmed alienation from His own glorious self, and the happiness of communion with Him. Less than this would be making the Infinite Legislator a party to the crime.

6. The perfect equity, amiableness, and immutability of the law is manifestly a consequence of these positions.

(Bellamy's *True Rel. Del.*, *ubi supra*, esp. p. 55 *et seq.* (ed. 1809); and his *Nature and Glory of the Gospel*, § iii. Bishop Reynolds's *Works*, p. 142-50).

SCHOL. I. The essential principles of this law were revealed to Adam in his state of purity. (*V. supra*, Book III. ch. ii. capit. 2, § 2).

SCHOL. II. Has this law been sufficiently promulgated to all men?

(The question here propounded has been treated of already, p. 175 *et seq.*)

From Rom. ch. i. and ii. it is abundantly manifest that the great principles of natural religion, the perfections and government of God, were known to the heathen world so far as to leave their idolatries and their impious and licentious practices absolutely inexcusable. This fact is also confirmed by the numerous passages declaring those great fundamental truths, which occur in the Greek classics, in Cicero, and many of the ancient books of the Chinese and the Hindoos. (*V. Stanley's Lives of the Philosophers.*—Xenophon's *Memorabilia*, *passim.*—Plato: (passages collected in the *Chrestomathia Platoniana* of F. C. Muller, Turici, 1756). Cicero, *passim*; but especially in Olivet's collection, *Pensées de Cicéron*. Robertson's *India*, App. §. V.)

The more we examine into this subject, whether we consider what was *fairly attainable* or what was *actually attained*, the more we shall find evidence that the great truths of the character and requirements of God, as appearing in the great distinctions of moral right and wrong, were sufficiently notified to the heathen world; *ἐἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους· γνόντες τὸν Θεόν, οὐχ' ὡς Θεὸν ἐδόξασαν.*

(See Dr. Erskine's *Dissertations*, iv. Grotius [*Opera*, Lond. 1679, III. 675-83] and J. Alph. Turretin [*Opera*, II. 187-207] on Rom. i. 18—31. Bellamy, *True Rel. Delin.* p. 105-9).

(A more particular exposition of the specific precepts of the Law is contained in the [MS.] *Lectures on Christian Ethics*).

SCHOL. III. On the DECALOGUE.

The *תּוֹרָה* in the Psalms and other didactic parts of the O. T. rarely, if ever, stands for the Decalogue, but for the general body of Divine precepts, especially those which are *moral*. -

The Decalogue is a collection of commands, forbidding or enjoining certain specific acts. If interpreted *extensively*, (*e.g.* the second commandment, of all institutions of religious worship; the fifth, of duty to governments, schoolmasters, officers on board a ship, stage-coach-drivers, apprentices, prisoners, convicts, and every possible relationship of human nature; the sixth, as applying to intemperance, oppression, &c.; the eighth, to industry, economy, and good management): they may be made to comprise the sum of moral obligation. But, to the notion that this method of interpretation was immediately *designed* in the giving of the Law to the Israelites, there are the following objections:

1. It appears not to have been intended in the Divine Israelitish legislation; as there are many precepts strictly moral given in other parts of the Mosaic Code, but which would thus be included in the Decalogue.

2. It is contrary to the maxim universally admitted in legislation, that laws should be construed *strictly*.

3. It is unnecessary: for all the principles and rules of moral obligation are deducible, in a plain and clear manner, from the reason of things and the entire revelation of God.

The Decalogue appears to have been intended as the comprehensive formula or summary of the conditions of the Sinai Covenant, whose sanctions were temporal prosperity or the reverse. *V.* the motives of Commandment iv. in Deut. v. 15, and Comm. v.; and the passages referred to in the margin.³

Because a *moral idea* is included in these respective precepts, it does not follow that they remain, *in this their Israelitish form*, binding upon all nations and ages. Those ideas are of them-

³ Exod. xxxiv. 28, 29. Deut. iv. 13. ix. 9, 11, 15. Comp. Gal. iii. 24, 25; iv. 1—5, 9, 21. 2 Cor. iii. 11. Heb. viii. 6—9, 13.

selves and unalterably obligatory; both before and after the Sinai legislation.

The doctrine of the N. T. is, that by the expiatory death of Christ, the *whole* MOSAIC constitution was *completed* and finished, as to its design, (Matt. v. 17, 18. Rom. x. 4), and *abrogated* as to its obligation, (Eph. ii. 15. Col. ii. 14. Heb. vii. 16, 18, 19. viii. 13. x. 1, 2, 9. Gal. iii. 19).

It therefore appears consistent with Scripture to consider the Decalogue as a part of the superseded and abolished Constitution or Law of the Israelitish Theocracy; and no longer binding as the Law of Moses. Everything in it that is *moral* is perpetually obligatory, but on other grounds: and this opens a new view of it, the *Thèological*.

In reviewing this subject, I am led to think that the most safe and Scriptural way is to consider the Decalogue in two *distinct relations*, or under two distinct aspects.

i. The *Particular*,—belonging to the Israelitish nation. In this view the preceding observations avail.

ii. The *Theological* and *Universal*: in which we regard the Decalogue as, by an especial prospective arrangement of the Divine Wisdom, *theologically* and *religiously* referring to men universally. In this view, it is no longer the law of Moses, but that of the great Sovereign of the Universe; and it must be understood *extensively* and *constructively*, though given under the involucre of single cases, and of adaptation to the rest of the Israelitish Code. That this view is requisite, appears from the following considerations.

1. The marked distinction in the *mode* of promulgation. These precepts were spoken immediately by God: and inscribed on the most durable tablets.—The repeated expression, “The Ten Commandments.” (V. Exod. xx. 1 *et seq.* xxxi. 18. xxxiv. 28. Deut. iv. 13. x. 1—5).

2. The *matter* of the Decalogue. God is to be honoured, as He Himself prescribes,—at the seasons by him pointed out:—the various relative duties of life are to be universally performed,—personal, family, and civil,—with regard to life, chastity, character, veracity, and property, (equivalent to a comprehension of all the “rights of persons and things,” to use the language of the English lawyers): and the root of sin is indicated and smitten by the closing precept.

The annexation of some circumstances particular and posi-

tive (in the Introduction and in Precepts iv. and v.) confirms the idea of the temporary Particularism : but is by no means inconsistent with the enlarged comprehension.

3. The *summary* given by the Lord Jesus (Matt. xxii. 37—39) : yet it is observable that He includes *all* revealed moral precepts, in addition to the Decalogue (v. 40).

4. The language and reasonings in Rom. vii. 7, 12, 14, 22.

SCHOL. IV. On the Abrogation of the Mosaic Law by the Christian Dispensation.

I. The constitution granted by the wise and condescending Jehovah to the Israelites, may be considered as comprehending three great objects :

i. A *national* code of law,—political,—ecclesiastical,—and ceremonial;—conducting to the social welfare of the nation, which was thus blessed with a liberal and happy system of polity and law, incomparably superior to those of any other nation of antiquity;—in many respects preparing and arranging the course of things for the Messiah's kingdom;—and including much that directly prefigured him. (*V. Michaelis's Mosaisches Recht*;⁴ and his *Typische Gottesgelartheit* [Gött. 1753. 2nd ed. 1763]).

ii. An exhibition of the *Moral* Law, for the direction of obedience, and for the conviction of sin. (Rom. ii. iii. iv. vii.)

iii. A repetition and confirmation of the *covenant of grace*, revealed before to Abraham, and afterwards with a greater speciality of illustration to David and Solomon.

II. The moral state of the Israelites under the Mosaic Law was one of unspeakable privilege and advantage, compared with that of other nations, and even with that of the patriarchal families which had retained the worship of Jehovah. They had the written laws, hymns, prophecies, histories, and didactic works, given by inspiration, with the confirmation of miracles and prophecies fulfilled. Hence the clear knowledge was given to them of the following facts and doctrines :

(1). The unity, perfections, natural and moral government, and worship, of God ; with

(2). Glimpses of a Trinity in the Divine Nature.

(3). The evil and punishment of sin.

⁴ [Translated, under the title *Commentaries on the Laws of Moses*, by Alex. Smith, D.D., Minister of Garioch. 4 vols. 8vo. Lond. 1814.—Ed.]

- (4). That God is merciful and propitious.
- (5). That pardon is granted through an atoning sacrifice.
- (6). That God operates for holy purposes upon the human mind.
- (7). That only the sincerely obedient are in a state of favour with God.
- (8). The promises of a Saviour.

Passages under each of these heads are abundant. The student will find an excellent collection and arrangement of them in Warden's *System of Divinity*. I specify one or two to each article.

(1). Deut. vi. 4, 13; x. 12—21. Jer. x. 10. 1 Chron. xxix. 11, 12.

(2). *V. Script. Test.* vol. I. [Book II. *passim*].

(3). The Decalogue. Deut. xxxii. Ps. i. Is. i.

(4). Exod. xxxiii. 19; xxxiv. 6, 7. Mic. vii. 18.

(5). The whole institution of sacrifices. [Leviticus, *passim*].

(6). Deut. xxx. 6. Ps. li. 10, 11. Jer. xxxii. 38—40. Ezek. xi. 19, 20.

(7). 1 Sam. xv. 22. Ps. xl. 6. Is. i. 11—14. Mic. vi. 6—8.

(8). Well known.

III. Yet it was greatly inferior to the state which came into existence under the New Testament: especially in regard to the particulars about to be enumerated.

1. The large proportion of ceremonial and temporal actions, in the entire body of public and private life: while the spiritual and moral part was overshadowed and obstructed.

2. The concession of things which appeared to lower the purity of the standard for practical religion. Examples:—Divorce. Polygamy. Aversion from foreign nations. War; most sanguinary in mode.

3. The far larger proportion of motives was derived from promises and threatenings of things outward and temporal.

4. The small degree of clear exhibition given to the future state and eternity. (*V. J. D. Michaelis*,⁵ in his *Syntagma Comment.* Götting. [1759. 2nd ed. 1760. p. 80].

5. The obscurity which covered the way of pardon and acceptance with God.

⁵ [Compare the excellent observations of Hävernick on this subject, in his (posthumous) *Lectures on the Theology of the Old Testament* (*Vorlesungen über d. Theol. d. A. T.*), Erlang. 1848, p. 105-11.—ED.]

6. Hence, it may be supposed that personal religion, consisting in the inward life of love to God's moral attributes, holy communion with him, and the hope and joy arising from the prospects of a pure and immortal blessedness in the future world, was not extensively diffused, and was of feeble operation except in a few instances which appear to have been produced by special Divine inspiration.

IV. The selection of the nation of Israel, and the entire comprehension of the religious dispensation and the providential conduct of God towards them, had a designed aspect of religious instruction and benefit to the whole human race under the kingdom of the Messiah.

1. The moral conduct of the Israelites, under all the variety of their circumstances, was a practical lesson, exhibiting the real character of human nature. Hos. vi. 7. Rom. xv. 3, 4. 1 Cor. x. 6, 11. Heb. iii. 12—iv. 8.

2. Even the lives and characters of particular persons are made use of, in the New Testament, as instructive representations of classes of men considered in their moral relations to God.—*E. g.* Noah: 1 Pet. iii. 21.—Abraham: Rom. iv. Gal. iii.—Sarah and Hagar:—Isaac and Ishmael:—Jacob and Esau.

3. The great officers of the Israelitish state were representative of the Messiah;—the prophets, the priests, and the kings. (*V. Lowth, Præl. xi.*)

4. The whole institution of sacrifices, and many of the rites of worship, as well as some historical facts, were *types*; that is, they were designed significations of spiritual blessings to be fully unfolded by the revelation under the Messiah. *E. g.* The passover;—the propitiatory sacrifices;—the sacrifices of thanksgiving, Rom. xii. 1. Heb. xiii. 15. (= Hos. xiv. 2);—the altar, Heb. xiii. 10;—the fire and the salt, Mark ix. 49;—the incense;—the lamps in the sanctuary;—the consecration of first-fruits and of all the first-born to God;—the characters and offices of Moses and Joshua;—the manna in the wilderness;—the rock smitten;—the brazen serpent.

V. The *abrogation of the Mosaic Dispensation* took place, legally or *de jure*, when the Saviour died and rose again: its actual abolition was effected gradually, as Christianity made progress; (instances of conformity being matters of mere optional expediency, of which examples are presented in Acts

xvi. 3. xxi. 26.—): and finally, by the destruction of the temple, which rendered the legal services impossible. (V. Gal. ii. 5; v. 1—4. Heb. vii. 18; viii. 13; x. 9, 11, 18. Eph. ii. 15. Col. ii. 14. Witsius, *Æcon. Fæd.* IV. cap. xiv.)

BOOK IV.

ON THE APOSTASY AND RUIN OF MAN.

CHAPTER I.

ON THE NATURE OF SIN.

THE history of the world, the universal observation of mankind in our contemporary relation, and the conviction of personal feeling, demonstrate to us that a widely spread and awfully virulent principle of ruin has smitten our nature and despoiled it of its glory. Disorder, error, conflict, misery, and the dreadful apprehension of error and misery indefinitely protracted in the future state, are deeply stamped upon the condition of man. The bond of love and happy communion between man and his Divine Sovereign, is broken: and there is manifestly no tendency or disposition in the existing state of man's nature to renew that originally happy connexion.

The *principle* or *proximate cause* of this sad mass of wrong and mischief is *Sin*,—*Moral Evil* as distinguished from Physical or Natural Evil;—the gigantic destroyer of the world. Define or describe it as we may, it is unmixed evil, without one good quality to mitigate it, the foe of man and of God, and fit to be contemplated with no feelings but those of abhorrence against its malignity, and of grief, shame, and self-abasement on account of our own subjection to it.

DEF. I. *Moral Evil*, or *Sin*, is any neglect, contempt, or violation, of the wise, just, and benevolent moral law of God: (*ἀνομία*, 1 John iii. 4. Rom. viii. 7.)

Other definitions: "Want of voluntary conformity to the moral excellence of God." "The absence of that perfection,

or moral goodness, which ought to be in an accountable creature." (Pye Smith, *Sermon on the Permission of Sin*, p. 6). "A want of conformity in the disposition, the will, and the voluntary acts of a rational creature, to the only true rule of rectitude, the holiness of God expressed by the indications of his will." (*Ibid.* p. 7). "Want of the agreement of voluntary actions with supreme moral excellence." (Stein, *De Satisf. Christi*, p. 13). "The want of the relations which ought to be in an action: (Absentia relationis actioni debitæ inesse.)" Stapfer, I. 231. (The *due relations* are those which respect the *motive*, the *manner* in the state of the affections, and the *end* designed. (*E. g.* Zech. vii. 5, 6. Peter preaching (Matt. x. 6, 7), and Judas). They apply to God,—a proper sense of His presence, holiness, love, authority;—to our neighbour,—a desire to benefit him from evangelical benevolence;—to ourselves,—the love of moral excellence, and aiming at it as the perfection of our nature). "Whatsoever is contrary to the holy will of God." (Arndt, *Vom wahren Christenthum*, p. 470).—"An abuse of the creatures of God." (Rev. Wm. Howels, in conversation at the Rev. Edw. Bickersteth's, 1828). ["Any want of conformity unto, or transgression of any law of God, given as a rule to the reasonable creature."] (*Assembly's Larger Catechism*, [Ans. to Quest. xxiv. See also the account given by way of commentary on this answer, in] Ridgley's *Body of Divinity* [I. 335].

COR. Sin of course implies a law, as the rule and standard of the conformity which is due. Comp. Book III. Ch. iv. Prop. III. (p. 355).

SCHOL. In conducting an inquiry into the true nature of sin, it is necessary to distinguish between its *abstract* and *essential nature*, and its *concrete form* as connected with positive acts,—*e. g.* an impious or blasphemous thought or word. There is an exercise of the mind and of the organs of speech;—memory, volition, contemplation of an end, adaptation of means to that end,—nervous action, muscular motion:—all these are arising from, and sustained by, the Divine energy, on which all contingent being is dependent as the Universal and only Efficient Cause. If this be denied, the creature is *quoad hoc* independent. All this is positive, real, and naturally good. But the *sinfulness* of the act is its ἀνομία, want of conformity

to the rule. Hence the meaning of the phrase that sin is *privative*.

PROP. I. To enumerate and briefly explain the principal *terms* employed in the Scriptures to denominate sin.¹

The various signification of these terms instructively points out important views of this awful evil.

חָטָא, חַטָּאת, חַטֹּאת, ἀμαρτία, ἀμαρτημα. Missing the mark, wandering from the way.

Παράπτωμα. a fall.

סָרָה, שָׁגָה, שְׁגִיאוֹת, παράβασις. wandering, violating a rule, transgressing boundaries.

רָשָׁע, עוֹן, ἀδικία. injustice, perverseness, wilful opposition.

פָּשַׁע and the verb סָרַר, ἀσέβεια. impiety, apostasy from God.

Ὁφείλημα. a debt, guilt.

עֲבָרָה (Hos. vi. 7.); transgression.

כִּזְבּ (ibid.); perfidy.

מָרָד (Josh. xxii. 22); rebellion.

מַעַל (ibid.); treachery.

PROP. II. To enumerate the principal *classes*, or *kinds*, into which the various acts of sin may be usefully distributed.

SOL. 1. With regard to the *object*.

Sins against God, directly, or indirectly:—against the Essential Being of God, or against particular attributes;—against the Father as Sovereign and Lawgiver,—the Son as Redeemer, Saviour, and Judge,—the Holy Spirit as revealing, attesting, and applying Divine mercy,—the malignant reviling of his influence, *qua talis*, and contrary to intellectual conviction. Against *ourselves*:—the soul,—the body. Against our *neighbour*:—his happiness,—feelings,—reputation,—property,—interest,—life.

2. With regard to the *subject*. Sins internal;—external;—of the spirit;—of the flesh.

3. With regard to the *matter*. Acts sinful *per se*,—or *per accidens*;—sins of omission,—of commission.

4. With regard to the *principle*. Sins of ignorance;—wilful sins;—sins of infirmity;—of surprisal;—presumptuous;—reigning;—sins in disposition and tendency;—in positive desire, and intention;—in speech;—in action.

5. With regard to the *adjuncts*. Sins secret;—open;—solitary;—social.

¹ *Serm. on the Perm. of Sin*, p. 67.

6. With regard to the *degrees*. Sins heinous ;—less aggravated.—(Fallacy of the Popish doctrine of venial sins).

7. With regard to the *effects*. Sins hardening ;—crying for vengeance,—and which (*e. g.* atrocious blasphemies) often meet with instantaneous marks of Divine displeasure.

(Van Mastr. 461-4, § ix.—xvii. Edwards, *Works*, VI. 401-4 (*Justice in Damn.* Appl. § 1). Hoornbeek, *Theol. Pract.* I. 393—412.)

SCHOL. On the Popish distinction of sins into mortal and venial (= not deserving the full punishment of the law, but *suâ naturâ* pardonable on easy terms,—not included in the satisfaction of Christ, because not requiring such a propitiation, but to be expiated by human means, *e. g.* pilgrimages, penances, payments, indulgences, &c. Bp. Hay's *Sincere Christian*, ch. xvi.)

(V.) Matt. xxii. 37. xii. 36, 37. Jas. ii. 10.

PROP. III. To state the principal circumstances which constitute *aggravations* of sin.

SOL. 1. Knowledge, in proportion to its distinctness and extent.

2. Natural authority of God,

3. Obligations for our existence,—and rational nature ;—and for all special mercies.

4. Express law.

5. Rewards and punishments.

6. Sense of our own interest.

7. The Gospel.

8. Particular motives from parental and other admonitions.

9. Monitory examples.

10. Inward convictions.

11. Personal religion.

(Reynolds *On the Sinfulness of Sin* ; *Works*, p. 86-8, and *passim*. Edwards, *Works*, VI. 405-13).

PROP. IV. To assign the principal circumstances in which the *evil* of sin properly consists ; and to demonstrate the real *character* and *extent* of its evil.

SOL. i. With respect to God.

Violation of his authority ;—defiance of his power ;—reflection on his wisdom ;—denial of his veracity ;—insult to his rectitude, in holiness, moral government, and distributive justice ;—ingratitude for his goodness ;—contempt of his presence ; rebellion against his supremacy ;—attempted independence of him ;—virtual denial of his being.

ii. With respect to the *sinner*.

Breaking the highest obligations;—perverting intellectual faculties, affections or moral susceptibilities, and corporal powers;—abuse of time, talents, property, influence over others;—degrading from our proper rank in the scale of being;—separating from God and happiness in him;—introducing, perpetuating, and extending all physical evil.

iii. With respect to the *creation around us*. Abusing, degrading, and infecting it.—[Inducing of] all physical evil.—Crimes and miseries in societies, *e. g.* war.

iv. With respect to the *nature and extent* of its evil.

1. It has no tendency to cure itself, but on the contrary hardens and infatuates.

2. It incapacitates for real happiness.

3. It involves a necessary separation from God.

4. It is the violation of an obligation which, with regard to its *object*, is infinite. (*V. Edwards, Sermon on Justif. II. i. 1. and on the Justice of God &c. I. i; Works, VI. 253 et seq. 393 et seq.*)

5. It can be remedied by none but God.

(*Reynolds, ubi supra, passim, esp. 57—81. Edwards's VIII. Sermons, p. 24—26; Works, VI. 253-5*).

On the subjects treated of in this chapter, *vid.* Augustini *De Civ. Dei*, lib. XII. c. vii.; *Opera*, tom. V. [p. 129, ed. Colon. 1616]. P. Martyris *Loci Commun.*, p. 70, 72. Zanch. *De Peccato*, lib. I. c. ii.; *Opera*, tom. IV. Stapferi *Theol. I.* § 841-2, 844-6. Van Mastricht, p. 443. Stein, *De Satisf. Christi*, § 20, 21, 24. Pye Smith, *Sermon on the Permission of Sin* [Lond. 1803] p. 5-15, and Notes. Voetii *Sel. Disput. I.* 1060. Burmanni *Syn. Theol. I.* 428 *et seq.* Keckermann, *Syst. Theol.*² lib. II. c. iv. [p. 246 *et seq.*] Charnock *On the Holiness of God; Works*, 8vo. ed. II. 562—72 [Fol. ed. I. 329—33]. De Moor, *Comment. in Marcii Comp.* tom. III. c. xv. § 4.

² [Colon. Allobr. 1611. 8vo.—Barthol. Keckermann (d. 1609, *æt.* 39, as Prof. Philos. in the Gymnasium of his native town, Dantzic) was a clever and industrious compiler of books on a great variety of subjects. He was a master of the art of method, according to the notions of his age; but pedantic, and addicted to plagiarism, from which he also suffered in his turn.—See his *Life* by Melchior Adam, *Vitæ Philos.*; with a list of his works. The *Systema Theologicæ* contains the substance of lectures delivered by Keckermann in the University of Heidelberg, and published from the notes of students who attended them. An edition of his works was issued at Geneva, in folio, in the year 1614.—*Ed.*]

CHAPTER II.

ON THE ORIGIN OF SIN.

PROP. 1. To prove that God is not the *Author*, or *efficient cause*, of sin.

EVID. 1. From the abstract nature of sin ; being privative, or consisting in the want of a due moral relation. (Stein, p. 17 *et seq.*)

2. The Divine Attributes. Holiness abhors sin : the Truth of God opposes sin as falsehood¹ ; Wisdom, as it is folly ; Goodness, as it is malignity ; Power, as it tends to destruction.

3. The conduct of the Divine government : as apparent in the precepts of the Moral Law,—and in retributive measures here and hereafter.

4. Scriptural declarations. Deut. xxxii. 4. Ps. cxlv. 17. Jas. i. 13—17.

(*V.* the references in Ch. I. of this Book.—*Serm. on the Perm. of Sin*, p. 15—18, and Notes).

SCHOL. In what manner and respects is sin an *object* of the Divine *decretive* will ?

Reply. In no way that implies approbation, or indulgence, or productive influence. But by a determination on the part of God,

1. Not to put forth his moral power or grace, to prevent its occurrence.

2. To continue the exercise of his sustaining power to the physical act, according to his established laws of providential agency. (Charnock, II. 562 *et seq.*, 554. [Fol. ed. I. 329 *et seq.*, 321, col. 2.])

3. To place men in circumstances in which their sinful dispositions will act, to the production of a given effect. Ps. cv. 25. Charn. II. 572-8. [Fol. ed. I. 332 *et seq.*].

4. To repress and confine the actings and effects of sin, so that the evil produced is less than the unrestrained operation

¹ *V.* Woollaston [*Rel. of Nat.* p. 8-16, esp. p. 14].

of the cause would otherwise have effected. (Charn. II. 559, [Fol. ed. I. 328.])

5. To overrule and direct sinful acts, contrary to the intention of the agents, for good and excellent purposes. Gen. I. 20. Ps. lxxvi. 10. Acts ii. 23. iv. 28.

Thus, though sin, in and of itself, is pure evil, unmixed and unmitigated wickedness, wrong, and mischief,—yet it is connected with good in two ways :

1. In the intention and appointment of God, by which he permits its occurrence, for the most wise and holy purposes.

2. In the effects and results which God brings out of sin, thus making it the occasion of good ; *solely* by his own wisdom, goodness, and power.

(Woods's *Letters to Taylor*, p. 37-8, 76).

On the whole subject, see Charnock, *Works*, II. 549 *et seq.* [Fol. ed. I. 321 *et seq.*] and Howe *On God's Prescience of the Sins of Men*, &c.

PROP. II. To show that there is a *ground of possibility* for the occurrence of sin, in the very necessary condition of a created nature.

SOL. Created existence must be *dependent*. It is necessarily *mutable*. Suppose the fact of a change, it can be only an improvement or a deterioration. If the former, it is by super-added and gracious influence from God ; but if the latter, moral and physical evil come into existence.

(*Serm. on Perm. of Sin*, p. 20—22).

SCHOL. I. This reasoning is advanced as that which appears to be supported on fair metaphysical grounds ; but most readily and with devout humility do we acknowledge that the subject presents difficulties too vast and awful for the human intellect to cope with.

SCHOL. II. Whether it be proper to denominate this ground of possibility “a *tendency to defection* morally considered ?” (V. Dr. E. Williams's *Serm. on Predest.* p. 41—46 ; [*Sermons and Charges*, Lond. 1817, Append. p. 394-8]).

As nothing is intended but that *defectibility* which is essential to created existence, as contingent, dependent, and mutable, and as the phrase is by some deemed equivalent to “sinful tendency,” it appears undesirable that it should be employed.

SCHOL. III. The capacity of defection essential to *mere* creatures. has no place in the humanity of the Lord Jesus Christ,

on the ground of the hypostatical union of the Divine and human natures in His *One Person*.

SCHOL. IV. On the confessed mysteriousness and unfathomable profundity of this most awful subject: and on the necessity of guarding the mind against an undue respect to human hypotheses in a subject which revelation does not explain. Perhaps the removal of darkness from this subject is perfectly impossible in our present state; and it is, of consequence, absurd and sinful to wish for it.

PROP. III. To state the Scriptural doctrine concerning the actual introduction of sin by the violation of the Adamic covenant.

SOL. i. (*Vid. supra*, p. 346-8).²

ii. The manner of the temptation. The inquiry is suggested, whether the serpent actually spoke in an articulate voice like the human, or conveyed the ideas into the mind of Eve by expressive actions united with such impressions on the mind as Satan is capable of effecting? (So Reinhard, Morus, Knapp).—A very probable analogy is furnished in the manner of our Lord's temptation.—I conceive that an absolute decision of this question is above our competency.

iii. The real agent of the temptation. (*Supra*, p. 335).

iv. What was the actual commencement of sin, in Eve, and in Adam? (*Reply*. The first assenting thought).—And is any distinction to be made between the commencement of *personal sin*, and that of the *fœderal* transgression?—(*Reply*. They were simultaneous in their commencement. But on the *completion* of the first transgression, including both the state of mind and the act performed, the fœderal constitution ceased).

v. The peculiar evil and aggravated circumstances of this first transgression.³

1. Facility of observing the injunction.

2. If perplexity or doubt arose, recourse could have been had to God by prayer,—and at least a suspense exercised.

3. *Direct* disobedience.

4. Denying by implication the wisdom, holiness, goodness, truth, and power of God.

² [The reference in the MS. cannot be traced with absolute certainty. It relates to an *earlier version* of the chapter on *Creation*, of which the portion referred to appears to have been destroyed, and a new sheet substituted, when the chapter was re-written (with considerable alterations in the plan and structure) for the purpose of oral lecturing.—ED.]

³ V. Calvini *Inst.* II. i. 4.

5. Preferring a little gratification, though surrounded with a paradise of delights, to the approbation of the Great Supreme.

6. Ingratitude.

7. Disregard of the consequences accruing to the immediate transgressors and their posterity.

vi. The immediate and personal effects of their sin upon the perpetrators of it. (Guilt;—shame;—violent and malignant passions;—aversion from God;—evasion;—loss of the fine delicacy of moral feeling.—Milton's just picture). Particularly investigate the full sense of the penal sanction previously denounced against the transgressor. (Loss of the Divine favour;—certain, though deferred, death;—corporal and temporal miseries;—subjection to the tempter;—progressively augmenting power of sin;—condemnation by the law;—augmenting, and *per se* irretrievable suffering from reflection, and in what other ways Infinite Justice may approve).

SCHOL. I. On the notion that the Scriptural narrative of the fall is only an allegory.

[Different forms or varieties of this notion:]

1. That the history is merely an *allegorical* representation, to signify that sin originated in the indulgence of sensual appetite. (Philo, *De Opif. Mundi* [*Opera*, ed. Mangey, I. 37-40], and *De Alleg.* II. [*Opera*, I. 79 *et seq.*] Origen, *Homil.* xiii. in *Exod.* and *Philocalia*, c. i. [Ed. Spenc. p. 13]. Thos. Burnet. Conyers Middleton. W. A. Teller⁴. Kant⁵). But if a foreign tempter be not admitted, the primary question is not touched, —*What led* the appetites and sensitive faculties to the *sinful* application?

2. That it is a poetical or moral *fable*, conveying the *opinion* of the early Hebrews. (Eichhorn,⁶ Paulus,⁷ Wegscheider,⁸ and other Antisupranaturalists.—Among the Pelagian or half-Christians, Döderlein).

3. That it was composed from some *hieroglyphical picture*. (Gamborg, a Danish writer, 1790. Menke. J. L. Hug. J. G. Rosenmüller⁹).

The absurdity of this sentiment.¹⁰ Evidence in favour of the

⁴ [Reference in Hahn, p. 355.—Ed.]

⁵ [Ibid. p. 354.—Ed.]

⁶ [Ibid.]

⁷ [Ibid. p. 355.—Ed.]

⁸ [*Instit.* § 117.—Ed.]

⁹ [References in Hahn, p. 354.—Ed.]

¹⁰ But it is worth while to observe that, unless we deny the wisdom and utility of the Scriptures, the advocates of the allegorical interpretation gain nothing, as an argument against the doctrine of universal human depravity,

literal sense, in the simplicity and continuity of the narrative ; the other Scriptural recognitions adduced in the lecture on Evil Spirits.

(Van Mastr. p. 435-7. Middleton *On the Fall*. Warburton's *Div. Leg.* [Book IX. ch. i. Vol. VI. p. 102—11. Compare III. 116, *note*.] Shuckford's *Connexion*, [vol. IV.]

SCHOL. II. On the conjectures which some have made with respect to the *time* of man's duration in innocence.

Some, from analogy with the incident recorded in Matt. iv. 2, conjecture that it was a period of forty days !—Some, six hours,—a day,—thirty-three years (the length of our Lord's life !)—The period is utterly unknown.—Error lies in both extremes. It was a time sufficient for the developement and exercise of the intellectual and moral faculties.

Van Mastr. p. 432 [§14]. Burmann, I. 427. Gataker, *Cinnus*, [lib. II. c. ii. *ad fin.*]

SCHOL. III. On the propriety and wisdom of making a *merely positive precept* the test of obedience.

Such a precept is the most suitable as a test or trial, whether one being will pay respect and honour to another : for, in a positive precept, the mere will and good pleasure of the author is the primary ground, and a desire to honour him must be the supreme motive, of obedience. Also, any precept simply moral could not have been a *test* of a disposition, for obedience to such a precept is the disposition itself.

(Edwards's VIII. *Sermons*, p. 70. (*Works*, VI. 290). *Vid. supra*, p. 347-8).

by the concession of their opinion. For the obvious *interpretation* of the allegory will establish all the same principles which we deduce from the literal interpretation.

CHAPTER III.

ON THE SINFUL STATE OF THE HUMAN RACE.

SECT. 1. ON THE FACT OF THE UNIVERSAL DEPRAVITY OF MANKIND.

PROP. I. To prove that all mankind, in their native condition, are under the habitual and predominant influence of moral depravity.

EVID. 1. The testimony of history and observation to the universal wickedness of men in all ages and nations. Particularly

(1). *Idolatry*, and its concomitants: especially in the two horrid directions of *licentiousness* and *cruelty*, as well as *selfishness* and *falsehood*.¹

¹ Capt. Back, with unremitting humanity, found inflexibility, and sometimes apparent yet not real severity, to be quite necessary. "Experience had taught me," he says, "the advantage of assuming and maintaining an air of superiority. —There is no need of *unkindness* or *severity*; all that is required is a steady firmness, and never overlooking an attempt at deception, however plausible. No people scrutinize more narrowly the behaviour of those with whom they have to deal, and if they once perceive that they cannot lie or equivocate without detection, they will cease to make the attempt; though, from a *natural propensity* to falsehood, they will do so to a stranger most gratuitously." Capt. Back's *Narrative of his Arctic Expedition in 1833-4-5*, p. 289 *et seq.*—"The rest were directed to go there to be released from their servitude; an intimation which was received with wonderful satisfaction, as they were yet puzzled to comprehend why we should take such pains to plunge into the dangers which they considered as assuredly awaiting us. The desire to rescue our fellow-creatures from calamity or death, and still more the thirst of enterprise and the zeal of discovery, were notions far beyond the conception of these rude children of nature, whose only desires are for food and raiment, and whose pity is a merely animal sympathy which ceases with the presence of the object that excites it. It seems a harsh assertion, yet I have met with very few indications of what may be called pure benevolence among these people. Akaitcho himself may perhaps be an exception: but, in general, the motive, secret or avowed, of every action of a Northern Indian is, in my judgment, selfishness alone." *Ibid.* p. 302.

"There is a black speck, though it may be no bigger than a bean's eye, in every soul; which, if once set a-working, will overcloud the whole man into .

(2). *War*: the modes of carrying it on; its consequences in tyranny, oppression, slavery, demoralizing and debasing effects.

An argument of no little weight may be brought from the propensity of mankind, even in the condition of highest civilization and religious advantages, to the *needless* use and the love of intoxicating liquors, opium, and tobacco.

V. Edwards on *Original Sin*, pt. I. ch. i. § 1 and 7. [*Works*, II. 87—98, 133—43].

2. The repugnance of mankind to all true positive religion; and their propensity to corrupt the greatest advantages of revelation. Universal corruption before the Deluge. Rapid and universal degeneracy after that event. Eminent favours and means of religion were bestowed upon the Israelites: yet their history is that of deep and constant depravation. Moral state of the Gentile world: Rom. i. History of nations called Christian. Defects of true believers.

V. Edwards, Pt. I. ch. i. § 6, 8. [*Works*, II. 123—33, 144—62].

3. The uniform and early indications of inward depravity. The extreme *difficulty* of infusing moral goodness into children. (It is indeed a practical *impossibility*: we produce only outward appearances). But into sin, of every variety of form, they shew the utmost readiness and facility of descending. And that as early and as surely as the character is unfolded.

“I refer it to impartial observers to judge, whether children do not exhibit as clear signs of moral evil as they do of reason; and whether they do not begin to exhibit these signs as early as could be expected, allowing moral evil to be a native property of their minds.—As soon as children have ability and occasion to shew their dispositions, they generally exhibit as clear evidence of incipient depravity, as of intelligence.” Dr. Leonard Woods’s *Letters to Unitarians*, &c., 2nd ed. Andover, 1822; p. 152. [*Works*, IV. 158].

See also Edwards, I. i. § 4. [*Works*, II. 111 *et seq.*]

4. Universal *consciousness* of being in a state of moral perversion,—the rational faculties, the highest powers of the mind, subdued and defeated and held in chains by irrational appetite and passion. Hence arise shame, grief, and remorse; but these break not the chain. We feel displeasure and anger at the

darkness and something very like madness, and hurry him into the night of destruction.”—*Reported to be an Arabic saying.*

petty injuries, often but imaginary, which we receive from fellow-creatures; *we ought*, therefore, to entertain gratitude and love to God for his benefits, so much the greater as the vastness of those benefits and the majesty of their Author transcend the opposite idea of injury from a sinful creature.

5. The testimony of the Scriptures. Gen. vi. 5, 11—13. viii. 21. Ps. xiv. 2, 3. xxxvi. 1—4. Jer. xvii. 9. Matt. vii. 13, 14. xv. 19. Rom. iii. 9—20. Eph. ii. 1 *et seq.* iv. 18. *V. Grot. in Rom. i. præ. v. 29—32. [Opera, III. 681 et seq.]*

6. The Scriptures represent holiness of character in any of mankind as the *exception*, and as owing to *grace*, which makes men “new creatures,”—and “all things new;” whereas the wickedness of extremely depraved men is put as affording fair specimens of human nature, because it is the spontaneous, unchecked growth of our nature.

V. Dr. Woods, p. 211-13. [Works, IV. 214-16].

On the whole proposition, compare Howe’s *Living Temple*, Pt. II. ch. iv. (*Works, I. 146-58*). Watts’s *Ruin and Recov. of Mankind*, Qu. i. [*Works, Burder’s ed., VI. 62—90*]. Maclean *On Orig. Sin*, § ii.; summed up at p. 144 in vol. II. of his *Works*, [Edinb. 1805, 6 vols. 12mo.]

SCHOL. I. On the acknowledgments and assertions of Heathen writers in regard to the great and universal depravity of men.

V. Howe, Works, I. 147—50. Ovid, Met. vii. 18 et seq. Horace. Od. III. vi. 45 et seq. Seneca, De Clem. I. 6. Cicero, De Rep. III. (ap. August. contra Julian. IV. 12). Tusc. Disp. III. 1, 2.² Grotius, ubi supra, et De Jure Belli ac Pacis, Prol. § 2.

SCHOL. II. On the assertion of modern Unitarians that the sum of virtue in the world greatly preponderates against the aggregate of vice.

This assertion involves *awful* ignorance and moral insensibility. It results from looking merely at external appearances of what may be useful or pleasing to fellow-criminals; and disregarding the selfishness and atheism of motives.

V. Belsham’s [Review of Wilberforce, in] Letters to a Lady, Lett. [ii. p. 13. iv. 39—40]; Dr. Woods’s Letters, p. 225-7. [Works, IV. 226-8].

² Socrates, in Plato, [*Meno*, § 26], maintains that children are φύσει οὐκ ἀγαθοί. that they must be trained to good, and that the best care and diligence does not always succeed.

SCHOL. III. An additional argument will arise from the *observed effects* of sin in the universal sufferings of men in the present state.

See the next Chapter, *On the Consequences of Sin*; and Niemeyer, *Briefe an Christliche Religionslehrer*.³

PROP. II. To assign and establish the principal circumstances characteristic of the *sinful state* of mankind.

SOL. 1. The total *absence* of any holy propensity.

No suitable place is assigned to God in the human heart. By every right, He is entitled to *supreme* love and homage and service. But we make ourselves our object and end: selfishness, physical, intellectual, and moral, is our dominant law.

If it were otherwise, *i. e.* if human beings were *ab initio* *equally* indifferent to holiness and sin, surely it might be expected that some would disclose a holy character, especially those children on whom the care and sedulous influence of holy relatives have been carefully bestowed, and who have been kept from scenes and examples of depravity. Alas, this is far from being the case! Sometimes, the children of the most excellent parents prove the most flagitious transgressors. Further, the beauty, sublimity, and manifold advantages of holiness, in Christian families and societies, might be expected, *ex hypothesi*, to give an ever-increasing advantage to the side of moral goodness; so that a growing number of infants would be from earliest life and absolutely holy. Ah, how different is the fact! Still, as ever, "that which is born of the flesh is flesh."

2. The corruption of all the mental and active powers, by decided *sinful propensities*.

V. supra, ch. i. Prop. IV. art. 2. Stapf, *Theol. Mor.* [4 tom. Oenip. 1832], I. 268.

3. The *habit* of sinning.

Every *sinful disposition* has a tendency to spread and strengthen itself. By continuance it exerts itself the more, acquires greater ascendancy, and obtains more frequent indulgence. So any *act* of sin, by repetition, becomes more readily

³ [3 parts or series, Halle, 1796-9; 2nd ed. 1803. Aug. Herm. Niemeyer (Prof. and permanent Rector of the University at Halle; d. 1828, *æt.* 74) is chiefly known by his writings, theoretical and practical, on subjects connected with education. He also wrote hymns, religious poems, a book of travels, &c. His youngest son, Herm. Agatho Niemeyer (b. at Halle, 1802) was, and probably still is, Prof. Theol. at Halle, and Principal Director of the benevolent institutions of which Francke was the founder.—Ed.]

and easily performed. The physical, as well as the intellectual and moral powers, become, to a most awful degree, prone and prompt to the action. (Analogy, from mental and muscular habits in manufactures, playing upon a complex musical instrument, or the like). Hence, the *resistance* is diminished and in time destroyed, and even converted into its opposite: and the sinner is hurried along in his criminal course by an ever-increasing impulse and accelerated velocity (if I may apply the phrase), producing the dreadful momentum of a willing and desperate *surrender* to the power of sin. This state is described or implied in Rom. vi. 16. 2 Pet. ii. 14, 19. John viii. 34. ix. 39—41.⁴ 1 Kings xxi. 25.

4. *Obduracy* of mind and conscience. This presents itself as the consequence of confirmed habit in sinning. Also, as combined with the judgment of God, awfully *merited*, in giving up the sinner to himself. Exod. viii. 15, 32. ix. 12, 14, 16. Is. vi. 9, 10. (=Matt. xiii. 14. Mark iv. 12. Luke viii. 10. Acts xxviii. 26). 2 Thess. ii. 11, 12.

5. *Guilt*:—obligation to the penal consequences of sin, with which sin we are ourselves chargeable, in any degree, either as principals, or as accessaries.

6. *Moral impotence*:—*i. e.* “a desperate depravity and most evil disposition of the heart.” (Edwards, p. 127).

Edwards *On the Will*, 33—38. Truman *On Moral Inability*; (and see Mr. Henry Rogers’s summary of this valuable treatise [in the ed. of 1834, p. xxxii.] Mr. Truman was evidently versed in the Civil Law and in English Law). Smalley *On Moral Inability*.

On the whole proposition, comp. Mastricht, p. 476, 477. Hoornbeek, *Theol. Pract.* tom. I. lib. iv. c. 9.

SCHOL. I. Have the natural powers of the human constitution sustained any physical alteration by sin?⁵

I conceive that this is the fact. The whole human frame is

⁴ Observe the metonymy of the adjunct for the principal, or the accidental event for the designed object. (Comp. Matt. x. 34, 35. xiii. 13. (= Mark iv. 11, 12. Luke viii. 10). Rom. i. 24. 2 Cor. ii. 16. 2 Thess. ii. 11). Also the figure *παράχρησις* (*transallusio*,—barbarous word!),—the combination of the literal with the metaphorical. (Comp. Matt. viii. 22).

⁵ Comp. Mastricht, p. 446, § 21, and 453, § 33. (But these passages refer solely to the Manichæan and Flacian notion that sin is a *reale quid* inherent in the human body; which is by no means involved in the affirmative of the question stated above).

like an instrument out of tune. The nervous and muscular systems are affected by habit to a degree most surprising, so that acts of wickedness become connatural to them; as for example in the case of swearing or drunkenness. The reasoning powers of the mind, even in men of great capacity and talents, are often seen to employ themselves on religious topics in a manner the most pitifully weak and inconclusive, yet with self-satisfaction.

SCHOL. II. To show that the moral impotency of man to perform the Divine will is no palliation of his criminality.

[Edwards, Truman, &c., *ubi supra*].

SCHOL. III. On the distinction between *reatus culpæ* and *reatus pænæ* (1); and the Popish separation between the *temporal* and *eternal* punishment of sin (2).

(1). The distinction would be better made by the simple terms *culpa* and *reatus*: the former denoting the quality in sin by which it involves blame and excites just displeasure; and the latter its connexion with physical evil by the constitution of nature and the Divine rectitude. But the Roman Catholics suppose the former to have been taken away by Christ, and the latter to be expiated by temporal sufferings with regard to a certain class of minor sins.

(2). The notion is, that some sins deserve only a punishment in this life, and may therefore be commuted for, or remitted by the Pope and his delegates. It is sufficient to say that the Scriptures make no such distinction, but always speak of *sin* as, in every mode and degree, deserving punishment from God. Rom. vi. 23. Gal. iii. 10. Jas. ii. 10. The distinction, if allowed, would completely establish self-righteousness; contrary to the doctrine of Rom. x. 3, 4.

V. Hay's *Sincere Christian*, ch. xvii. § 3. Maastricht, 477-8.

SECT. 2. ON THE REMOTE CAUSE OF HUMAN DEPRAVITY, IN THE CONSTITUTIONS OF THE DIVINE GOVERNMENT.

PROP. III. To prove that moral depravity of the disposition and propensities is native and hereditary to all the posterity of Adam.

EVID. 1. This moral depravity cannot be the original state of human nature,—that of the Divine intention at its formation: but it is a *degenerate* state.

2. No rational solution can be given of the *fact* of universal

depravity before demonstrated (Prop. I. of this Chap.) except the reference of it to a cause *universally* operative in all ages and conditions of mankind.

3. No such universal and uniform cause can be assigned, except

(1). Immediate infusion from the Creator : or

(2). The laws of natural generation.

That which is suggested by the hypothesis (1) would be plainly inconsistent with the Divine Perfections. (*Supra*, p. 343).

4. The hypothesis (2) is supported by the known fact that not only corporal but intellectual and moral qualities are frequently observed to be hereditary.

5. It is further supported from the sufferings and death of infants incapable of actual sin : (assuming the connexion of moral and natural evil ; to be proved in the next Chap. Prop. I.)

6. Though the moral corruption of mankind varies in its mode of appearance and degree of manifestation, according to age, temperament, station in society, customs of different countries and periods, and many other outward circumstances, it possesses always the same essential characters :—the absence of approbation and delight in the true character of God as perfectly holy (Rom. i. 28),—the want of hatred to sin from a just reason, its intrinsic turpitude,—the dominion of selfishness.

7. From clear Scriptural testimonies. Gen. viii. 21 ; (and see the LXX.) Psal. xiv. 1—3. Matt. xv. 19. Rom. iii. 9—19. vi. 21, 23. Eph. ii. 1—3.

“Profound observers of human nature” (Kant, and others since he published his *Religion innerhalb der Grenzen der blossen Vernunft*, viz. Köppen, Fries, De Wette, Schleiermacher, Marheinecke), “have acknowledged the truth of the Bible doctrine, that the root of human nature is corrupted, so that every human being feels himself from the inward principles of his nature to be morally diseased and fettered, and no one is able by his own power to fulfil the Divine law, though he acknowledges it to be good and inviolable.” (Hahn’s *Lehrb. des Christlichen Glaubens*, p. 364, 398.—It is probable that these are the very words of Kant).

On the whole proposition, compare Edwards *On Original Sin*, Pt. I. ch. i. § 2, 3. Fletcher’s *Appeal to Matter of Fact*.

Jennings's *Reply to Taylor*. Watts's *Ruin and Recovery of Mankind*, Quest. I. esp. Consid. 5—13.

PROP. IV. To prove that the violation of the Adamic Covenant *involves* all the natural descendants of Adam in its sinful and ruinous consequences: *i. e.* the *imputation* of Adam's first transgression to his posterity, in a certain comprehension of its moral and physical evils.

EVID. i. The existence of such a fœderal constitution. (*Supra*, Book III. ch. ii. p. 348, Art. 10. Edwards, II. i. § 3. [*Works*, II. 213 *et seq.*]) Argued from

1. The threatening of *death*, spiritual,—privation of the highest happiness (see many Scriptural instances of this use of the terms, in Edwards, II. i. § 2; *Works*, II. 208 *et seq.*), which, by the Scriptural use of similar language, must be understood of all mankind; *e. g.* Gen. i. 22, 28, 29. ix. 25—27.

2. The curse on the earth, in labour, and in parturiency.

3. The new name יהוה.

4. Gen. v. 29.

5. Hosea vi. 7.

6. Rom. v. 16, 18, 19; involving these facts:

(1) That from and by the means of Adam's first and capital offence, all his posterity have become the subjects of sin and death.

(2) That the death thus produced is the opposite of the *life* conferred through Christ. (Stolz renders *ὁ θάνατος* by *das Elend*, in v. 12, 14, 17, and in ch. vi. 23. In his second version, [Hanover, 1820], it is rendered *Verderben*).

(3) That the reason or ground of mankind's being in this condition lies in the constitution of the πολλοί, the *whole race*, in relation to their progenitor. *Διὰ τῆς παρακοῆς*—(αὐτοῦ)—*ἁμαρτωλοὶ κατεστάθησαν* the *lowest* meaning of which cannot but convey the idea of being brought into a condition destitute of intrinsic holiness, and of which actual sin must be the result.

“ Illa naturalis pravitas quam ab utero afferimus, tametsi non ita cito fructus suos edit, peccatum tamen est coram Domino, et ejus ultionem meretur. Atque hoc est *Peccatum* quod vocant *Originale*.—Adam—a Domino excidens naturam nostram in seipso corrumpit, vitiavit, depravavit, perdidit: abdicatus enim a Dei similitudine semen nisi sui simile gignere non potuit. Peccavimus igitur omnes quia naturali corruptione omnes

imbuti sumus.—Quorsum conferret Paulus Adam cum Christo? Sequitur ergo pravitatem nobis ingentam et hæreditariam notari." Calvin. *in Rom.* v. 12.

ii. The doctrine of hereditary depravity, under a perfect Divine government, *pre-supposes* such a fœderal constitution. For the fact of the transmission of sinful dispositions, of sufferings, and of death, must rest upon a ground in the reasons of Infinite Wisdom. Such ground can consist *only* in the connexion of Adam and his descendants, as a root and the branches. (V. Stein, *De Satisf. Christi*, § 78 [p. 58—60]).

iii. The Scriptural history of Adam's sin leads to this doctrine by fair consequence. The whole history of the creation and endowments of Adam carries a manifest relation to the *human race* as an *aggregate*. (Edwards, Pt. II. ch. i. [*Works*, II. 193 *et seq.*])

iv. Evidence from the universal reign of death, particularly in the case of infants. (Edwards, I. ch. ii. [*Works*, II. 179 *et seq.*])

v. Evidence from the nature and method of salvation by the Lord Jesus Christ. Infants are saved, but who never committed actual sin: yet this [their salvation] is by the grace and redemption of Christ. Rom. v. 12—21. (V. Edwards, Pt. III.)

vi. Evidence from the consciousness of true Christians. Rom. vii. 15, 18, 19, 21. Undoubtedly, fallen and depraved as we are, we have practical liberty; and it is *sole clarius* that the commands of God require only a right state of heart for our entire compliance with them. But there is a very marked, striking, and humiliating difference between our volitions to moral evil and those to good. In the former case, the utmost facility is experienced: we have, alas, the experience, with what instantaneous promptitude and power the sinful volition produces its expansive effect, and, as it were, explodes "unto more ungodliness." But, in the latter, a holy volition has to encounter repugnance and difficulties of the most tenacious kind. Our will has a very imperfect command, or rather none at all, over the memory, imagination, and affections; and these are the *officina mali*. How often do we perceive the occurrence of a sinful thought or mental image! We struggle to oppose it, to drive it out, to annihilate it. To all our efforts it opposes a violence of pertinacity, and often gains strength from our very resistance. Thus the power of the mind seems not to act

on equal terms towards the two classes of objects, the holy and the sinful. We feel the *servum arbitrium*. And how much more powerful is this, in unconverted minds !

vii. Evidence from other passages of Scripture. Rom. vi. 6. Eph. ii. 1—3. iv. 22—24. Col. iii. 8—10. Ps. xiv. 2, 3. The style of Scripture concerning “the world ;” *e. g.* John vii. 7. viii. 23. xiv. 17. 1 John iv. 5. v. 19. Gen. vi. 5. viii. 21. Job xv. 14—16. Jer. xvii. 5—9. Ps. li. 6.

SCHOL. I. State the most plausible objections to this great and humiliating doctrine : and evince, in a solid manner, their fallacy.

Obj. i. This doctrine is contrary to the wisdom, justice, and goodness of God.

Reply. 1. It is a question of *fact*, established by clear positive evidence ; therefore, if never so mysterious, it *must* be agreeable to the Divine Attributes. (*V. Woods*, p. 193-4).

2. It is, in this respect, not more objectionable than is the acknowledged existence of moral evil.

3. The assertion is denied ; and upon the statements given above, we maintain that the doctrine is satisfactorily shewn to be accordant with the Divine perfections.

Obj. ii. It represents human existence as a curse.

Reply. 1. It does not follow that existence is not in itself a blessing, because it is corrupted and perverted.

2. Mankind are under a system of forbearance, mercy, and grace ; which is the instrument of innumerable blessings to all, and of eternal salvation to immense multitudes.

Obj. iii. It is so little spoken of in Scripture.

Reply. It is spoken of in not a few passages : and it is evidently taken for granted in the general statements and doctrines of Scripture, especially on the great points of redemption.

Obj. iv. Christ exhibits children as patterns of innocence. (*Matt. xviii. 3*).

Reply. They are so represented *quoad hoc*, as not exhibiting the fruits and exercises of sin, in ambition, quarrelsomeness, &c. Yet these very evils are *very early* manifested by them. Also, “coming to Christ” implies *their need* of Him as a Saviour.

(*V. Taylor On Original Sin. Edwards, Pt. IV. Jennings's Answer to Taylor*).

SCHOL. II. The hypotheses of the opponents labour under the greatest inconsistencies and self-contradictions.

(V. Edwards and Jennings, *passim*. Woods, p. 307-8, and ch. v. [*Works*, IV. 309-10, 188 *et seq.*])

SCHOL. III. On the mode of the traduction of original sin to the successive generations of mankind. (*Supra*, p. 343, 378-9. Mastricht, p. 446, § 18—20, and 454, § 35).

SCHOL. IV. This doctrine does not imply such an imputation as would be expressed by saying that the Holy and Adorable God esteems the posterity of Adam as having actually done that which he did. The judgment of God cannot but be according to *fact* and *truth*. The sin or holiness of another being cannot be made ours by any species of transfer: but only by *participation*, in the way of resemblance, or consent, or adoption, or imitation. The fact of such participation is established by the ample evidence of human *depravity*. That which we have now laid down is the *ground* or *prior reason*, in the Divine equity, for such a practical constitution of things in relation to the first man and his posterity. As the intrinsic excellence (= merit) of the Saviour's obedience is such as *entitles* Him to the reward of such honour and happiness as accrues from the bestowment of the eternal, divine, and holy life on all whom he designates as his own, that is, all who, by a holy and *mind-uniting* (=participating) faith are *one* with Him; so the violation of the covenant by Adam had, by an appointment of Divine justice and wisdom, which we can but imperfectly comprehend, the effect of separating from the Fountain of life, of dissolving whatever would have been the springs and causes of holiness or *moral advantages* to his posterity, and of freedom from physical evils. Hence a subjection to depravity and death, and to other consequences more or less intense according to the degree of *actual* sinfulness: and there is that connexion between Adam and his posterity, by the constitution of moral government under which God, in his perfect rectitude, goodness, and wisdom, saw fit to place them, which is the ground or reason of those consequences.

(V. Edwards, Pt. IV. ch. ii. Dr. Woods's *Letters*, 32, 316—18. Muntinghe, *Theol. Christ.* II. 216, 217, par. 3).

SCHOL. V. Sketch of the History of the Doctrine concerning the Corruption of Human Nature and its Cause.

There is a close connexion, in regard to the facts of re-

ception and denial, and the diversified modes of opposition, between this doctrine, and that of Sovereign Grace. [*Supra*, p. 277 *et seq.*]

The same persons, and similar principles and modes of opposition, come before us in each case.

In the primitive Jewish Churches, the principles of the Judaizing teachers, who opposed the apostolic doctrines of grace and justification, and by consequence the dignity of the Saviour's person and the merit of his work, led them equally to dislike the truths taught by the apostles concerning the corruption of human nature.

In the Eastern and Greek Churches, the early infection of Platonism,—the contest against the Stoical doctrine of a blind, unintelligent, yet irresistible fate,—and against the Oriental Dualism,⁶—aided by the want of careful Scriptural study, and the decay of vital godliness,—had the most pernicious effects; leading to a most undue exalting of the powers of human nature, and a style of representation which evaded and kept out of sight the moral corruption of that nature, at least to a great degree.

The Apostolic Fathers have nothing decisive on this subject.

The Pseudo-Clemens⁷ appears to have no idea of the sinfulness of eating the forbidden fruit. His representation is that there were eight generations of a golden age; that then sin arose from ease and luxurious enjoyment through the longevity of the Antediluvians, leading to forgetfulness of God, and unthankfulness,—evil spirits also helping on to this result.

Similar errors appear in Justin Martyr.⁸

Theophilus (*Ad Autolyicum*, p. 102)⁹ declares that the forbidden fruit was in itself a blessing, and that Adam was debarred from it only because he was not yet matured in

⁶ To refute both which forms of error, they were anxious to represent moral evil as needing no other origin to be assigned for it than a self-determining power in the human mind,—and they also appear to have wished to exhibit the amount of moral evil in human nature as being much less than others represented. On the *indirect* influence of Gnosticism: v. Mr. Isaac Taylor's *Ancient Christianity* [I. 145 *et seq.*].—Knapp's *Vorlesungen*, II. 39, 40 (Pt. II. § 77).

⁷ *Recogn.* i. 27—29. ii. 45. iii. 53-5.

⁸ [*V. Semisch, Just. d. Märt.* II. 392—402.—Ed.]

⁹ [Paris ed. 1636; appended to the works of Justin Martyr.—P. 136-7, ed. Oxon. 1684.—Ed.]

capacity for making a right use of knowledge. The sin of Eve, in his judgment, was idolatry.

Athenagoras likewise makes the first sin to have been idolatry; introduced by the offspring of connexions between angels who visited earth, and the daughters of men. (Comp. Gen. vi. 2).

Clemens Alexandrinus considers the history of the fall to be an allegory; Adam, created imperfect, but capable, by the independent exertions of his own will and power, of acquiring virtue. Yet he says of sin, with regard to man, that it is *πᾶσι ἐμφυτον καὶ κοινόν*. (*Pædag.* iii. 12. [*Opera*, Lutet. 1629, p. 262, c.])

Origen is inconsistent and self-contradictory, unless Ruffinus has imputed to him sentiments not really his: such as that all human souls were originally in a *celestial* paradise,—but that in that state they sinned, and are therefore for punishment sent down to animate bodies in this world; that Adam for punishment was turned out of Eden into this mournful earth,—in which disadvantageous habitation all men participate, so that, being far removed from God, they become the more ready victims to sin. He regarded men as thus having a tincture of evil from their origin; yet as being born with much goodness in their nature, the *degree* being different in different persons, and this being improved or degraded by education and practice.

Lactantius held the fable of the Antediluvian giants in wickedness,—*ut supra*:—and also, as he affirms, omnibus hominibus, tam gentibus quam Christianis, “*facillimum bonos esse si velint*.” [*V. Instit. Div.* lib. V. c. viii.]

The views of Irenæus were more scriptural: that all men, through Adam’s disobedience, lost the image of God, and became subject to death; yet that death is a blessing, as a check to the progress of sin. We find in him, however, some alloy of false and injurious sentiments: *e. g.* that many of the Patriarchs fulfilled the law, and were thus entitled to the rewards of God’s government.

The Greek Fathers in general, even Basil, the two Gregorys, and Chrysostom, shew the same lamentable deficiency: idolizing the *ἀνρεξοσύλα* of man; admitting universal mortality to have entered by Adam’s sin, but having little or no conception of a moral corruption occasioned by that cause; speaking in very untrue and unscriptural terms on the innocence of children, and the perfect righteousness of some eminent persons. Yet passages do occur, however sparingly and in feeble expressions, happily inconsistent with their too general tone of

sentiment. V. an excellent passage of Basil,¹⁰ in Gale's *Court of the Gentiles*, Part IV. (p. 157) B. I. ch. iv. § 8.

Tertullian writes with considerable obscurity, and has a wild theory of a rational and an *irrational* soul (the latter being equivalent to a principle of moral corruption, infused by Satan and propagated traductively from Adam). He yet approaches more nearly to Scriptural sentiments. He has the phrases *vitium originis*,—*originalis passio*.

Thus, in the Latin Churches, the conservation and the progressively improved understanding of the Scripture doctrine on this subject shewed themselves, in the obvious and inseparable connexion with the doctrines of grace. At the same time, in the opposite strains of representation which distinguished the Eastern and the Western Churches, we see improper expressions, which, by a charitable explication, might be reduced to a consistency with truth, as they, in both extremes, manifestly flow from ignorance of the distinction between natural and moral ability. Also, allowance must be made on the principle laid down by Augustine; *supra*, p. 278. V. Brenner, I. 319.

Cyprian¹¹ has a passage which, if properly unfolded, presents a large comprehension of important truth. But further enlargements do not occur.

At last, the controversy which arose between Pelagius and Augustine brought this branch of Scriptural doctrine into extensive investigation, and procured for it the advantage of a far better mode of understanding and sentiment. See the positions on both sides in Bretschneider, II. 103 *et seq.*

The doctrine of Augustine was supported by three successive Councils at Carthage, that of Milevis, A.D. 416, and of Ephesus, A.D. 431; and by the Popes and Emperors of the period.

In the writings of Augustine we first find the terms, *Peccatum Originale*, “quia originaliter traditur:”—*Peccatum Originans*,¹² in Adam; its results in mankind, *Peccatum Originatum*.

The Semi-Pelagian doctrine, introduced by Cassian, and supported by his Marseilles disciples, Faustus, Vincentius of Lerins, Gennadius, and others, may be summed up, so far as it relates to the present inquiry, in the following terms. From Adam we inherit death, moral weakness, and an inclination to sin;—yet

¹⁰ [*Homil. xx. De Humilit. Opera*, ed. Bened. II. 159, a, c, d. Compare the passages collected by the Benedictine editors in the preface to the third volume, p. xxxiii, xxxiv.—ED.]

¹¹ *Epist. 59* [ed. Pamel., *al. 58 vel. 64*]; *ap. Brenner*, I. 311, or Bretschneider, II. 102.

¹² “*Peccatum Originis*.”—*Concil. Carth. A.D. 418*.

our own free will is competent to take the *first* step, and must do so, in returning to God; then, gracious influence from God will help and strengthen, on the condition of our faithful co-operation.

Even our great and good Anselm, and after him Duns Scotus and others of the Scholastic divines, maintained the Semi-Pelagian doctrine, with more or less of explicitness. Peter Lombard and Thomas Aquinas, on the other hand, zealously inculcated the doctrine of Augustine.

Those who, in the dark ages, struggled against the power of the Papacy, were in general strenuous assertors of the humbling doctrine of man's entire depravity. Gotteschalculus, Bradwardin, and Wycliffe, deserve to be particularly mentioned.

The Reformers, with a unanimity next to perfect,¹³ held the same views. See, for example, Luther's treatise *De Servo Arbitrio*: in which he enunciates the doctrine as completely as Calvin, and with less of wise caution as to either sentiment or expression.

The Council of Trent (A. D. 1545—1563) determined the Roman Catholic doctrine in a manner which made it identical with true Semi-Pelagianism; but which is yet incessantly open to opposing explications. The proof of this is afforded by the two great parties, the Jesuits and the Jansenists.

The remaining course of this controversy is included in the sketch on the Doctrines of Grace; *supra*, p. 287 *et seq.*

Two points, however, of great importance in this controversy were not sufficiently investigated by the divines of the Reformation, till comparatively of late.

1. They did not know, or they overlooked, the distinction between Natural and Moral Ability and Inability.

The want of clearly apprehending, and in its proper place setting forth, this part of Moral Science, necessarily led to ambiguous and often untrue and dangerous statements, when laying down the corruption of human nature, and the moral quality of the human mind in its non-compliance with the requirements of God. Seeing the fact to be, that men are so deeply disinclined to right affections and conduct towards God, and thoroughly determined not to love and obey him, and that this state of mind is universal, and is in no instance overcome

¹³ *V. Conf. August.,—Belg.,—Anglic.,—Scot.*

but by the grace of the Omnipotent Spirit, they applied terms and descriptions to the case which carried the idea of a real want of mental capacity or natural faculty for the performance of spiritual actions. To this was joined the incautious application of Scripture metaphors; *e. g.*, Ezek. xxxvii.; Eph. ii. 1; 1 Tim. v. 6. This style of expression having once obtained establishment, came to be generally understood in the most absolute and literal manner. Hence a false object of attack was presented to the Pelagian and Semi-Pelagian opponents; and they thought their victory achieved by shewing the unreasonableness and injustice of holding a person responsible for not performing that which he really and truly was destitute of the power of performing. Augustinians, Thomists, Calvinists, and Jansenists, unhappily failed to perceive the place of the fallacy, and to discover some means of retracing their steps and resorting to an unambiguous nomenclature. On the other hand, persons who, from the clear conviction of Scripture and reason, maintained the natural ability of every sane man to do every thing which it is his duty to do, and that the obstruction lay only in his want of will, were at once classed with the adversaries to the doctrine of Divine Grace. Those adversaries, also, were left to felicitate themselves upon the acquisition of an argument, possessing the strongest moral demonstration, but which they applied to their *ἀντεξουσία* of the will, or to their notion of Universal Grace (which should rather be called Universal Justice), given to remedy the natural incapacity of man, and to place him in a situation in which it shall be dependent solely on himself whether he will or will not obey, believe, and persevere to eventual salvation.

Yet, in the writings of Augustine, Bradwardin, Calvin, and other illustrious men who rejoiced to submit their great talents to the authority of God, *intimations* and *implications* occur¹⁴

¹⁴ V. Augustini *Conf.* VIII. ix. IX. i. X. xxiii. Bradwardin, in Milner's *Church Hist.* IV. 104-5, and the citation in Baxter's *Catholick Theol.* Pt. II. p. 86, *note* (the last clause).

Luther's most vehement denials of Free Will seem to deprive men of natural faculties. In language he went *much* further than Calvin. But this very vehemence calls upon us to *extract* his fundamental meaning. Yet I must own that some of his assertions are daring and rash to a most fearful degree.*

which afford the right view of the case, and which would suggest to an attentive mind the just method of understanding the other style of expression.

Theophilus Gale, with all his metaphysical acuteness, does not appear to have seen this important distinction.

Mr. Baxter has plainly stated it, with the most just precision and happy conciseness: *Life of Faith*, (4to. Lond. 1670), p. 337,—and more fully in his *Catholic Theology*, (fol. Lond. 1675), Pt. II. p. 86.

Mr. Joseph Truman, (ejected from Crumwell, Nottinghamshire, d. 1671, æt. 43), wrote *A Discourse upon Natural and Moral Impotency*.¹⁵ 12mo.

Mr. Howe has occasionally remarks indicating just views of this great question.

But President Edwards has so established and elucidated the subject¹⁶ as, in my humble opinion, to leave no just ground for doubt. Ultimate difficulties, we confess, are beyond our range.

The principle has been justly and happily applied by Dr. Erskine, Mr. Fuller, Dr. Ryland, Mr. Howard Hinton; also by Dr. Bellamy, Dr. Edwards, Dr. Dwight, Dr. Beecher, Dr. Woods, and other American divines.

2. The other point referred to at p. 387, is the doctrine of the Imputation of the very and specific Act of Adam's first Sin, literally and identically, to his posterity. (*V. supra*, p. 383.)

This sentiment was firmly held by Augustine and his followers, by Luther, by Calvin, and most Calvinistic divines subsequently; and it was interwoven in the Confessions of Faith of most of the Protestant Churches.

The denial of it was unhappily associated with Pelagian and Semi-Pelagian errors. Yet this should not stifle our impartial investigation; while it should lead us to conduct that investigation with the most anxious caution. In the seventeenth century, Moses Amyraut, Joshua La Place, (both of them Professors of Theology at Saumur,) and other Reformed

Calvin very clearly lays down the true sentiment, and so furnishes a *rule* for the interpretation of whatever he may elsewhere say. (*Inst.* II. iii. § 5, 6. In § 5 is an equally clear passage from Bernard.)

¹⁵ [Reprinted, Lond. 1834, with a biographical and analytical introduction by the editor, Prof. Rogers of Spring Hill College.—Ed.]

¹⁶ In his *Essay on the Freedom of the Will*; [Works, vol. I.]

divines, relinquished this view: and it is now generally disavowed by the best and most pious theological writers of Germany, and by the Andover School and a large number of judicious Christians in the United States.—(V. Prof. Stuart on Rom. v.)

On this whole subject of Human Corruption, see an admirable passage in the *Theologia Moralis* of the pious Roman Catholic Stapf, vol. I. p. 41—46.

COR. The abrogation of the covenant made with Adam, and the impossibility of salvation to his race, on the foundation of that covenant.

(Burmanni *Synopsis Fœd.* lib. II. c. xii.)

CHAPTER IV.

ON THE CONSEQUENCES OF SIN.

DEF. Natural or Physical Evil is the privation of that enjoyment of happiness which is the tendency and desire of a rational being. In other words, it is pain, distress, suffering, misery,—in the bodily sensations, or in the mental susceptible powers.

PROP. I. There is a natural and *necessary connexion* between moral evil and physical suffering.

EVID. and ILLUSTR. 1. From the consciousness of criminality, and the operations of that consciousness.—Job xx. 11, 12, 14. Prov. i. 31. v. 22. Rom. ii. 15. Matt. xxvii. 3—5. We feel that we have done wrong; reflection upon this is *painful*; that painful feeling is a *natural evil*, and, if the mind be not deeply sunk in depravity, it is a state of suffering exceedingly distressing,—involving, or naturally tending towards, results such as these:—A destruction of self-respect, which, in a right sense, is the necessary accompaniment of real virtue; *viz.*, pleasure in knowing the purity and uprightness of one's own mind. Inward conviction of faultiness, ill-desert, and degradation. Dread of being thoroughly known by even fellow-creatures. In proportion as the idea of God is admitted, the dreadful reflection that HE knows *the whole truth* concerning us. (God is our greatest Benefactor; on him we are absolutely dependent. He can make us happy; but we feel that we are relinquishing and forfeiting his favour. He can make us miserable in every way, and to every possible degree; and we have deserved that he should so treat us. The sense of ingratitude towards him.) This idea will exist, in all its weight and awful brightness, in the future state. Remorse. Self-reproach. Wicked feelings are thus wrought up to the highest pitch of violence and agony. Despair of relief. No desire of a *moral* change.

2. Sin naturally leads to the exclusion of all moral good; and to separation from GOD the SUPREME GOOD, with the perpetual impression of *guilt* as the cause of that separation. Is. lix. 1, 2. Ps. xi. 5, 6.

3. A further proof and illustration is derived from the action and reaction of sinful passions and conduct between sinful beings, in society. Distrust. Hatred. Reviling. Endeavours to deceive and injure.

4. Our own *experience* and our scope of *observation*, though very imperfect in the present life, abundantly demonstrate that human nature, in its present state, is surrounded and overwhelmed with physical evils which are plainly *caused* by moral evil. *E. g.* *Outward*:—disgrace, losses, prevention of opportunities of benefit to ourselves, destruction of mutual confidence,—diseases, oppression, tyranny, wars, seditions and treasons against rightful authority:—*inward*: bad conscience,—remorse,—shunning reflection,—hardness,—despair. (V. Butler's *Analogy*, Pt. I. ch. ii. Div. 2.)

On the whole proposition, *v.* Stapfer, I. § 528. Stein, § 50.

COR. These necessary effects of sin must *ever* remain in full power, and that power increasing according to the various and multiplying operation of moral and physical causes, unless Omnipotence should interpose by a miracle. Stapfer, I. § 531. Stein, § 51 [p. 38-9].

SCHOL. Should it be objected that this connexion is only an *establishment* by the Divine *will*; we reply,

1. That all the constitutions of Divine will are wise and good, and not founded in arbitrary power.

2. That this is *as much* a law of nature as the physical law of gravity, or any other assignable case.

PROP. II. To show that sin *deserves* judicial inflictions of a *positively penal* kind.

EVID. 1. From the nature of sin, we argue that it is a *proper* object of God's perfect (*i. e.* infinite) disapprobation, and that it is *necessarily so*. (V. Dr. Jonathan Edwards, *Salvation of all Men strictly examined*, [Glasg. ed. 1802], p. 48. American ed. p. 40.)

2. The pernicious *tendency* and *effects* of sin with reference to the public honours of Deity, and the interests of the universe. (V. *supra*, p. 366, under Prop. IV.)

3. The attribute of Divine Justice. *Supra*, p. 179 *et seq.* Pres. Edwards, *Misc. Observ.* vol. II. ch. vi. § i. p. 336; *Works*, VIII. 500.

4. The existence of the *Divine Law*.

A penalty in case of transgression is essential to the idea of a *law*. Simply being left to the natural consequences of our own acts is not a penalty; for a *penalty* is some suffering inflicted by an external cause, and directed by an intelligent agent possessed of legal authority, under the express idea of retribution or some kind of compensation for moral wrong done, and so painful as to bear, in rational estimation, a proportion to the magnitude of that wrong, both in the impression which it will make upon the delinquent, and in its public operation as an example for the deterring of others. “*Pœna, generali significatione, (est) Malum passionis quod infligitur ob malum actionis.*” Grot. *de Jure Belli ac Pacis*, lib. II. cap. xx. § 1. “*Dignitas auctoritasve ejus in quem est peccatum tuenda est, ne prætermissa animadversio contemptum ejus pariat et honorem levet.*” Aul. Gell. *Noct. Attic.* vi. 14. The natural evils consequent upon sin may not be sufficiently in visible proportion to the offence; they often are pungent in the *inverse* proportion of demerit. For example, a holy man falls into a single act of public sin: the injury to his feelings and to his character is more than a thousand such acts to a licentious profligate or infidel:—and it might be contended that those consequent evils had happened by chance, or unjustly in the immediate cause. Without a *positive* punishment, there would not be the perception of *designing intelligence*, the *recognition* of legislative authority, and the *apportioning* of the inflicted suffering according to equity. Now the *wrong*, the *injury* of sin is infinite: it acts universally and in all directions.

5. Scriptural declarations.

Job xx. 29. Matt. iii. 10, 12. v. 25, 26. vii. 23 (= viii. 12). xiii. 41, 42. xxiv. 51. xxv. Rom. ii. 2, 5—16. 2 Thess. i. 6—11. Heb. x. 30, 31. Compare Dr. Edwards, *ubi supra*, p. 59-60, 63, 65-6, (Chap. iii. Glasg. ed. Amer. ed. p. 48 *et seq.*)

PROP. III. To describe the *specific nature* of the *consequences* ensuing on sin, both those which arise from *natural causation*, and those which are *positive, penal inflictions* due to sin.

Obs. Though these two classes are distinct in their nature, circumstances, and manner of application to the object of penal suffering, they are practically combined in every instance. Ample description is not here necessary in every part; for much has been anticipated.

SOL. 1. Total *loss* of the Divine *favour*. The favour of God would include,—The approbation of Him whose judgment is infallible and supreme;—that approbation *manifested* in all the ways suitable to the receptive capacity of happy spirits ever advancing in perfection; actual *communications* of means and causes of blessedness in an eternal progression, above all our power of conception or imagination.¹ *All this,—GOD,—lost,—FOR EVER!*

2. The *calamities* and *sorrows* of life, to individual men. (*V. Prop. I. art. 4; supra*, p. 392.) When these befall the regenerate, they correct what is wrong, educe and improve what is right, display the power of holy principle, recommend religion, and bring voluntary homage and honour to God. To the wicked, the effect is the reverse of this: base dejection, servile dread, brutal insensibility, sullen malignity, or blaspheming rebellion, are the state of mind produced. Thus suffering is made more pungent, and alleviation is counteracted.

3. Divine judgments on *nations* and *communities*. All history proves that decay, ruin, and misery prevail in a nation, in proportion to the abounding of wickedness.

4. Horrors of *conscience*:—which are felt in some degree by all sinners; by some, even in this life, to a *most awful* degree. (*V. Simpson's Plea for Religion*, § 1.)

5. *Induration* and desperate *insensibility* in sin. (*Supra*, p. 376-7, art. 3, 4.) Of this, the effects are,—becoming more completely drenched in sin,—self-abandoned to the power of Satan;—accumulation of guilt;—assurance of more aggravated misery hereafter.

6. *Natural death*.—Loss of health, vivacity, cheerful feelings, beauty, strength; a change repugnant to nature; horrid presentiments; putrefaction.

7. The punishment of sin in the *future* state.

(1) *Pœna damni*. *Supra*, art. 1 of Sol.

¹ *V. Boethius, Consol. Phil.* lib. III. metr. 9, prosa 10. Baxter, *Saints' Rest*, Pt. I. ch. iv. § 4.

(2) *Pœna sensûs*. The clearest *perception*, by those who are finally condemned, of their dreadful state,—its causes, in all their circumstances, brought up by ever active memory,—its past avoidableness,—its justice,—its irremediableness,—its eternity. *Insatiate* desires of wickedness. *Remorse*, yet not repentance;—knowing sin to be their tormentor, yet madly loving it still;—no *cessation*, nor even the smallest remission:—reciprocal *aggression*, scorn, insult, and every kind of cruelty in their power;—the strongest sense of the infinite and *unalterable displeasure* of the Almighty God, the best of beings. And all this with the circumstances that the punishment which we are considering will be in righteous *proportion* to the character;—that it will exist, therefore, in very different *degrees*;—that in the separate state it will be mental, (—but we know not the means of impression on pure mind; yet God cannot want resources);—and that after the resurrection it will have its seat in both the mind and the organic senses of the body.

On the question whether the bodies of the wicked will be subjected to the action of material fire; observe, that all corporal pain arises from some change of structure, that this is more readily and completely effected by fire than by any other known means, that bodies by the action of fire are changed, not destroyed, and that on mechanical principles it is demonstrable that the bodies of the wicked may undergo perpetual solution of continuity and changes of structure without the least approach to destructibility. Suppose the primordial substances which now form the body to be combined after the resurrection in a new mode, and to possess an attenuated constitution (similar to that of a compound gas); it is very conceivable that the action of fire, continually expanding and severing the component particles, may produce pain the most exquisite, as expansions and solutions of continuity do under the present gross constitution of the body. But, if the language of the Scriptures be intended, in this respect, to be understood to be figurative, the sentiment to be conveyed must be that of pain and misery the most dreadful.

SCHOL. I. In what sense may God be said to punish one sin by another.

(Compare Prop. II. art. 4, p. 377. Add the following observations):—This is among the most awful judgments of God upon sinners in the present life. “Omne in præcipiti vitium

stetit." Every sin has its connexions and alliances in specific acts, in addition to the power of every act to confirm the *habit*. Examples :—The cases of David, Judas, Ananias and Sapphira. —God withholds providential or gracious impediments :—a deeper fall is the consequence,—in some cases mercifully arousing the slumbering conscience, in others hardening it. What an awakening dissuasive from the first step ! (Prov. xxviii. 14. Hos. iv. 14, 17. Rom. i. 21, 24, 26.)

V. Hoornbeek, *Theol. Pract.* I. 419.

SCHOL. II. On the great proportion of natural good enjoyed by sinners in the present life ; and how it is reconcilable with the truths now established.

On this continued bestowment of natural good, we remark that it is all,—both with regard to the world at large and to individuals,—an accompaniment of the system of redemption and its administration ;—a continued exercise of forbearance and sovereign favour ; a presentation of motives for compunction and repentance ; a testimony to the righteousness and goodness of the Divine government, *calculated* to make a deep impression on the conscience, reason, and judgment of men, and thus to instruct, awaken, and encourage in seeking reconciliation to God. (Acts xiv. 17. xvii. 27. Rom. ii. 4.)

PROP. IV. To prove the *proper eternity* of the future punishment of the impenitently wicked.

EVID. i. The necessary connexion of moral and natural evil. The vivid consciousness of guilt, impurity, and loss of the supreme good, the bitterest remorse, the most terrific and agonizing prospects,—must of themselves constitute or occasion the most pungent suffering. (Comp. Prop. I. of this chapter. Dr. Williams's note in his edition of Doddridge's *Works*, V. 389-90.)

ii. The *justice* of eternal punishment.²

To be left of God is equitably *suitable* to the conduct of sinners towards themselves and others, and towards God.

That the eternity of the eventual punishment of the wicked is *just*, appears from the following considerations :

1. Sin is a *rejecting* God ; refusing and casting him off as the portion and delight of the soul ; deliberately and resolutely determining to put some other object in the place of God ; and,

² V. Pres. Edwards on the *Justice of God in the Damnation of Sinners*, [*Works*, VI. 391 *et seq.*] Dr. Jon. Edwards, *ubi supra*, ch. ii. iv. vi. vii.

if possible, to have nothing to do with him for ever, except so far as HE, with his glorious perfections, may be made subservient to the selfish wishes and carnally apprehended interests of the sinner. The sinner has never exercised any love to God, has never cared for his honour and respect in the world, or been willing to deny himself and contradict his own will and passions, in order to serve and glorify God; has thus neglected, disowned, and slighted God, and put him as much as possible away, with such a state of mind, a kind of motive, and a tendency of effort, as would for ever exclude God. He has also been unthankful for the unspeakable abundance of Divine favours and benefits; or any feeling of thankfulness has been merely the echo of *self-love*, pleased with being gratified, but having *no* value for the benefits received under the idea of their being instruments of doing true good, and honouring the infinitely worthy Jehovah. He also dislikes and rejects the way of salvation;—God's way;—the way having infinite excellence as its characteristic;—involving all the glory and excellence and amiableness of the Lord Jesus Christ. He is likewise found persevering in all this,—hating reproof, and spurning remonstrance. Is it not, then, most fair, right, and equitable in God to let him thus have his own way?

In accordance with the same reigning principle of enmity to God, sinners are seeking to ruin others, by their disposition, influence, and example. They have no regard to the souls of other persons: therefore it is proper that God should have no regard to theirs.

2. Does sin *deserve*, in the administration of God's righteous and perfect government, *any* punishment at all? If so, upon what principle,—or for what reason?

If the suffering consequent upon sin be merely *corrective*, *i. e.* designed to promote the good of the offender: it is not *punishment*; it is kindness, the greatest, because the only appropriate and the most effectual kindness.

But, as will be seen, the Scriptures speak much of real punishment for sin, under the characters of God's holy and righteous displeasure, anger, wrath, indignation, and vengeance.

On the hypothesis just alluded to, the evil that is in sin can lie only in its tendency to produce detriment to the perpetrator.

But it has been abundantly proved that sin is evil *on other and far more important* accounts:—such as, its being a violation of the Law of God, the wise, good, and reasonable rule of duty, issued by the supremely good Being;—its being an assault and insult upon his perfections, a virtual denial of his excellence, a contempt of his rights, a defiance of his power;—its tendency and actual effect in disturbing the order of the universe, and diminishing or destroying its welfare. Is no vindication due to the honour of the holy law?—no satisfaction to the insulted wisdom, goodness, and justice of God?—no protection to the well-being of the universe?

It is commonly and justly regarded as the ultimate and most satisfactory term, in any argument upon what is right or wrong, just or unjust, if a position can be shewn to be agreeable to the *universal moral sense* of mankind, that conviction or sentiment, as to what is in a moral sense good or evil, which the conduct of men, in all ages and nations and under all varieties of condition and circumstances, has plainly shewn that they fully entertain and never fail to observe,—yea, even in the lowest degree of depravity and barbarism.

Now, if there be a case thus universally and demonstrably clear, it is that of a sense of wrong, injustice, and ill-desert, as inseparable from certain actions, courses of action, and mental dispositions from which they spring. The practice of every human community, if it consist of but two persons,—the daily transactions of every family,—the history of every nation,—the labours of lawgivers and of executive magistrates,—the recognition, universal in all civilized states to say the least, of a Law of Nature and Nations:—all demonstrate this position. No system of law, however rude and imperfect, was ever known which made the reformation of the offender its sole or even its chief end. Were it so, the symptoms or credible profession of repentance, and the giving assurance not to repeat the offence, would be all that the administrators of any government would be entitled to require.

But, in opposition to all this, men universally construct their systems of penal law, and form their scale of punishments, by referring to *other* considerations: such as

(1) The tendency of the offence to *injure* and *do mischief*, to individuals, to the smaller coalitions of men, or to the larger masses of society: and the ill-desert is considered

to be aggravated *in proportion* to the greater magnitude and extent of the injury.

(2) The *malignity* of its motive, so far as that can be judged by any and all of those indications by which men form their opinion of the inward feelings of each other.

It is also the fact, that mankind universally regard the latter circumstance *as by far the most important* in the formation of their estimate of the demerit of a criminal action. As for example, a case of arson, by a child, an idiot, or a lunatic (Martin's attempt to destroy York Minster): or by a thoroughly intelligent man, from revenge, or in order to plunder or to murder.

It is therefore among the clearest dictates of reason, and among the best established principles of moral science, that *Guilt* (= desert of punishment) is to be estimated strictly according to these constituent elements, but chiefly the last of them. The benefit of the offender, by his conversion, reformation, and, so far as may be possible, his restoration to any degree of respectability in society, is, properly speaking, not an end of *punishment*, but an object of benevolence, charity, and compassion. Undoubtedly, a wise system of legislation will not lose sight of it, and will be anxious to provide for it so far as may be compatible with a regard to the *proper ends* of punishment; but it cannot make them subservient to this.

Now, those ends are,

(i.) (Derived from consideration (1), p. 398). The protection and safety of the public interest: and this requires such a *kind, degree, and mode* of punishment as shall have the greatest probability of effecting two purposes: *viz.*

(1) *Repairing* the injury done; or, if that be impossible, *compensating* for it so far as is possible.

(2) *Deterring* other persons from the commission of crimes, by the impression made on their minds from the example of terrible suffering exhibited in the actual case.

(ii.) (Derived from consideration (2), p. 399). An assertion, or manifestation, clear, strong, public, and adequately impressive, of the rectitude, wisdom, and goodness of the law; so that there shall be a decided and solemn homage paid to the excellence of the law, in the *enduring* of the penalty which the legislator had affixed to the violation of it.

Another consideration is necessary. The evil done, and of necessary consequence its desert of punishment, is in an exact correlation or proportion with the *obligation* to have done otherwise: *i. e.* to have observed and maintained that obedience which the law requires. That obligation is in the direct proportion of the claims of its object. In this case the object is *infinite*, the SUPREMELY GLORIOUS AND AMIABLE JEHOVAH: and his *right* to all the honour and obedience which he demands is infinitely great. It follows that the refusal to comply with those demands is a crime, in its own essential nature and necessary circumstances, of *infinite* evil and of *infinite* demerit. (Pres. Edwards, *Works*, VI. 393-6.)

iii. If all men and devils be made ultimately happy, it must be either (i.) as a *due* on the ground of justice, or (ii.) as a matter of *sovereign favour*. If the latter it must be, either (1) through the mediation of Jesus, or (2) not. (Demonstrate the absurdity and contrariety to Scripture of each of these hypotheses.)

(i.) The hypothesis that the wicked attain to ultimate happiness on the ground of *justice*.

1. This would imply, that they have endured the penalty, entire and to its fullest extent, that was *due* to their state and acts of sin; in other words, all that the justice of God ever contemplated, all that his law ever threatened, all that is requisite to answer the ends of punishment,—*viz.* to shew the excellence of the law, to vindicate the honour of the lawgiver, to be a sufficient example to other creatures. But who is capable of determining the great question *when* this point is attained? Only the Infinite Intelligence. Has he given us any intimation of his will upon this question? None is even pretended to the affirmative of the question. Surely then we are not entitled to assume any such affirmative. But his word contains declarations of the opposite character, in a vast variety of the most strong and decisive expressions that language is capable of.

2. Upon the hypothesis, they would owe nothing to Divine goodness: they would have to rejoice for ever in themselves. A disposition contrary to all in heaven.

3. Further, if the hypothesis be granted, it is not sufficient that they have expiated their whole guilt:—what is their present *character*? Have they put off every kind and part and

vestige of inherent sinfulness? Have they become perfectly holy? filled with the purest love to God? If not, they are,

(1) Unfit for blessedness and morally incapable of enjoying it: and

(2) Anew under the curse of the law and obnoxious to the Divine displeasure.

(ii.) The hypothesis that they attain to final happiness as a matter of *sovereign favour*: either

(1) Through the mediation of the Saviour. But the Scriptures plainly limit the mediatorial work of Christ, in the procuring of pardon, acceptance, holiness, and supreme happiness, to the present life and the state before the resurrection and the last judgment. *E. g.* Luke xiii. 23-28. Mark viii. 34-38. ix. 43-48. Matt. xxv. 41, 46. John iii. 36. v. 25 (= v. 29): 1 Cor. xv. 24-28. Heb. x. 26, 27. Rev. xxi. 5-8.—Or

(2) Independently of that mediation. This would be in total opposition to the revealed plan of grace, and would create a perfect discord among the blessed. 1 Cor. iii. 11. Acts iv. 12. Rev. i. 5. v. 9, 12.

(Comp. Pres. Edwards's *Miscell. Obs.* II. 59-62. § 19.)

iv. The present is the only state of probation to men. This is involved in the whole structure of revelation. Particular passages: 2 Cor. v. 10. vi. 2. Heb. iii. 13, 15. Prov. i. 24 *et seq.* V. Pres. Edwards, *ubi supra*, p. 41-50, § 5—12; *Works*, Leeds ed. VIII. 350 *et seq.* [§ 3—10] (*—mutilated!*) Jerram, [*Letters on Universal Salvation, &c.*] p. 31, 54.

v. The Gospel is the final dispensation of grace to sinners. Luke xvi. 29-31. Heb. ii. 3. xii. 25. Rev. xxii. 10—12. Pres. Edwards, *ubi sup.*, p. 62-6, § 20, 21; *Works*, VIII. 364-6 [§ 19, 20.]

vi. The assurance, that the finally impenitent have all their enjoyments in *this* life. Ps. xvii. 14. Luke xvi. 25. vi. 24, 25.

vii. The total and essential *opposition* of the final character and state of the righteous and the wicked. The latter are described as those who have no hope, who perish, are rejected, destroyed, lost, cut down, cast into the fire, tormented, accursed, cast off for ever, abominable, bid to depart from God, his wrath abiding on them; to be burned up with unquenchable fire, vessels of wrath fitted to destruction, who shall never see life. V. Pres. Edwards, *ubi sup.* p. 69-77, § 23; [*Works*, VIII. 369-72,] § 22. Dr. Jon. Edwards, *ubi sup.* p. 338; Amer. ed. 289. Fuller *against Vidler*, Lett. v. § 1; [*Works*, ed. 1824, II. 543-9].

viii. The *woe* denounced against Judas. Matt. xxvi. 24. V. Saurin, *Sermons*, tome I. Serm. i. ii. iii.

ix. Argue from the fact that some are abandoned by Divine judgment to judicial hardness in the present life. What is said of the "unpardonable sin" and the "sin unto death" is incompatible with the idea of restoration. Pres. Edwards, *ubi sup.* p. 54—56, § 16, 17; [*Works*, VIII. 359—60, § 14, 15].

x. The future sufferings of the wicked cannot operate *mechanically* to bring them to a state of purity from sin. This is self-evident: because effects must be of the nature of their causes. Moral evil is to be cured, and moral good to be promoted, by *moral* means.

xi. Nor can they operate to the attainment of this result as *moral* means. Acute suffering will speedily force men to external compliance with requirements of any kind; but will not change the heart and lead to a sincere love of holiness. Pres. Edwards, *ubi sup.* p. 66—9, [§ 22; *Works*, VIII. 366], § 21.

xii. At the close of any assignable period of future punishment, sinners will be either (1) incomparably more depraved and guilty; or (2) in a progress of moral improvement; or (3) completely purified. (Reason on the consequences of each supposition).

(1). The supposition of their increased guilt. V. Pres. Edwards, [*ubi sup.* p. 50—53, 54—56, § 13, 14, 17; *Works*, VIII. 357-8, 360], § 11, 12, 15.

(2). The second supposition is, that they are in a progress of moral improvement: and, therefore, having freedom of moral agency, many, most, even all, *might* (and numbers undoubtedly would) be convinced and reclaimed in a very short time, a few days or hours. How then can they be condemned at the last day,—supposing an intermediate state? How can they be consigned to suffer for ages of ages?

(3). Upon the hypothesis of the Restitutionists, there must either be sudden transitions from deep depravity to absolute purity, or there must be, in the state of punishment to the wicked, a constant abundance of, and *very great* advancement in, holiness, and progress towards happiness. There must be many who have risen to great elevation in love and obedience to God, approximating to perfection, and absolutely reaching it.

V. Pres. Edwards, *ubi sup.* p. 39—46, § 4—8.

xiii. On the supposition of the final happiness of the

wicked, all their penal sufferings are, in fact, to them and under their circumstances, the *greatest possible* blessings. Shew how contrary this supposition is to reason (1) and Scripture (2).

(1). It is contrary to reason. For, the power and grace of God could make infinitely less and lighter sufferings answer the purpose of true conversion. But if Divine power put forth no gracious influence, and leave the event to contingency, what *certainty* can there be that the event will ever take place?

(2). That the hypothesis is contrary to Scripture, appears from all those passages which describe the finally impenitent as abhorred by God, rejected, accursed, cast into outer darkness,—which affirm that they shall not see life, but that the wrath of God abideth on them,—*et similes*.

V. Pres. Edwards, § 22. [*Works*, VIII. 369]. Dr. Jonathan Edwards, p. 33 *et seq.* (Amer. ed. 23), 79.

xiv. The descriptions given in Scripture of the *condition* in which the finally impenitent will be, after they have entered upon their state of suffering in the future world.

1. They are disowned by Christ, as objects of his disgust, of whom he would be utterly ashamed, so that he cannot allow them to have the least countenance or semblance of favour from him. Matt. x. 14, 15. Mark viii. 36—38.

2. No means of instruction, invitation, attraction, or other methods of grace, are administered to them: there is no prayer offered for them: no intercession of Christ: no ministry of good angels. (V. Pres. Edwards, *ubi sup.* § 24; [*Works*, VIII. 373-4]).

3. They are continually spoken of as the subjects of *destruction*, *perdition*, *avenging justice*, *utter rejection*, *et sim.* 2 Pet. ii. 1, 12, 17. iii. 7. 2 Thess. i. 5—9. Heb. vi. 8. Rev. xxi. 8.

4. The strongest expressions are employed which the Greek or any other language furnishes, to signify a final, irreversible, eternal doom. (Αἰώνιον· ἄσβεστον).

They are such words, for example, as are used for denoting

(1) The duration of the Divine Being and his attributes, or other predicates belonging to him. V. Stuart's *Essay on Αἰών* &c., [*Spirit of the Pilgrims*, 1829], p. 414, 431; [or the separate reprint, *Exegetical Essays on several Words relating to Future Punishment*, Boston, 1830, p. 18, 43].

(2) Things undeniably never to cease. (Stuart, *ib.* p. 416, 429—32; [or the reprint, p. 19—20, 40—44]).

See also Dr. Edwards, *ubi sup.* Amer. ed. p. 254. [Glasg. ed. p. 296].

On this head of argument generally, compare Pres. Edwards, *ubi sup.* II. 70—72, § 23; or § 22 in the Leeds edition of his works. [VIII. 368]. Dr. Edwards, [Glasg. ed.] p. 74 *et al.*, and ch. xiv.

xv. The final happiness of the righteous and misery of the wicked are described by equal expressions of duration. Matt. xiii. 30; 40—43; 49, 50. xxv. 34, 41, 46. Heb. vi. 7—9.

xvi. The unholy tendency and character of the opposite scheme.

1. Its direction and tendency is *opposite* to those of the whole character of revelation:—operating to diminish a sense of the evil and dreadful danger of sin (suggesting, “Ye shall not die!”—“Peace, though I walk after the imagination of my own heart!”—); bringing glad tidings to those who persevere in enmity to God, and in all wickedness; emboldening in sin.

2. This tendency is further apparent in its counteracting the whole spirit and object of the Gospel-ministry, which is to bring men to salvation in the way of conversion and sanctification.

3. It naturally—and in fact—leads to a renunciation of all the essential doctrines of the New Testament. So in New England, from Chauncy and Winchester, &c. [we may fairly derive] the Unitarianism and Universalism which admits *no* future punishment.—(Vidler).—And from that lowest point of nominal Christianity [the descent is continued] to *Infidelity*.

4. Its mode of treating Scripture-evidence is subversive of a sincere deference to the faithful testimony of God.

It is a fact well worthy of observation that many persons, (particularly in America), who were zealous Universalists, have been brought to deep convictions of the true evil of sin and to well-evidenced conversion; but that their Universalism drops away from their minds, *q. d.* spontaneously, as every sinful sentiment, affection, or habit.

On this head of argument, see Thos. Burnet's admission in his *Præf. De Statu Mort. et. Resurg.* Ryland's *First Lye Refuted*; [a Sermon, Clipstone, 1800]. Fuller's Works, viii. 58, 170 *et seq.*

On the whole proposition, compare Dr. Edwards's work above cited, *passim*; and Fuller *against Vidler*, [*Works*, ed. 1824, II. 505—603].

SCHOL. I. That, in the condition of the finally miserable, there will be *degrees* in the intensity of their suffering, is consonant with reason and justice, and is clearly intimated in Scripture. Matt. x. 15. xi. 22, 24. Luke xii. 47, 48. Matt. xxiii. 14. It appears also by inference from Matt. xii. 45.

SCHOL. II. The passages in the Old Testament which in any way refer to the state of the wicked in the future life, are in perfect harmony with the fuller unfolding of the doctrine in the New Testament.

In the interval between the Old and the New Testament, there is evidence that the same was the common doctrine of the Jews. (V. Bretschneider, *Dogmatik*, II. 502, Note 324).

SCHOL. III. State the hypotheses of opponents to this doctrine, and point out the fallacy of each.²

i. The hypotheses themselves.

1. The doctrine of Universal Salvation, or the deliverance and felicity of the wicked on a principle of *grace* and *mercy*. (Chauncy, Winchester).

2. That of Universal Restitution, or the final happiness of the wicked on a ground of *just claim*, upon the misapplied notion of *necessity* (Priestley, Belsham, Hartley): or of reference to the idea of a Restoration of the Universe to its pristine sinless and happy state,—assuming the principal or even sole end of punishment to be the reformation of the criminal,—the doctrine of Plato, and derived from him incipiently by Clemens Alexandrinus (*Strom.* iv. 6) and Origen.³ (Lactantius,⁴ Diodorus of

² [The MS. has a memorandum in the margin:—"Throw Schol. 3 into an historical form."—Ed.]

³ [Bretschneider furnishes a succinct statement of his views, with numerous references to his works, *Dogm.* II. 467-8, 412. Comp. Doederlein, *Inst.* II. 162; and Huetii *Origeniana*.—Ed.]

⁴ [I am unable to discover upon what authority these views are attributed to Lactantius. Wegscheider, indeed, (*Instit.* p. 640, 6th ed.), quotes the substance of a passage from the *De Irâ Dei** in illustration of his own belief that the future punishment of the wicked is, in design and in effect, reformatory (see Hyp. 5); but there is nothing in the original connexion of the passage to shew that it was intended to have that meaning. Nor would it be difficult, on the other hand, to adduce from the writings of Lactantius clear and repeated

* ["Ira divina in æternum manet adversus eos, qui peccant in æternum.—Qui peccare desinit iram Dei mortalem facit." *De Irâ Dei*, c. xxi.]

Tarsus, Theodorus Mopsuestenus,⁵ John Scotus Erigena⁶ (Cent. ix.); many of the Munster Anabaptists⁷; Unitarians generally).

3. Annihilation after temporary sufferings. (Hermas,⁸ Arnobius,⁹ Justin Martyr;¹⁰ the Polish Socinians, W. Whiston,¹¹ Bourne, Marsom; Mr. Dobney). V. Wakefield on Matt. xxv. 46.

All the positive evidence is against this notion. We have no reason to suppose that Omnipotence will ever annihilate any thing. All analogy is against the supposition. V. Dr. Edwards, *ubi sup.* ch. v. especially § 2.

4. That of the most modern Universalists, especially in America: the doctrine, that there is *no* future punishment, but, *to all*, immediate virtue and happiness upon their death or resurrection. (Or, the annihilation of the most inveterately wicked is held by some?)

testimonies in favour of the commonly received doctrine. The following are examples:—"Sicut vita animi sempiterna est, in qua divinos et ineloquibiles immortalitatis suæ fructus capit: ita et mors ejus perpetua sit necesse est, in qua perennes poenas et infinita tormenta pro peccatis pendit.*—Mors autem. . . non funditus perimit ac delet, sed æternis afficit cruciatibus.—Secunda illa et publica omnium resurrectio, in qua excitabuntur injusti ad cruciatus sempiternos.—Cum quo [*scil.* principe dæmonum] pariter omnis turba impiorum pro suis facinoribus in conspectu angelorum atque justorum perpetuo igni cremabitur in æternum." *Instit. Div.* lib. vii. c. 11, 12, 26. Compare *Instit. Epit. ad Pent.* c. 72.—Ed.]

⁵ [See the fragments of Diodorus (*Lib. de Œconomiâ*) and Theodorus of Mopsuestia (*Comment. in Evang.*) preserved by Solomon, Bishop of Bassora: in Assemani *Biblioth. Orient.* III. 323, or as quoted thence by Doederlein, II. 162-3.—Ed.]

⁶ [Neander, *Kirchengesch.* IV. 389 *et seq.*, esp. p. 390, 398—400, 441-5.—Ed.]

⁷ [Bretschneider, II. 512.]

⁸ [Hermæ *Past.* lib. iii. sim. 4.]

⁹ [*Adv. Nat.* ii. 14.]

¹⁰ [The attribution of this opinion to Justin Martyr appears to rest mainly upon a single passage of the Dialogue with Trypho (c. v. p. 107 ed. Sylb., p. 223 ed. Bened.; comp. *Epist. ad Diogn.* c. x. *prope fin.*) The reference, however, is *hypothetical*; and the evidence of the context, as well as the unambiguous testimony of many other passages in the writings of the same author, seems to discourage the belief that he expected the admitted *possibility* of annihilation to become a *fact*. (V. Semisch, *Justin d. Märtyrer*, II. 479—82; and his references, at p. 480, to the principal writers who make Justin an adherent of the annihilation-theory. Comp. Otto, *De Justinî Mart. Scriptis et Doctr.* (Jenæ, 1841), p. 191.—Ed.]

¹¹ [See his tractate *On the Eternity of Hell Torments.* 8vo. 1740.—Ed.]

* [Here we have the key to statements like that in lib. vii. c. 5,—that immortality belongs, not to the order of natural sequences, but to that of moral rewards; which *might* be interpreted in favour of the annihilation-scheme. It is clear, however, that Lactantius uses *immortalitas* to signify, not the mere *continuance* of existence, but the New Testament idea of *eternal life*.—Ed.]

5. The hypothesis, that the subjects of future punishment will attain to certain and even great degrees of moral improvement; that consequently they will experience proportionate degrees of deliverance and even imperfect happiness: yet they will always have *some* kinds and degrees of suffering, the sad and painful effects of their sins. (Niemeyer, Lavater, Morus).¹²

This notion is contrary to the great body of the evidence:—it does not pretend to have any grounds of support but the conjectures of those who have proposed it.

6. Tillotson's¹³ notion, that God has *threatened* eternal punishment, in order to terrify and deter from sin,—but that he may not execute the threatening. (His argument.—It forgets the veracity and wisdom of God). Such a motive would not produce real holiness.

The principle of this hypothesis is refuted in Baxter's *Life of Faith*, Pt. II. ch. iv. § 13. [*Works*, fol. ed. III. 541].

ii. The principal grounds on which the opposing sentiments are advanced.

1. The doctrine of necessity.

2. The Divine benevolence.

3. The alleged restricted acceptance of the terms *αἰών* and *αἰώνιος*. The passages in which *αἰών* is used in relation to the punishment of the ungodly in the future state are 2 Pet. ii. 17. Jude 13. Rev. xiv. 11, and xix. 3. xx. 10. The cases of *αἰώνιος* in a similar application: Matt. xviii. 8. xxv. 41, 46. Mark iii. 29. 2 Thess. i. 9. (Heb. vi. 2?) Jude 6.

“I trust it will not be questioned, in regard to the nine cases where *αἰών* is applied to the happiness of the righteous in another world, and the fifty-one cases where *αἰώνιος* is applied to the same, that a happiness *without limits, without end*, is intended to be designated.—Can it be reasonably doubted, then, that the five cases in which *αἰών* is applied to the future punishment of the wicked, and the seven cases in which *αἰώνιος* is applied to the same subject, have a meaning like that of the preceding cases? The time designated in both is future; the

¹² [V. Niemeyer, *Popul. Theol.* § 305. Morus, *Epitome*, p. 302. Very similar were the views entertained by Lessing, at least before the commencement of his theological controversies. See the remarkable essay entitled *Leibnitz von den ewigen Strafen*, in his *Werke zur Lit. u. Theol.* (Carlsr. ed. 1824), X. 237—78.—ED.]

¹³ [V. *Serm. Of the Eternity of Hell Torments*; *Works*, fol. ed. 1752, I. 321-9, or p. 350-8 in the folio of 1720.—ED.]

world is future. The intention of the writers seems very apparently to have been similar in both cases. The invariable laws of interpretation, therefore, would seem to demand a like exegesis.—I take it to be a rule, in construing all antithetic forms of expression, that, where you can perceive the force of one side of the antithesis, you do of course come to a knowledge of the force of the other side. If *life eternal* is promised on one side, and *death eternal* is threatened on the other and opposite one, is it not to be supposed that the word *eternal*, which qualifies *death*, is a word of equal force and import with the word *eternal*, which qualifies *life*? In no other case could a doubt be raised with regard to such a principle. I venture to say that the exception here (if such a one must be made) is without any parallel in the just principles of interpretation.—If then the words *αἰών* and *αἰώνιος* are applied sixty times (which is the fact) in the New Testament to designate the *continuance* of the future happiness of the righteous, and some twelve times to designate the continuance of the future misery of the wicked, by what principles of interpreting language does it become possible for us to avoid the conclusion that *αἰών* and *αἰώνιος* have the same sense in both cases?—It does most plainly and indubitably follow that, if the Scriptures have not asserted the *endless* punishment of the wicked, neither have they asserted the *endless* happiness of the righteous, nor the *endless* glory and existence of the Godhead.—The result seems to me to be plain, and philosophically and exegetically certain. It is this: either the declarations of the Scriptures do not establish the facts, that God and his glory and praise and happiness are *endless*; nor that the happiness of the righteous in a future world is *endless*: or else, they establish the fact that the punishment of the wicked is *endless*.”—Prof. Moses Stuart, on *Αἰών* and *αἰώνιος*. *Spirit of the Pilgrims*, August, 1829, p. 439, 440, 444: [or the reprint cited above, p. 55, 56, 57, 62].

4. The supposed countenance of some passages of Scripture, Rom. v. 12—21. viii. 19—24. Col. i. 19, 20. Eph. i. 10. 1 Tim. ii. 4. 1 Cor. xv. 24—29.

SCHOL. IV. Some distinguished men, who have the strongest inclination to the negative side, yet are evidently afraid to adopt it decidedly; deterred by the suspicion that the old doctrine may prove the true one, and by the dread of bad consequences to morality from the diffusion of the newer schemes.

E. g. Doederlein, [*Instit. Theol. Christ.* ed. 4. II. 148 *et seq. præs.* Obs. 7, p. 160]; Bretschneider,—see especially his *Dogmatik*, II. 502, 513;¹⁴ and even Wegscheider, [*Inst.* § 199 *in init.*, 200]. Plainly, they feel the insuperable strength of the direct Scriptural evidence; and therefore they venture only to express *hopes* and *probabilities*, children of wishes!

The most distinguished writers on the side of the generally-received, and, as I believe, New Testament doctrine are, Pres. Edwards,¹⁵ Dr. Edwards,¹⁶ Dwight,¹⁷ Mosheim,¹⁸ Lampe,¹⁹ J. D. Michaelis.²⁰

SCHOL. V. This great, awful, most clearly Scriptural doctrine, should be *plainly* preached: yet with the deepest solemnity, compassion, and constant recollection of our own deserts.

V. Dr. Dwight's *Syst. Div.* V. 505—6. [*Serm.* clxvii. *Introd.*]

¹⁴ [Compare the latest record of his sentiments, *Die religiöse Glaubensl. nach d. Vernunft u. d. Offenbarung u. s. w.* 4th ed. p. 410—12.—ED.]

¹⁵ [*Miscellaneous Observ.* vol. II. ch. ii.; reprinted (with occasional abridgment) in the eighth volume of his *Works*, Leeds ed.—ED.]

¹⁶ [*Ubi sup.*] ¹⁷ [*Syst. of Div.* vol. V.]

¹⁸ [*Gedanken über die Lehre vom Ende der Hölle* Strafen. Cob. 1728. 8vo.—ED.]

¹⁹ [*Zwo Abhandlungen von der Ewigkeit der Strafen u. s. w.* Bremen, 1729 and 1733. 8vo.—ED.]

²⁰ [*Gedanken über d. Lehre d. heiligen Schrift von Sünde u. Genugthuung u. s. w.* (Gött. 1779) § 34, p. 314 *et seq.* *Elem. Theol. Dogm.* ed. 2. I. 617—23.—ED.]

BOOK V.

ON THE REDEEMING LOVE OF GOD.

"How shall man be righteous with God? and how he who is born of a woman be pure? See, even to the moon and it shineth not, and the stars are not pure in his eyes: how much less man (אָנִישׁ), a worm (רֶמֶס), and the son of man, a worm (הַתֵּלֵם)! For all flesh hath made its way corrupt upon the earth. There is none righteous, no, not one.

"Your iniquities have separated between you and your God. The judgment of God is according to truth. The wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men. That every mouth may be stopped, and all the world become convicted before God.

"Enter not into judgment with thy servant, for, before Thee, no one living shall be righteous.

"But there is forgiveness with Thee, that thou mayst be feared.

"Blessed be the Lord the God of Israel, for he hath visited and hath wrought redemption for his people:—to give the knowledge of salvation—in the forgiveness of sins, through the bowels of the mercy of our God, by which the day-spring from on high hath visited us, to shine upon us as we sat in darkness and the shadow of death, to guide our feet into the way of peace."

CHAPTER I.

ON THE ETERNAL PURPOSES OF MERCY TO FALLEN MAN.

PROP. I. God, the infinitely wise and gracious, has, from eternity, decreed a plan of efficient mercy for the recovery of sinning and condemned men, to reunion with himself in holiness, happiness, and security for ever.

(The subject of the Divine Decrees, already treated: p. 301—11).

EVID. and ILLUSTR. i. Scriptural declarations:—Rom. xvi. 25. Eph. i. 3—12. 2 Thess. ii. 13, 14. 2 Tim. i. 9. ii. 19. Tit. i. 2.

ii. This plan or determination is of *grace*, absolutely unmerited.

iii. The considerations adduced at p. 196 shew the *sovereignty* of this purpose of mercy. That is, it is derived solely from the free volition of God; founded indeed on the most solid *reasons*, but reasons lying in God himself, and not disclosed to us.

iv. For the reasons already stated at p. 150, 304, it must be an *eternal determination*.

v. It is *infallible*: *i. e.* fully efficacious of everything that is requisite to the great design. It must therefore include

1. A *remission* of the penalties of sin.

2. A *reason* of propriety, in the wisdom and righteousness of God, for conferring the rewards of immortal perfection, in holiness and happiness.

3. A condition of mind and character *adapted* to that state.

In the grand, comprehensive, Scriptural term, SALVATION. Tit. ii. 11—14. iii. 3—8. 1 John i. 3, 5—7. 2 Pet. i. 3, 4.

PROP. II. This eternal act of the Divine Will may properly be represented, with respect to its modal constitution, as of a *fœderal* nature, and may therefore be denominated the *Covenant of Redemption*.

EVID. i. From the doctrine of the Trinity, and the necessary activity of the Divine Nature,¹—considered in harmonious relation to the purpose of salvation for sinful man.

ii. The constitution and abolition of the Adamic Covenant. (Rom. v. 14—21). *Another*, more glorious than itself, must succeed it.

iii. Scriptural testimony.

1. General:—Zech. vi. 13. Tit. iii. 4—7. Gal. i. 4.

2. Special:

(1). Passages representing the Father as appointing, sending, directing, approving, and honouring the Son as the Saviour. *E. g.* Is. xlii. 1—6. xlix. 6—8. liii. 10—12. Ps. ii. 2, 6—8. cx. Zech. vi. 13. Luke xxii. 29.

(2). Passages representing the Son as executing a commission from the Father. *E. g.* John v. 19, 22, 23, 26, 30, 43. vi. 38, 39, 40, 57. viii. 28, 54. x. 15, 17, 18. xvii. 4.

(3). Passages declaring the especial tendency of the work of the Holy Spirit, to glorify the Father and the Son (John xv. 26. xvi. 7—15); and that this work *completes* the design of saving mercy, in renewing, sanctifying, preserving, comforting.

PROP. III. There are relative offices, and appropriate transactions of the Divine Persons, with regard to the constitution of the Covenant of Redemption.

¹ *Supra*, p. 142, 303, 318.

SOL. This may be inferred from the passages above, Prop. II. Art. iii. Compare Mastricht, p. 494—5, [§ 7—11].

On the whole subject of the Covenant of Redemption, v. Witsius, *De Œcon. Fæd.* lib. ii. c. 1, 2, 3.

PROP. IV. Those of mankind who shall be subjects of redeeming mercy, are *decretively determined*; i. e. they are the objects of a *sovereign* and *personal election*.²

(Explain the doctrine.—In the explication shew how the election of sinners is “in Christ,” i. e. with the design that Christ should be the great Administrator or Mediator, in effecting the plan of saving grace. Eph. i. 4. ἐξελέξατο ἡμᾶς ἐν αὐτῷ the sense is similar to that of ἐν Θεῷ in John iii. 21, “with relation to.” Be exact in pointing out the *sovereign* and *absolute* nature of election, and its *equal* reference to the *means* and the *end*. Though sovereign, it is not arbitrary, but proceeds on the highest reasons, known only to the Deity).

EVID. 1. From the general doctrine of the Divine decrees. (Book III. ch. i.)

2 From the final design of creation, and the harmony of all the parts of that design.

3. From the Divine Attributes; particularly those of independence, wisdom, and foreknowledge.

4. From manifest facts in the government of Providence. *E. g.* Inequalities in the distribution of means and advantages. The lot in life of each human being: as to time,—country,—parents,—physical constitution,—education,—all circumstances in life, of which those that have had the greatest influence have been to our perceptions the most fortuitous. Compare Dwight, vol. I. Sermon. xvi.

5. From the Scriptural doctrine that God is the absolute and efficient cause of all moral good in creatures. (*V. supra*, p. 170. Compare p. 160—1, 164—6).

6. From the value and infrustrable nature of the Redeemer's meritorious work. John vi. 37, 39.

7. From the absolute promises of saving mercy, and predictions of their full effect on men. Is. xlix. 3—7. liii. 10, 11. lx. 21. lxi. 11. Jer. xxxii. 38—40. John vi. 37. x. 26—30. Rom. viii. 28—31.

² *V. supra*, p. 305—10; not to supersede this, but for comparison and elucidation.

8. Scriptural testimonies, direct. *Vid.* Prop. I. p. 410. Matt. xxv. 34. Rev. xiii. 8. xvii. 8.

The Scripture metaphor, "Book of life." Allusion to *records*, to preserve the memory of things (Ps. lvi. 9 [Heb.] Dan. vii. 10. Rev. xx. 12. Mal. iii. 16); or as *decrees* to be executed (Ps. cxxxix. 17 [Heb.]); or as *enrolments* of citizens or persons entitled to privileges (Ps. lxxix. 29 [Heb.] Is. iv. 3. Dan. xii. 1). Hence, the same or similar language is used to signify the state and enjoyments of the present life: Exod. xxxii. 32. (The idea evidently resting upon that of a resolution, enactment, or recorded decree). In several passages it is applied to the case of spiritual and heavenly blessings, plainly on the same fundamental idea. Luke x. 20. Phil. iv. 3 (= iii. 20). Rev. xiii. 8. xxi. 27. iii. 5. On Rev. xxii. 19, *v.* Griesbach *et al.*

Compare Edwards, *Misc. Observ.* II. 139—142, 156—8; [*Works*, VIII. 408—10, 414—16]. Cooper, *On Predestination*, p. 25—53.

On the whole proposition, *vid.* Stäpfer, I. § 1146—1208. Edwards, *ubi supra*, II. 96—175; *Works*, VIII. 384—423. Ridgley's *Body of Div.* [I. 211—33, esp. from p. 219]. Cooper, *ubi supra*. Williams *On Predestination*. Zanchius *De Prædest. ap. Opera*, [VII. 183—203]; or abridged by Toplady. Coles, *On God's Sovereignty*. Dwight, [I. Sermon. xiv—xvi.]

SCHOL. I. The importance of considering this doctrine in its proper connexion with the *general* doctrine of the Divine decrees.

God does not decree insulated events, but *all* things and occurrences, in his most simple and perfect intuition, according to their relation to the whole universe, to his grand and ultimate design, and to his own glorious perfections.

Obs. From a just consideration of the simplicity and unity of the Divine decrees, and that, in relation to the volitions of the Infinite Mind, the language of priority and posteriority is, if taken *strictly*, improper, it will follow that the difference between the Supralapsarian³ and Sublapsarian schemes is verbal and nugatory. (*V.* Ostervald, *Comp.* 121, and Stäpfer, I. § 1170—1, V. cap. xx. § 73-7, especially § 75).

But, if the difference be considered as relating to the most

³ Among the Roman Catholics, Estius, and some of the Thomists and Jansenists, adhered to this notion.

luminous, instructive, and useful order of our *stating* these subjects, I conceive that no absolute rule can be prescribed. The occasion or immediate design of a discourse or discussion may render it, sometimes, proper to consider all events in relation to the greatest *end*, the exercise of the Divine Perfections; at other times, best to direct attention to the *means*, *viz.*, the administration of the law and of the Gospel: but, in either case, human accountableness and the *moral* nature of depravity should be most carefully kept in view. They are greatly mistaken who fancy that Supralapsarianism involves a denial of the obligation of sinners to a perfect compliance with the will of God made known to them, or which they have the opportunity of knowing. Neither does it involve (as the excellent Rutherford, Twiss, and others have unhappily asserted) that the justice of God is an arbitrary attribute, that the Divine decree is the formal cause of moral right, that the Infinite Sovereign may create a being and leave him to sin, in order to have an object upon which to display punitive justice.

SCHOL. II. On the difference between the secret and revealed will⁴ of God, and the sincerity of the Gospel calls.

(*V. infra*, Ch. V. Schol. 1 to Prop. IV.; *et supra*, p. 189-90. Edwards, *Works*, VIII. 391. Hinton *On the Work of the Holy Spirit*, p. 138.

SCHOL. III. The most forcible objections of Arminians, &c. Particularly notice and explain their doctrine of election on conditional terms (i.): and election to outward privileges (ii.).

(i.) The Pelagian doctrine is, that Election consists in the Divine determination to confer immortal happiness upon those concerning whom God foresaw that they would deserve it, by

⁴ Observe the different senses of the term, in the two connexions:—(1) Purpose; (2) Command. Examples:—The command, or preceptive will, of God to Abraham was to slay his son: the purpose, or decretive will, not to slay him. God, by his law and gospel, commands only what is most right and proper in itself, in the highest degree incumbent upon us, and for the performance of which we have all the requisite faculties: this is his revealed will. But he knew from eternity that we would wickedly and wilfully refuse to comply, and he determined *so to influence* the minds of some, by his own secret and gracious omnipotence, as, without infringing upon their mental liberty, *to incline them effectually* to obey. The ambiguity of the term *Will* makes it very improper to be used in this connexion, and to state the question thus is too much like contriving an enigma. Yet, be it observed that θέλειν and βούλεσθαι are used in the sense of declaring a command: 1 Tim. ii. 4. 2 Peter iii. 9.

the cultivation of their natural capacities for the acquisition of moral goodness, and by the improvement of their self-acquired virtue.

The Semi-Pelagian, (which is that of the dominant party in the Papal Church,⁵ the Polish Socinian, and the Arminian), asserts the eternal purpose of God to continue the bestowments of his grace, and finally to give the blessedness of heaven, to those concerning whom he foresaw that they would retain and improve their portion of that universal grace which is bestowed upon every human being, and would remain faithful thereto, by persevering in faith and holy obedience to the end of life;—but that fidelity and perseverance are suspended upon the individual's own natural and moral powers, under the guidance of a self-determining property in the will. Briefly: God's election is consequent upon his foresight of faith and good works persevered in to the end of life.

Reply. 1. The source of error lies in a failure rightly to apprehend

(1) The true seat of human depravity, in the *moral* and *voluntary* faculties.⁶

(2) The *efficient cause* of the first holy determination of the will.

2. All our former researches into the Acts of the Will of God supply a refutation. [*Supra*, p. 301-11; and compare p. 150 *et seq.*]

3. The evidence already advanced that Election is *gratuitous*; and not on account of faith and works, but *to the effectual production* of them.

The Lutherans,—and their unhappy contests which led to the Formula Concordiæ (A.D. 1576). Most melancholy prejudice and reckless injustice towards the doctrine and persons of the Reformed, and not less towards the more conscientious, temperate, and Christian-minded party among themselves. (V. Jablonski, *Hist. Eccl.* II. 136-43. Hospiniani *Concordia Discors* [Genev. 1678]; *Opera*, tom. V. Pusey on *Religion in Germany*, I. 16 *et seq.*)

⁵ In 1588, the Spanish Jesuit, Lewis Molina, published at Lisbon, *Liberi Arbitrii Concordia cum Gratiae Donis*, &c. See an excellent note by Dr. Murdock, in his edition of Mosheim, III. 125.

⁶ Before considered, [p. 364, 376-7. For examples of the doctrine here objected against], v. Brenner, II. 62 *et seq.* *Catech. Racov.* cap. x. p. 228, ed. 1609. Tieftunk, *Dilucid.* II. 336.

The representation of the doctrine which from this time became current among the dominant and oppressive Wittembergists was, that Election is the eternal decree of God⁷ to bring to eternal blessedness all concerning whom he foresaw that they would fulfil the conditions of the Covenant of Grace, *viz.* believing in Christ and persevering: and, as they assume that the atonement and righteousness of Christ constitute the efficient or formal cause which determines the will of God to the exercise of grace and mercy to sinful man, they therefore regard this entire merit of the Redeemer as the primary or moving cause of election.

Some, *præfractâ fronte*, deny that Luther held any other form of doctrine than this: others, more regardful of truth and decency, strove to invent apologies and extenuations for the passages in his writings which equalled or went beyond any of the statements of Calvin and his most esteemed followers.

Yet the Formula itself⁸ was less rash and objectionable than the views of the extreme party which enforced it by depositions, banishment, imprisonment, and death.

(ii.) *V. infra*, Schol. 2 to the section on *Justification* (ch. v. of this Book).

Obs. on Rom. ix. 6—24. Interpretation of the Arminians and others.

1. If we concede this interpretation, it does not affect the ultimate strength of the argument as drawn (1) from the general doctrine of the *Perfections* of God, particularly his Knowledge, Wisdom, and Will, and of the Government which he exercises over the dependent universe: and (2) from other passages of Scripture.

2. To make the interpretation tenable, the two sides of the antithesis should correspond, in that the Christian dispensation should be an external visible Theocracy. But it is not such: it is an inward and spiritual Theocracy. The antitype, with respect to the *persons*, consists not in any one nation or class of nations, but in persons out of all nations and irrespectively of any temporal distinctions, who are distinguished from the rest of men by *personal* qualifications. The designations

⁷ See Mosheim's illustration, *Theol. Dogm.* [ed. 2]. II. 234-5.

⁸ *V. Bretschneider, Dogm.* II. 112 *et seq.*, *Notes.*—Hahn's *Dogm.* p. 427 *et seq.*

people, nation, Israel, Jews, Jerusalem, or the like, are applied to them merely as the explication of the type. *V. Matt. xxi. 43. 1 Pet. ii. 9. Tit. ii. 14. Rom. ii. 29. Heb. xii. 22. Gal. vi. 16. Eph. ii. [11, 12, 19]. Phil. iii. 3.*

3. The general scope of the whole passage is indeed to answer the objection of the Jew, that Christianity was an unwarrantable extension of covenant-blessings to the Gentiles; those blessings, which his national pride had led him to consider as the exclusive privilege of the posterity of Jacob. But the apostle appears to me, for this purpose, to reason *from* the position of a *personal* election and præterition.

4. He plainly represents the objects whom God has chosen to enjoy the highest blessings (*those* blessings which are the subject of his discussion) as being not the Gentiles as Gentiles, nor any particular people as a people or nation distinct from the Jewish nation,—but *real* Christians viewed in their individual character, and who might be *Jews* as well as heathen converts. Compare verses 22—24.

5. Candid opponents go far towards acknowledging that this passage presents unanswerable difficulties to their view of the question. (*V. Brenner, II. 70*).

SCHOL. IV. On the misrepresentations of the doctrine of Election, common in the writings of our opponents.

1. That it infringes on the liberty which is necessary to moral action.

Reply. Not if we have a just notion of liberty. *V. supra*, p. 312-13.⁹ Edwards *On the Freedom of the Will*, [Part I. § v.], and his *Works*, VIII. 400 *et seq.* (*Miscell. Observ. II. ch. iii. § 13, 14*).

2. The alleged possibility that elect persons may perish, thus showing that election is conditional. John xvii. 12. 1 Cor. ix. 27. Rom. ix. 3. Exod. xxxii. 32 (= Rev. xxii. 19. *V. supra*, p. 413),

Reply. (Examine each passage).

3. [Occasion for misrepresentation is taken from] Admonitions, exhortations, warnings, in Scripture: *e. g.* Heb. iv. 1. x. 38. 2 Pet. i. 10. Phil. ii. 12.

Reply. (Examine each of these passages.) The difficulty, if any, arises from the misunderstanding of our doctrine.

⁹ [Compare p. 150, 165.—Ed.]

4. The alleged tendency of the doctrine to discourage some and harden others.

Reply. The observation under the preceding head may be repeated here.

5. [Misrepresentations based upon] Passages declaring it to be the will of God that *all* men should be saved,—that not any should perish, *et sim.*

Reply. If such passages be not understood with *some* modification, they strike a fatal blow at the perfections of God. The question then is, What kind of modification or limitation does the case require, to be in congruity with the whole comprehension and harmony of divine truth? How must we explain such passages as Lam. iii. 33?

We reply, by a pious and reverential application of the undeniable principle of ἀνθρωποπάθεια. God does not will the sin or misery of any being, in any way implying approbation or choice for its own sake; but solely as a part of the plan of the most perfect righteousness and wisdom. (*V. supra*, Coroll. p. 147-8.)

And we solemnly profess our incapacity to penetrate the infinite depth of the Divine counsels. *We* know but a *very* small part of the case. It is most right and proper that this great *probation* should exist of our FAITH in the infinite rectitude of the Unsearchable Jehovah,—whose holy name be blessed, adored, and loved for ever!

The misrepresentations of our opponents are all resolvable into the fallacies,—that we consider *salvation* as consisting in happiness; whereas we hold it to consist in the restoration of the image of God, or attaining the moral perfection of our nature;—that the Divine decrees (according to us) respect the end without equally regarding the means. Even the wiser Stoics guarded against this shallow objection. “Chrysippus fatum urgens confatalia non exclusit.” (*Heideggeri Medulla Theol.* [Tig. 1696], p. 108).

V. Cooper, Serm. iii. § 1.

SCHOL. V. On the place which this doctrine should occupy in the public discourses of a Christian minister, and on the most useful method of insisting upon and improving it.

It should have the same place and relation in our ministry which it had in that of the Apostles. The frequency and extent of introducing this topic must depend very variously

upon circumstances,—yet in no circumstances should it be concealed: it being essential to a *full* exhibition of the gospel of grace. It should always be presented in its clear connexion with obligation, grace, and holiness. We should be very careful to guard our hearers against all misunderstandings and abuses of the doctrine: particularly the injurious representations usually made by opponents on the Arminian side; the abuse of Antinomians, who teach that a man may know his election by impressions, strong confidence, or otherwise than by consistent holiness; the profane despair of hardened sinners; and the distress and despondency of some tender, incipient, or severely tempted Christians.

Compare Cooper, Sermon. iv. § 5, 6.

PROP. V. To state the true doctrine of the Scriptures in relation to the condition of those who are *not the subjects of sovereign election* to grace and glory.

SOL. 1. That there are *non-elect*, is a necessary consequence of the doctrine of election. Rom. ix. 22. 1 Thess. v. 9. 1 Pet. ii. 8. Jude 4.

2. The equity of God's dealings with them. God interposes no barrier in the way of their salvation. If, as Arminians say, men have not only the physical but the moral power to turn to God and obtain, by merit, by congruity, or in other way, eternal happiness, there is nothing done to hinder them: let them do so: if they succeed we shall cordially rejoice. Our belief of their aversion of will does not create that aversion. If we impute it to them wrongly, we shall exult in the discovery and conviction of our mistake.

3. They are unknown in the present life, and therefore this doctrine can never be justly made an argument of despair.

4. The language of Scripture on God's influence with regard to the sins of wicked men, imports a judicial leaving them to their own voluntary conduct,—not interposing restraints,—and overruling connected circumstances, so as to produce the best results in every respect. (*V. Howe on God's Prescience of Sins*, and Troughton's *Animadv.*—*Supra*, p. 158, 160-1).

SCHOL. I. Whether the term *Reprobation* be proper to express this doctrine.—Examine the places in which *ἀδόκιμος* occurs in the New Testament (1).—Is not the term inappropriate (2)? Is not *Præterition* more expressive of the *just* notion of the doctrine (3)?

(1) The idea is, *not standing proof*, as a piece of factitious metal vended as gold. In the moral application, *being rejected after trial*. The word occurs in the LXX. in its primary and proper sense: Prov. xxv. 4, Is. i. 22, for סְרִיָּים *scoriae*; and see Jer. vi. 30. In the N. T. it is always used in the derived and figurative sense: 2 Cor. xiii. 5, 6, 7,—*disapproved* or deserving to be so. 1 Cor. ix. 27,—*disapproved* and rejected by God. Heb. vi. 8,—*rejected* upon trial, as proved to be fit for no good purpose. Rom. i. 28; 2 Tim. iii. 8; Tit. i. 16,—*abandoned to wickedness*.

(2) I think not. It conveys the idea of having been put to the test of a moral probation, and found worthless: and thus the term appears very proper to represent the true doctrine; not, as our adversaries misrepresent it, that God decreed any to damnation irrespectively of their moral character,—but that he decreed to the righteous penal retribution those whom he, for the most wise and holy reasons, determined to leave to the government of their own free and unrestrained inclinations, and who therefore would persevere in enmity, disbelief, and disobedience, which incorrigible perseverance in sin is the real and only *cause* of their perdition.

(3) Some think so. Certainly it is a suitable word. But I would rather keep to the established term, and endeavour to rescue it from ignorant and injurious applications.

Some accurate divines, however, express the subject thus: Reprobation includes a predestinating reference to two acts, (1) *Præterition*,—(2) *Condemnation* for sin.

SCHOL. II. We may rest fully assured that the Adorable Jehovah has chosen, decreed, and effected that System of the Universe which is, all things considered and ultimately, the *best*. He is “no respecter of persons;” *i. e.*, he is not like a corrupt judge, perverting equity from regard to persons irrespectively of *reasons*. He is no tyrant, negligent of the rules of righteousness, and putting capricious will for law and justice. No being in earth or hell shall ever be able to say with truth that God had done him wrong. If it would have been *better*, in itself or its universal connexions, that sin should never have polluted and dishonoured any part of his intellectual world, or that all sinful beings should be redeemed and saved; we are fully certain that God’s infinite wisdom, holiness, and love would have determined upon such a system, and his infinite power

would have secured its existence. But HE has acted otherwise: and this is a decisive and infinitely satisfactory reason that such a system would not have been the best.¹⁰ He “taketh not a delight for its own sake (γὰρ ἑαυτοῦ γὰρ) in the death of the wicked,”¹¹ nor in any of the ravages of sin and misery. He “willeth (θέλει, expresseth his command in relation to our prayers and acts of duty in the diffusion of the Gospel,—as the connexion shows) all men to be saved, and to come to the knowledge of the truth.”¹² In this sense, of the tendency and authority of his revealed will, he is μὴ βουλόμενος τινὰς ἀπολέσθαι κ. τ. λ.¹³ A cordial acquiescence in this holy and gracious will is our supreme duty and happiness; and here we may gratefully rest, rejoicing in the full assurance that though “his decisions (κρίματα) are ” to us “unsearchable, and his ways not to be traced (ἀνεξιχνίαστοι)” by our feeble minds and extremely confined views, yet, “the Lord is righteous in all his ways, and holy in all his works.—Of HIM and through HIM and to HIM are all things: and to HIM be glory for ever!” This grand principle, the supremacy of the Infinite and All-perfect One, is the foundation of the whole doctrine of PREDESTINATION. (V. Edwards, *Works*, VIII. 422, § 42).

PRACTICAL APPLICATIONS OF THE DOCTRINE OF PREDESTINATION, AND MORE PARTICULARLY THAT OF ELECTION.

1. To promote veneration, love, and adoration of the Ever Blessed God. His glorious independence and supremacy. His sovereign will, governed by the highest reasons of wisdom and holiness. His counsels unsearchable, yet perfect in all excellence, and fully corresponding to that excellence.

2. To promote confidence in God, for the conduct and the results of his universal government; satisfaction and joy in all that he does; combined with the deepest sense of our *dependence* on him. Such heartfelt sentiments are the basis of religion.

¹⁰ On the supposition of a System of the Universe into which evil had been by the Divine decree efficaciously prevented from ever entering, it is manifest that some of the Divine Attributes, or Relations of the Infinite Essence, could not have been developed: *e. g.* Justice in regard to responsible agents, Mercy, Long-suffering, Grace. Such a system, therefore, would *not* have been the *best possible system*.

¹¹ Ezek. xviii. 23, 32.

¹² 1 Tim. ii. 4.

¹³ 2 Pet. iii. 9.

3. To encourage a firm adherence to the path of duty, enforced by the established connexion of means and ends.

4. To call forth a deep conviction of our own weakness in intellectual power, so that many things are necessarily impenetrable to us which may be obvious to superior beings. The decrees of God refer not to insulated events, but to the total and unbroken series and connexion of beings and events. Of that mighty whole, how little we know !

5. To lead us to limit our researches by humility, modesty, and a conscientious regard to the dictates of revelation. (Deut. xxix. 29).

6. To promote the cultivation of candour, kindness, and respect for pious men who differ from us on these deep and difficult subjects.

7. To awaken within us an overwhelming conviction of the sinfulness of our state, our desert to be cast off for ever, and that we lie at the entire disposal of God's absolute, sovereign, and righteous will.

8. To induce the most humble, entire, and grateful acknowledgment of Divine grace, unmerited and absolute, as the foundation-principle of our salvation. This acknowledgment applies both generally and in every special instance. Even many, in theory hostile, have shown themselves to be in heart unable to rest on their theory, and fleeing for refuge to the rich grace of God. *E. g.* Bellarmin, J. Wesley, Brenner (II. p. 90, art. 2). We are not competent, nor called, to penetrate the sentiments, the intentions, or the *modus operandi* of the most merciful and gracious God ; but to believe his declarations, and obey his commands.

9. Since this doctrine, as laid down in Scripture, is always connected with some fact or lesson of practical religion, we should never make it a subject of reflection or instruction without putting it into a similar association of deep devotion and vital piety.

10. Since sanctification is the only evidence, possible to mortals, of election, we are to cultivate it with unremitting care, that we may know that we are passed from death to life. (1 Thess. i. 4, 5. Rom. viii. 29. 2 Pet. i. 10). This knowledge, thus obtained, will produce the happiest harmony of humility, gratitude, and holy joy. (2 Thess. ii. 13. Eph. i. 3). And it is eminently a duty to attain and preserve this Scriptural and

conscientious assurance, that we may “glorify God for his mercy.” Indifference to this attainment implies insensibility to the glories of Divine love, a most criminal undervaluing of spiritual blessings, and altogether a very suspicious state of mind, authorizing and demanding fearful apprehensions that our religion consists in name only. *V. Witsii Œcon. Fæd.* p. 237 *et seq.* [See the note below].

11. As this great doctrine brings the All-Perfect Deity continually before us, as the supreme and only proper object of dependence and expectation for *all good*, both moral and physical, for time and eternity; and as the Scriptures and universal experience show that the *closest* union subsists between the firm belief of this doctrine and the most deep, tender, and habitual devotion: let us cultivate that practice of devotion, let us cherish that habit of praise, prayer, and self-dedication to Him who is the Fountain of life in all holiness and happiness to all beings and throughout all duration; “of whom and through whom and to whom are all things, to whom be glory for ever and ever.”¹⁴

¹⁴ Examples of this practical use:—Augustini *Conf.*, *passim*. Quesnel, *sur Rom.* ix. *et* xi. Bradwardin, in Milner, IV. 98—105. Witsii *Œcon. Fæd.* p. 238 [2nd ed. or p. 313-4, 4th ed. ; lib. III. c. iv. § 30].

CHAPTER II.

ON THE METHOD OF REDEMPTION.

PROP. I. To inquire what particulars may be rationally demonstrated to be *absolutely requisite* in order to accomplish the deliverance of men from the consequences of their apostasy from God.¹

SOL. 1. The attributes and government of God must be indemnified for injury already committed, and secured from further violation.²—Especially argue from the Divine *Wisdom, Justice, and Veracity.*

(1). The Moral Law is a work of Divine *Wisdom*, in all its comprehension and relations. Were the Supreme Ruler to permit it to be rejected, disobeyed, and trampled upon with impunity, he would be acknowledging a want of wisdom in its original constitution, or of goodness to dictate adherence to it, or of power to defend it.

(2). The very essence of the Law is *Justice*; but a failing to maintain and enforce it would be a concession that it does not deserve to be maintained and enforced,—which would be the same thing as admitting that it is *not* just.

(3). The *Veracity* of God is concerned to fulfil the threatenings which sanction the Law.

2. The natural and necessary *consequences* of sin must be *prevented* from ensuing.

3. The positive *penalties* due to sin must be *remitted*.

4. An adequate *reason* or *moral cause* must be brought into existence for the exercise of Divine mercy to sinful man, in the two modes of remitting penalty and conferring blessings.

Hence it will follow, either

i. That the sinner endure the consequences of sin in his own person: or,

¹ Compare chap. I. of this Book, Prop. I. 5.

² Charnock, *Works*, II. 582—587. Edwards, *Miscell. Observ.* II. p. 390 [ch. vi.], § 20. § 1:

ii. That a *real equivalent* or *compensation* be made to the attributes and government of God, which will answer the first of the requisites above enumerated, and that an *interposition* of omnipotence take place in such manner as shall answer the second.

Vid. Charnock's *Works*, II. 576—601. [Fol. ed.] Stapfer, tom. I. iii. 11 [§ 881—916]. Edwards, *Miscell. Observ.* II. ch. vi.; [*Works*, VIII. 500 *et seq.*] Witsius, *Æcon. Fœd.* lib. II. c. viii. Howe's *Living Temple*, part II. ch. vi. vii. Bellamy's *True Religion Delineated*, Disc. ii. § 3.

DEF. Satisfaction for sin:—A *sufficient reason* or *moral cause* for God's remitting the penalties due, on account of sin, to the agent of that sin.

Vid. Stapfer, tom. I. § 903. Stein, § 263.

SCHOL. On Scriptural terms which are synonymous or related to this. (Δικαιοσύνη· ἱλασμος, ἱλαστήριον· λύτρον· ἀντὶ λύτρου).

Vid. Pye Smith's *Four Discourses*,³ p. 287 *et seq.* [3rd. ed. p. 196 *et seq.*]

PROP. II. To evince the inability of the sinner, or of any mere creature, to become the author of salvation.

SOL. 1. Show the impossibility of a sinner's effecting the preceding requisites, as appearing from the very nature of the things required.

(*Vid.* Prop. I.) Each of these lies out of the range of power in the creature. Each of them is evidently an object within the competency of God alone.

2. Show the impossibility of the sinful creature's laying any necessity, inducement, or obligation upon the Deity for effecting the purpose required, by any or all of the following means, which appear to be all the conceivable modes under which any hope might be entertained.

i. *Religious Observances*: that is, certain acts performed under the expectation of serving, propitiating, and pleasing God. These may be conceived of as constituting either

(i.) Pure worship: in becoming thoughts and affections, expressed by the elevation of *the heart* to the omniscient Deity, in acknowledgment, celebration, prayer,—and by outward acts of *word* or other significance:—or

³ [On *λύτρον* and its cognates or compounds. Ample illustrations of the other terms are given or referred to in the subsequent portions of this Book.—Ed.]

(ii.) Mixed worship :—that is, the pure, with certain additions of *ceremonies*, either assumed by a positive will as expressions of subordination and homage, or invested with a symbolical character.

All such acts or observances

1. Have no natural certainty of effect *in themselves* for the end desired. In the way of compensation, they can have no tendency or operation, as they bring nothing to God but what, if it be acceptable in any way, was our antecedent duty; and if not acceptable, would be an increase of our sin.

2. Any efficacy can be supposed upon the ground *only* of a Divine prescription and promise. No such ground can be assigned in the dictates or evidences of natural religion. The Scriptures, especially of the Old Testament, speak much of these duties, in the way of precept and direction, encouragement and the expectation of blessings: but the whole of those statements form *a part* of a constitution of mercy and grace, through sacrifices and a Mediator, as is apparent in the facts and relationships of the Old Testament and the New. The sacrifices of the Old Testament were a perpetual memorial of *sin* remaining in its liableness to the penalty.⁴

3. No religious observances whatsoever, if even they were offered according to a Divine prescription, could possess any moral value, unless they were the sincere expressions of a state of the mind, *right* and *holy* towards God. But this, by the essential facts of the case, is wanting. The absence of it is the very depravity which needs to be cured, and which is the necessary cause of the guilt and condemnation under which we lie. It is irrelevant to say that God could, by his gracious influence, without infringing the liberty of the creature's action, effectually determine its whole mind (=heart) to those right and holy affections: for *to obtain* this gracious interposition is the chief part of the problem; and the present state of our inquiry is, Can fallen man help, deliver, and save himself? Divine interposition is necessarily out of the consideration: and to assume it is a *petitio principii*.

ii. *Repentance.*

1. If by this be meant the genuine *μετάνοια* that is a *change of the heart*, the whole internal moral powers or springs of

⁴ V. J. D. Michaelis, *Paraphr. in Gal.*; [or the *Four Disc.*, 3rd ed. p. 15, where the passage is translated.—ED.]

voluntary action ; and by the preceding observation (3), this is inadmissible into our supposition, for, if it were ever in any case existing, it would be the result of Divine agency.

2. If by repentance be meant only *μεταμέλεια*, *remorse* : that is merely a passion compounded of *sorrow* and a kind of *anger* on account of some past voluntary action or course of action ; and its result and expression are an ardent *wish* that the thing had not been done, or that it could be undone,—a vain effort of the disappointed mind, an undeniable signal of its hopeless and wretched condition. It is merely a part of the natural penalties of sin. It has neither tendency nor effect, for meeting the requisites of the case. It usually arises from mere selfishness, mere aversion from pain, mere displeasure and disappointment, mere grief at the bitter consequences of sin rather than its morally evil nature. It is the result of compulsion, the irritated sense of physical evil, and not of any sincere hatred of moral evil, or love to the holy nature and perfect government of God. It is usually the strongest and most impassioned where there is no true *μετάνοια*, no real turning of the heart to God as the Object of supreme reverence, rightful homage, and unbounded love.

3. This is a state of mind which is sure to take place, with respect to any particular sin or course of sin, immediately after its expected pleasure has vanished ; and, with respect to a sinful life, when its carnal delights, the infatuation of success, and the emboldening of pride and worldly association, have passed away,—when disgrace, poverty, age, disease, and slow-approaching death, have fastened upon the sinner's feelings. If such a state of mind were, either by any principle of efficacy inherent in itself, or by virtue of a divine constitution, to be a cause of forgiveness and acceptance with God, then every wicked man (excepting those who were cut off by sudden death, no time being left for undergoing the process of remorse) would be saved from the penal consequences, the bare physical misery, of his sinful state, but without any security at all for a salvation from the worst part of the case, and that which is infinitely the most offensive to the Divine Majesty, the dominion of sin over the soul and its active powers.

4. Among men, supposing a particular law and its penalty to be evidently wise, just, and good, it would not be held right to absolve offenders on account of the utmost degree of grief and

distress in the prospect of the equitable penalties which the law had awarded. Judges, juries, magistrates, the sovereign, might feel strong emotions of compassion and tenderness, and this the more especially as sympathizing in the humiliating consciousness of our common depravity and our manifold imperfections: but they would feel that their duty to the honour of the law, the order and security of government, and the well-being of the community, did not leave them at liberty to abrogate the punishment,—which would be in fact a dispensing with the law, yea, a disparagement and violation of it.

Much more must this consideration apply to the Infinitely Wise, Good, and Righteous Being. His laws and their administration are the perfection of goodness, and are eternal and unchangeable. He can never err in their application. He is insusceptible of the sympathies which, however they may appear to us amiable, are indeed the results and the demonstration of our own imperfections and sins. “Justice and judgment are the habitation of his throne. He will by no means clear the guilty.” The wailings of constrained, artificial, self-moved, and self-seeking repentance can have no value in his pure and perfect sight.

5. The very highest supposition (that repentance might “cancel the penalties attached to disobedience”),⁵ if admitted, (though we have proved it to be entirely inadmissible), yet would leave the subject of it destitute of those positive blessings which are essential to moral well-being and true happiness.

iii. *Reformation.*

1. That a sincere renunciation of sin, with the love and practice of holiness, would ever take place in the mind of a sinful creature spontaneously, is contrary to all evidence. If it took place at all, the fact would be owing to a Divine and gracious influence: consequently it cannot be reasoned upon. The absence of it is a great part of the malady: the presence of it would be only on the admission of the blessing which it is the problem to obtain.

2. Reformation, to acquire any moral value, must be not only in outward appearance, but in the hidden motives and the deepest seat of character. *Granting* the presence of this, it would undoubtedly have two effects:

⁵ V. Dr. Shuttleworth's *Consistency of Revel.* p. 238—40.

(1). The creature would, *so far*, be an object of Divine approbation and good pleasure: for *real holiness*, wherever found, from whatever source derived, and in whatever degree existing, will ever be loved by the Holy One and marked with the most appropriate tokens of his approbation.

(2). The natural penalties of sin would be, on one part, diminished by the absence or subdued character of sinful affections, which are the causes of present misery; but, on the other part, they would be exceedingly aggravated, for, the moral sense being now in a proper state, the mind could not but feel exquisite and unutterably increased misery in the recollection of its past sinfulness and the consciousness of its present moral imperfections. This misery would be in the direct proportion of the existence of holiness in the soul. Thus, without a manifestation of pardon and the Divine favour, the increase of holiness would produce an increase of misery.

3. Reformation, however acting on the present and the future state of things, cannot have a retrospective operation. Perfect holiness is a matter of perpetual and indispensable obligation. Never can I yield more than my present duty. The past injuries inflicted upon the public honour of God, by the breach of his law, the attacks upon his government, the violation of right order, remain as they were, facts for ever unalterable. Present holiness could not abolish that state, nor excuse it, nor remedy all (though it might some) of its evil effects. The wisdom, justice, and veracity of the great Law-giver would remain tarnished, there would be a failure of equity to the moral order of the universe, and due attention to its sinless inhabitants would not be shown, if the mere change of conduct in the sinful being were to have the effect of suspending or of abrogating the violated rights. The goodness and honour of the law would thus appear of inferior importance to the welfare of a delinquent individual.

4. The belief that a man, after living in sin as much and as long as he found convenient, could repent and reform at his pleasure, and then enjoy impunity for his sins and carry off the rewards of virtue, would have the most pernicious moral effects. The two conditions of continuance in sin and reformation would be balanced against each other, the point of transition anxiously studied, and the reformation would be regarded as an act of indemnity for such a degree of sin and

perseverance in it as the calculations of the party might judge convenient.

5. At the utmost that could, in idea, be conceded, we cannot reduce the assumed principle to practice. It would remain a problem impossible to be solved by men, what degree of reformation would have the effect desired, and to what degree that effect would be produced. (*V. Butler's Analogy*, Pt. II. ch. v. § 4).

iv. A cordial forgiveness of those who have injured us. Matt. vi. 12, 14, 15 (=Mark xi. 25).

(Reply by an exposition of the passages).—All single expressions must be understood according to the universal harmony of Scripture. Here, on any principle, some explication is necessary to the universal affirmative term: *e. g.* “provided he has other virtues and a consistency in his obedience.” The true forgiving disposition (the opposite of anger, revenge, upbraiding and recalling the memory of the wrong,—and being immediate, cordial, and willing to perform all *suitable* acts of kindness), is a fruit of holy benevolence in the heart, which, according to the uniform doctrine of the Scriptures, is itself an effect of Divine forgiving love. *That* forgiveness is, in the general tenor of the word of God, clearly declared to be an act of God's free grace, exercised in such a way as preserves the rights of moral order and all the due relations of accountable beings. Jesus Christ speaks *κατὰ τὸ* not of the efficacious or the meritorious cause, but of the concomitant state of mind, *evidential* of being in a state of grace and acceptance with God. (Compare Matt. xviii. 21—35, esp. v. 35; and observe Wisd. of the Son of Sirach xxviii. 1—5).

v. *Acts of beneficence.* Dan. iv. 27. James v. 20. 1 Pet. iv. 8. (=Prov. x. 12. xvii. 9). Nehem. xiii. 14.

(Reply by an exposition of these passages, in comparison with Isaiah xiv. 17). According to the *principle* of the *external* Theocracy, Nebuchadnezzar's remitting the rigours of captivity and kindly treating his prisoners might reasonably be a ground of hope for health and temporal blessings.

vi. Dependence on the *mercy* and *grace* of God, in their mere and absolute form. (Supported by referring to the supplications, intercessions, and promises of the Old Testament: *e. g.* Exod. xxxiv. 6, 7, 9. Ps. li. *et multoties.* Jer. xxxiii. 8).

1. Mercy and grace are indeed the proximate and active attributes in any act of forgiveness. Yet there must be a respect to a deeper foundation, a ground in the wisdom and rectitude of the Infinite Being, a *sufficient* moral reason for the exercise of benevolence.

Also the Scriptures represent the constitution of that ground as the *immediate* object of active benevolence in the Deity. John iii. 16. 1 John iv. 9, 10, 14.

2. Those and similar passages of the Old Testament,—as also such expressions of our Lord as in Matt. vi.,—must be understood as spoken *κατὰ τὴν* and synecdochically. Under the old dispensation, many most important truths of theology, and principles of religion and morality, were obscurely revealed and imperfectly understood. The faithful and obedient were invited to *rely* on mercy and grace in God as *revealed* and *assured* by himself, leaving in full confidence to Him the adjustment of things that related to the entire comprehension and completion of his plan of mercy. Yet they had intimations and glimpses of that plan, by the institution of sacrifices and the intercession of the high priest. *We are bound* to interpret all the antecedent and incomplete parts of revelation, upon the principles of the subsequent and perfect disclosures of “*grace and truth by Jesus Christ.*”

vii. Dependence upon Divine *power* to ward off the penal effects of sin.

Such is not an *object* of power. The omnipotence of the most perfect Being must be directed by *moral* and *intellectual* attributes, rectitude and wisdom. Fearful the idea of going into eternity, the soul laden with the defilement and guilt of sin, and trusting for escape from consequences which, on every principle of reason and justice, are inevitable, to an arbitrary and irrational exercise of omnipotence, an exercise which could not take place without the sacrifice of the moral attributes of the Deity, the beauty and majesty of his nature !

viii. *Assumed sufferings.*

Here, at first sight, is something rational and promising. “By the universal laws of the moral and physical world, I find it a fixed fact, against which it is in vain to struggle, that suffering should follow sin. But I find, by experience and observation, that the natural punishments of sin take place slowly, and that the positive punishment is, as to its chief part,

suspended, and reserved for execution in a future state. I will therefore anticipate it. I will bring upon myself an extraordinary measure of suffering, in order to do homage to the holiness and justice of the Divine law, and with the hope that the physical evil thus voluntarily assumed will be a compensation, in the estimation of my Supreme Judge, for the moral evil which I have committed."

Now it is plain that, for such a scheme to be available, it must have these conditions:—it must accord with the law: it must rest on a previous notification of agreeableness to the will of the lawgiver: it must be adequate: it must be formally accepted by the supreme authority.

1. It must *accord with the law*. Imagine, under a human judicature, a criminal condemned to the legally assigned penalty. In the interval before the execution, he inflicts upon himself various privations and pains: and then he pleads them in arrest of judgment. It would be replied that these were not what the law required; that they were altogether foreign to the contemplation and intention of the law: that they could therefore have no legal value whatsoever. What the Divine law threatens is *its own* penalty, that which unerring wisdom has determined upon as *the most fitting and suitable* under every possible view of the case, the *id ipsum* which is the very "curse of the law." Evidently it is out of the power, both morally and physically, of the delinquent to move away *this* divinely adjudged penalty, and put something else in its place, something of his own contrivance and performance.

2. If, even, the sinner had the power to effect this substitution, the act would be nugatory, except God had previously *given his sanction* to it. This is a proposed arrangement, composition, or stipulation. It requires therefore the consent of both the parties. The sinner is but one party: yea more, he is infinitely the inferior party,—not *sui juris*, for he is a delinquent and found guilty,—not in a condition to make terms: he must lie at the absolute disposal of the sovereign authority. Unless, therefore, that authority had spontaneously laid down this method of relief, it is, at the first mention of it, totally inadmissible.

3. Supposing both these obstacles to be disposed of, it would be necessary that the compensation assumed should be *adequate*. But, former evidence on the penalties incurred by

sin has shewn that no temporal sufferings can be adequate, for sin deserves and must receive, under the perfect government of God, an eternal punishment.

4. If every other condition could be satisfied, it would still be necessary that the approbation and acceptance of God should be *formally declared*. Without this, the sinner could never have a right to conclude that his pains and sorrows, of whatever kind or degree, were in the smallest measure effective of the end. But the revelation of God contains no declaration, intimation, or warrant whatsoever to this effect: the whole bearing of his word is to the contrary. *E. g.*, Confessions of sin and helplessness; supplications for Divine aid;—general declarations. Job ix. 2, 3. xxxv. 5—8. Ps. cxxx. 3. cxliii. 2. Dan. ix. 7—9, 18. Jer. x. 23. Mic. vi. 6—8.

ix. That some acts be performed by *other persons* or *beings* on our behalf, which shall have either so great and extraordinary *goodness* as to merit from the Supreme Ruler our deliverance from the state and consequences of sin, or so much *power* as to command and secure it.

The general idea of some such intervention is by no means irrational. Deliverances from evil, and acquisitions of otherwise unattainable good, by some kind of interposition (= mediation), are marked in the universal dominion of Providence and the practice of mankind in all periods of time and states of cultivation. Indeed, a very great part, perhaps the greatest, of the enjoyments and the sufferings of individuals, in the present condition of our being, accrues from our participation in the effects, for good or evil, of deeds done by other persons: *e. g.*, parents and remoter ancestors, governments, laws, all commercial transactions, intercourse of nations, public benefactors on every degree of the scale, and authors of public injury by their wicked example and other methods of influencing to evil.

But, on the other hand,

1. Intervention from any superior order of beings cannot be introduced into our present suppositions; for it would be above our ability to command or influence. If it existed at all, it must come as an absolute favour, under the direct appointment or the supervening sanction of God himself. Consequently, we could never reckon upon it, antecedently to a Divine communication, and that founded on absolute and sovereign grace.

2. Every creature is under necessary and irremissible obligations to obedience towards God, such as comprehend every capacity and faculty and all their possible exercises. Owing everything for itself, it can have no superfluity of merit to impart to others.

3. The supposition of attaining the end by any *power*, interposing, and so putting a compulsion upon the exercises of Divine justice, could be entertained only by a mind grovelling in the gross absurdities of heathenism. Just views of the supremacy and absolute perfections of God utterly preclude any approach to such an imagination.

4. Any idea of aid in this way, of either merit or power, from our *fellow-creatures*, is still the more evidently destitute of foundation in reason or in fact, as each one of the human race is himself involved in the same moral corruption, guilt, and ruin.

V. Adam Smith's *Theory of Moral Sentiments*, 8th ed. I. 209-11, 228, 229; and the passage suppressed, little to his honour, after the third edition, in Dr. Erskine's *Sketches and Hints*, I. 35 *et seq.*, and in Magee *On Atonement*, I. 195. Stein, § 144-159.

SCHOL. I. (referring especially to Suppositions i. and ii., p. 425-8). On the cases of the Israelites, Ps. lxxviii. 36-38;—Ahab, 1 Kings xxi. 27-29;—the Ninevites, Jonah iii. 5-10.

The statements contained in these passages are to be understood upon the principles of the peculiar and external Theocracy.

SCHOL. II. On the state of doctrine and expectation, upon this subject, through the Apocryphal period.

Illustrative passages:

Tobit xii. 8, 9 (= i. 3, 16, 17). xiii. 6.

Sirach ii. 11. iii. 3-5, 14-16, 17, 30. v. 4-7. xvii. 20-26, 29. xviii. 19-23. xxviii. 2-5. The passages, vii. 8, 9; xxxiv. 18-20; xxxv. 3-7; contain a reference to *sacrifices*.

Wisd. Sol. xi. 23, 24.

The Prayer of Manasseh: supplications for pardon on the ground of grace and repentance.

The Song of the Three Children, 14-17. Reference to the benefit of *sacrifices*.

2 Macc. xii. 41-45. Prayers and offerings for the dead, derived from the Oriental and the Platonic theology.

The general sentiment is that repentance and reformation,

confirmed into universal piety, virtue, and morality, in which particular stress was laid upon domestic duties and active beneficence, would procure the remission of sins and the favour of God. The reference to sacrifices is not frequent, and it is in general to the purport of such passages as Prov. xxi. 3; Hos. vi. 6.

We ought to consider the circumstances of these writers. Especially, the necessary obscurity of their knowledge:—and the language of some parts of the Old Testament (*e. g.*, Is. i. 16—18. lviii. 5—11. Ezek. xviii. 21, 22). It is not, therefore, surprising that they and their countrymen at large confounded the *condition sine quâ non* of Divine mercy with the *final cause*; the *evidence* of acceptance with God, with the *moral ground* of that acceptance.

If Matt. vi. 14, and xxv. 34—36 were not the words of our Lord, I fear that some, who so lavishly asperse the Apocryphal writings, would have cavilled at those declarations. The solution of the question, in the whole of the case, (including the general language of the Old Testament,) is to be found in the fact that “the way into the holiest was not yet made manifest.”

COR. I. The *absolute necessity*, in order to the salvation of sinners, of a full and adequate satisfaction for sin being made by another person than those who have sinned.

V. Stein, cap. xviii. Owen on Heb. vol. I. pt. iii. Exercit. 2.

COR. II. The absolute necessity of the satisfaction being made by a *truly Divine Person*.

1. Sin is the violation of an obligation which is objectively infinite: (*v. supra*, p. 367, iv. 4). Only one who in some way really possesses the quality of an *infinite* excellence (= Divine perfection) is equal to the work of remedying the wrong done, and restoring the good destroyed.

2. Every mere creature is under obligations, necessary and incapable of being extinguished or suspended, of rendering to the moral law an obedience to the utmost extent of its powers. Only one who is truly God, and therefore, by virtue of his supreme nature, above the law, can confer upon the law an obedience which possesses a superabundance of merit. Christ himself, as a man, though from his perfect innocence he needed no propitiation, yet was bound for himself to obey the law to the utmost amount of his powers.

PROP. III. To evince the *reasonableness* of the Christian doctrine of *Satisfaction* for sin.

EVID. 1. Such an arrangement is analogous to many provisions in nature and providence. (*V. Butler's Anal.* Part II. ch. v.)

2. It honours and illustrates the Divine perfections, without degrading or compromising any.

3. It maintains the perfect goodness and inviolability of the Divine law.

4. It answers all the ends of punishment: *viz.*

(1). To demonstrate and display to intelligent beings the wisdom, righteousness, and universal goodness of the law.

(2). To attract veneration and love to the lawgiver.

(3). To produce the deepest abhorrence of transgression.

(4). To furnish the most powerful motives to obedience.

(5). Where consistent with the preceding objects, to reclaim the offenders, to restore them to a becoming state of mind towards the government and their fellow-subjects, and to preserve them in that state.

5. It peculiarly displays the Divine benevolence, in the most complete and engaging form.

6. It is, more than any other system, favourable to the determining and encouragement of personal holiness.

V. Edwards, Misc. Observ. vol. II. ch. vi. § 2, 3, 15. Stein, § 159—63, 171—6. [*Four Disc.* esp. p. 32—53, 3rd ed.]

PROP. IV. It is the doctrine of the Scriptures that the *sufficient ground*, essential principle, or formal cause, of the Divine plan for the eternal salvation of sinful men, is a REAL and ADEQUATE SATISFACTION for sin, made by a TRULY DIVINE PERSON.³

EVID. and ILLUSTR. i. The preservation of the human race, after the fall, and through subsequent periods in which depravity was becoming more and more extensive, daring, and virulent, afforded *some ground* of presumption that the God of infinite mercy *had some design of favour* to men. This reason of hope received accessions of strength from the improvements of the state of mankind, in physical, intellectual, and social means of happiness; from many providential bounties, of both

³ *V. Lassaulx*, in Dr. Robinson's *Biblioth. Sacra*, 1844; [368—408. *The Expiatory Sacrifices of the Greeks and Romans, and their relation to the One Sacrifice upon Golgotha*].

the ordinary and the extraordinary kind ; from the admixture of mitigations and remissions on the occasions when signal manifestations of His justice upon human wickedness became necessary ; from institutions of worship ; and from declarations, in different forms and in various degrees of explicitness, that God is graciously disposed towards sinful men, while accompanying declarations are made of his spotless holiness and unalterable justice. (Gen. iii. 15 ; 21. iv. 15 ; 26. v. 24. vi. 3. viii. 21. ix. 1—7 ; 16. Job xxxiii. 14—30. Exod. xxxiv. 6, 7.)

ii. The sentiment had early, universal, and indelible possession of the minds of men, that there is a moral propriety, excellence, and dignity, in the idea and the act of a *Vicarious Substitution*, in some circumstances. This idea is *not* that an innocent person should be regarded as criminal and guilty for or by the transgression of another ; or a transgressor as innocent by the innocence of another, or deserving to be rewarded for the worthy deeds of another. For actions are good or evil on account of the moral qualities that are in them, and moral qualities are necessarily inherent in the minds of rational agents, and are utterly incapable of being transferred into another mind : they belong to the personal consciousness, and cannot be annexed to or inserted in the consciousness of another person. But the true idea is, that circumstances may arise, or may be purposely brought about, in which an innocent person may subject himself to suffering with the express, allowed, and successful design of preserving or delivering, wholly or partially, a wrong-doer from the painful effects of his misdeed ; or, in which persons who have had no participation in the performance of good and worthy actions, may share in enjoying the rewards or the natural good results of those actions. (Gen. xviii. 14—32. xx. 7. Job xlii. 8.)

iii. By the institution of *Sacrifices* made by immolating animals, God was pleased to give a striking intimation, both of his determination to effect a plan of restorative mercy, and of the peculiar characteristic of that plan as founded upon a vicarious substitution.⁴

⁴ [The subordinate paragraphs under this and the remaining heads of argument, together with the replies to objections at the end of the Proposition, are from a small 8vo. MS. of about thirty pages, on *The Doctrine of Salvation by a Propitiatory Atonement*, the materials of which were elaborated, under a slightly

1. A SACRIFICE : defined. (*V. Four Discourses*, p. 3.)

2. Universality and antiquity of the practice, warranting the conclusion of a divine origin to primeval men, and of a significancy understood. (*Ibid.* p. 4, 234 *et seq.* See also Schleusner, *Lexic. Nov. Test.* s. v. *κάθαρμα, περικάθαρμα*, and *περίψημα*. Grotius, *De Satisf. Christi*. Owen, [*De Naturá, &c. Veræ Theol.* cap. viii. § 33—41; as cited in the *Four Discourses*, Supplem. Note II.] Saubertus, *De Sacrificiis Veterum*; [*ibid.*] Homer, *Iliad*, l. 497—501.)

3. Sacrifices were of Divine institution. (*Ibid.* p. 10, 221 *et seq.*) In the primeval institutions they were assumed to be agreeable to God. *Acceptable* worship (*v. Gen.* iv. 4. viii. 21) presupposes a divine warrant. Abel acted in faith.

4. Sacrifices had a symbolical intention, or were a language of signs. (*Ibid.* p. 7—13, and Supplem. Notes I., V., [and VIII. especially towards the end.] Oweni *Diatribæ de Justitiâ Divinâ*, iii. 31—34.)

5. The sentiments thus symbolically declared. (*Ibid.* p. 13—16. The Jewish prayer referred to loosely by Outram [*De Sacrif.* p. 273; *v. Four Disc.* p. 13—14], is in the *סדר* (Treatise on the Day of Expiation), c. iii. § 8, and iv. § 1, 2 : vol. II. of Surenhusius, (whose preface to that volume should also be consulted,) p. 222, 227. In Rabe's *Mischna*, vol. II. p. 170.)

6. The Scriptures abundantly declare that the sufferings and death of CHRIST were a sacrifice for the sins of men; and the only real sacrifice. (*Four Disc.* p. 2, 3; 31, 32 [3rd ed. 29—30.])

7. Christ is himself both the sacrifice and the priest offering it. (*Ibid.* p. 17—19, 60—67 [3rd ed. 18 *et seq.* 54—60.])

On this head of the argument, generally, *v. Four Disc., passim.*

iv. Evidence from Old Testament Prophecy. (*V. 1 Pet.* i. 11. *Rev.* xix. 10.)

Ps. xl. 6—8. (*Four Disc.* p. 21 *et seq.* [3rd ed. p. 18—20. *Comp. Script. Test.* 4th ed. I. 206].)

Ps. cx. 4 (= *Zech.* vi. 13.) (*Ibid.* p. 22 *et seq.* [3rd ed. p. 20, 21, 255-8]).

different arrangement, in that admirable specimen of Scriptural investigation and theological reasoning, the *Four Discourses*. The third Discourse, *On the Atonement made by Christ*, is simply an expansion (chiefly by way of addition, rather than of alteration) of the Introduction to the MS. Lecture.—ED.]

Dan. ix. 24—27. (*Ibid.* p. 24 *et seq.* [3rd ed. 22-3]).

Is. liii.⁵ (*Ibid.* p. 28, 276 [3rd ed. 24 *et seq.* 262—81]).

SCHOL. [to Art. iv. of Evid. &c.] The Antisupernaturalist Theory. (*V. Four Disc.* p. 269 *et seq.* [3rd ed. p. 263 *et seq.*] *Script. Test.*; [numerous references in Index IV. art. *Neologists*]).

1. This theory is a set of conjectures without historical proof, and, in the assumed connexion and fitting, to the last degree improbable.—*V. Knapp, Vorlesungen*, II. 122.

2. Why did not a similar process take place among the Greeks and Romans?—The *Pollio et sim.* were evidently derived from a definite and foreign source.

3. The assumptions are contrary to fact: for the prophets did, from a very early period, point to an individual person,—and described a spiritual reign, and that over *all* nations.

4. It turns the Lord Jesus into a pretender and deceiver,—with pious and benevolent intentions!—(Matt. xvi. 21. xx. 18, 19) Matt. xxvi. 54. Luke xviii. 31—33. xxiv. 6, 7, 44. John v. 39—46.

5. So also it insults the divine authority of the apostles. Acts ii. 16 *et seq.*, 25, 30. iii. 18. x. 43. xiii. 23, 32. xxvi. 22, 23. 1 Pet. i. 11. 2 Pet. i. 19.

v. The Testimony of John, the immediate forerunner of the Messiah. John i. 29—36.

vi. The Declarations of Christ himself concerning the design of his mission.

John iii. 14. The crucifixion of Christ is represented as the *cause* of salvation. (Compare ch. xii. 32.)

John vi. 51. x. 11, 15—18. xv. 13.

Matt. xx. 28. (= Mark x. 45). *Λύτρον*.⁶ (*V. Schleusner*.)

⁵ [The small MS. referred to in the preceding note contains, at this point, a series of extracts from Gesenius's Hebrew-German Lexicon on the words מִצָּרָה and צָרָה (צָרָה), as used in connexion with the idea of *sin*. These extracts are of considerable length, but are neither translated nor commented upon, and appear to have been made for convenience of reference. Most students, it is presumed, have access to either the German or the Latin edition of Gesenius's work; so that there does not seem to be sufficient reason for reprinting the cited passages here. It should also be observed that Dr. Smith has himself amply illustrated the use of צָרָה in this connexion, in the *Four Disc.* Supplem. Note XXV. *et alibi*.—ED.]

⁶ *V. Homer, Il. á.* 13: on which Eustathius observes, 'Επὶ αἰχμαλώτων ἐξωνήσεως οἰκείον τὸ λύεσθαι, ὅθεν καὶ λύτρα τὰ δῶρα λέγονται τὰ εἰς τοῦτο

Luke xxiv. 46, 47.

That the declarations of Jesus on this subject were not more frequent and ample, is accounted for by two considerations:

1. The reference, always *implied*, that the acts of the Messiah were a fulfilment of prophecy. Hence the study of the Old Testament was the key to the design of his mission.

2. The evident fact, that it was not agreeable to the plan of the Gospel dispensation to reveal the *principal* truths of the system till after the resurrection of Christ, and then by the ministry of the Spirit. John xiv. 25, 26. xv. 26. xvi. 12—15.

vii. The intention and significancy of our Lord's instituting the Commemorative Supper.

The words of the institution. [Matt. xxvi. 26—28. Mark xvi. 22—24. Luke xxii. 19, 20. 1 Cor. xi. 24, 25.]

The obvious significancy of our receiving the means of life and vigour, by participation.—Confirming a Covenant.—A Sacrifice of Expiation, that sin might be forgiven, is thus held forth. Compare the annunciation implied in Baptism: Mark i. 4. (Luke iii. 3.) Acts ii. 38 (=iii. 19).

viii. The testimony of peculiar circumstances in the Sufferings of the Lord Jesus.

The perfect innocence and spotless holiness of the Lord Jesus must, in the ordinary course of moral effects, have either placed him above the exposure to suffering; or if, for any mysterious purpose in the Divine economy, it were admitted as possible for an absolutely immaculate person to be exposed to suffering, his moral perfection would have exempted him from fear, extreme distress, and agony, and still more from the tokens of the Divine displeasure. Jesus, considered in relation to his personal character and his official acts, was invariably the object of Divine approbation and delight. (Matt. iii. 17. xii. 18. John iii. 35. v. 20. x. 17.)

διδόμενα. ["*Λύεσθαι* is the proper word to be used in regard to the redemption of captives; whence also the gifts presented for this purpose are called *λύτρα*."]]

The city Antandrus was so called *ὅτι Ασκάνιος αἰχμάλωτος ἐγένετο ὑπὸ Πελασγῶν, καὶ ἀντ' αὐτοῦ τὴν πόλιν δέδωκε λύτρα, καὶ ἀπελύθη*. ["because Ascanius was made prisoner by the Pelasgi, and gave the city as his ransom, and was released."] *Etymol. Magn.* [Other examples of the classical use of *λύω*, *λύτρον*, and their cognates, are cited in the *Four Disc.*, p. 196-7, 3rd ed.—Ed.]

But such overwhelming distress and agony did appear in Jesus, on the approach of his final and most bitter sufferings, as cannot rationally be accounted for without the admission of his sustaining the sin and suffering of others. (Matt. xxvi. 37—42. V. Griesb. *Synops. Script. Test.* 2nd ed. II. 327; 366-7; 384-7. [4th ed. II. 68, 96-7, 106-7, 109-10.] *Four Disc.* pp. 43-8. [3rd ed. pp. 39—44.]) Hence an anonymous Unitarian dares to charge our Lord with inconsistency, and a failure of perfect propriety, in his extremity of suffering. (*Script. Test.* II. p. 375. [4th ed. II. 102, 482-3])

The same conclusion is inferrible from the fact of his being evidently treated as an offender by his Heavenly Father. (Matt. xxvii. 46. Gal. iii. 13; γερόμενος κατάρα.)

ix. The Testimony borne by the Apostles, after the commencement of their inspired ministry.

V. observations under Art. vi., p. 440; compared with 1 Cor. ii. 7, 10—13, 16. xiv. 37. 2 Cor. iii. 5, 6. 1 Thess. iv. 8. 2 Pet. iii. 2. 1 John iv. 6.

1 John ii. 2. iv. 10. ἱλασμος. (V. Schleusner, Bretschneider, Wahl.)

Rom. iii. 21—26. ἱλαστήριον. (V. Schleusner.)⁷ Here the Apostle represents the “propitiation” as availing to the security of the Divine government from dishonour, in pardoning the sins of men in *past* ages. But a retrospective efficacy is manifestly inconsistent with any notions which represent the utility of the death of Christ as consisting only in example, testimony to truth, or the like. It is applicable only to the idea of an *expiation*, in the certain view of which there would exist, in all prior time, a rational ground for the exercise of forgiving grace. (V. Stuart on *Romans* iii. 26.)

Rom. iv. 24, 25. Δικαίωσις, the *act* of God, declaring righteous; (= accepting to favour and all blessings). Christ is thus the proximate cause of pardon and acceptance. Compare 1 Cor. xv. 17; 2 Cor. v. 15; 1 Pet. i. 3: illustrating this declarative force of our Lord’s resurrection.

Rom. v. 6—11.⁸—and the whole subsequent reasoning in that chapter.—V. 6. Ἀσθένης, parallel to ἀμαρτωλός, v. 8,—(v. *Four Disc.*, *infra*): expressive of our state in consequence of

⁷ [Comp. *Four Disc.* 3rd ed. p. 30, note.—ED.]

⁸ V. *Four Disc.* p. 216 [3rd ed. p. 207]. (Recommend Calvin’s admirably judicious Commentary on this, as on all the Epistles).

our apostasy and rebellion, unable to recover ourselves, both morally and naturally. Κατὰ καιρόν compare Gal. iv. 4. Heb. ix. 26. 1 Pet. i. 20. Ἐτι, and the repetition in v. 8, refer to the actings of Christ; i. q. "still, notwithstanding we were in this state of guilt, condemnation, vileness, and helplessness." V. 7. Δικαίος ἀγαθός. V. Cicero, *ap.* Tholuck, [*Comment. z. Röm. Br.*], p. 171. Tittmann, *De Synon.* N. T. A man of unimpeachably just character, who does wrong to none, and gives to all their due, may not be ἀγαθός, amiable, actively beneficent. (Xenoph. *Agesil.* xi. 8. p. 57, ed. Glasg. 1762.) V. 8. Compare the extract from the *Epistle to Diognetus*, in the *Four Disc.* p. xvi.

Rom. viii. 3; and 32.

Christ's death is affirmed to have taken place δι' ἡμᾶς and ὑπὲρ ἡμῶν. (Διὰ, with the accusative, signifies the *reason, motive, final end*).

Δι' ἡμᾶς. 1 Cor. viii. 11. 2 Cor. viii. 9.

ὑπὲρ ἡμῶν.⁹ 2 Cor. v. 19—21. Tit. ii. 14. Gal. iii. 13. 1 Cor. v. 7.

ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν. (Gal. i. 4.)¹⁰ 1 Cor. xv. 3. 1 Pet. iii. 18.

Ἀντίλυτρον. 1 Tim. ii. 6. Compare Heb. ix. 12. (*V. supra*, p. 439-40, note. *Four Disc.* p. 210; [3rd ed. p. 196]. Eph. i. 7. v. 2. Acts xx. 28. Gal. iii. 13. 1 Pet. i. 18. Rev. v. 9. xiv. 3, 4).

Καταλλαγή. (For the idea, *v.* Matt. v. 24. 1 Cor. vii. 11). Rom. v. 10, 11. 2 Cor. v. 18. Col. i. 19—21.

V. Knapp, *Vorlesungen*, II. 248 *et seq.*

Obj. i. It is a violation of justice, to inflict upon the innocent the punishment of the guilty.

Reply. This is a gross, crude, and inequitable representation. For,

⁹ Sophocles uses this preposition to express the action of Ulysses *in the stead and on the behalf* of the two sons of Atreus and the whole Grecian army: *Philoctetes*, v. 1293-4.

ἐγὼ δ' ἀπαυδῶ γ', ὥς θεοὶ ξυνίστορες,
ὑπὲρ τ' Ἀτρεϊδῶν τοῦ τε σύμπαντος στρατοῦ.

V. Schneider's *Wörterbuch*. [*Four Disc.* 3rd ed. p. 199.]

¹⁰ [The citation is enclosed in brackets, apparently because the best MSS. and critical editions have *περὶ* instead of *ὑπὲρ*. The reading of 1 Pet. iii. 18 is similarly varied.—Ed.]

1. Christ assuming our nature acquires a relation and federal *oneness* with sinful mankind. [*Four Disc.* 3rd ed. pp. 34, 51].

2. The strict and proper object of *punishment* is, not Christ considered in his own person, but as the Surety, Interposer, and Representative of those whom he came to redeem. [*Ibid.* p. 35 *et seq.*]

3. The actual sufferings of Christ were very different in their nature and circumstances from those of the finally lost of mankind. There was nothing in his sufferings inconsistent with the entire Divine approbation of him, and the perfect holiness of his own character. [*Ibid.* p. 41-2].

4. Christ, the Eternal Son of God, in the purpose and the accomplishment of his mediatorial undertaking, acted upon the ground of his own infinite and sovereign *independence* and *right*. [*Ibid.* p. 50].

5. He acted upon a principle of the most perfect *voluntariness*; and

6. In a perfect compliance with the gracious will of the Father. [*Ibid.* p. 51].

7. The rich reward and compensation enjoyed by the Mediator, in ALL the results and effects, direct and remote, of his obedience and sufferings, must be fully added to the account, before we should presume to judge of the *equity* of the case. [*Ibid.* p. 43, 130].

Obj. ii. The Benevolence of God is disposed to pardon sin, and his Omnipotence and Independence are competent to effect every purpose that benevolence can dictate.

Reply. 1. Not unless such exercise of benevolence be, at the same time, *wise* and *right*. Has the Deity no perfections but those of benevolence and power? It is improper to conceive of any Divine perfection as exercised to the neglect or violation of another.

2. The doctrine above maintained is that sin is pardoned by infinite grace, and that the Atonement is the wise, holy, and necessary medium of exercising that grace.

Obj. iii. This doctrine involves the idea of *mutability* in the Deity, from wrath to kindness and grace; and that of the Incarnate Deity's suffering and dying.

Reply. Not our doctrine, but erroneous representations of it. When we use figurative language on this subject, we should be

careful to obviate misapprehension. [*Four Disc.* 3rd ed. p. 133.]

SCHOL. I. On the error and danger of denying the *absolute necessity* of the satisfaction of Christ in order to the salvation of men.

1. Such a satisfaction, indeed, was not *naturally* necessary. God was under no constraint or compulsion to save sinners of the human race. His purpose of grace and all its fulfilment are the offspring of pure benevolence.

2. Nor was the Infinite God under any *moral obligation* to save any of mankind, or to take any description of measures for that purpose.

3. But our position is that this satisfaction was *hypothetically* necessary. *Supposing* a design of saving any of mankind, the method which God has been pleased to employ we are justified in calling *necessary to the end*; consequently the mediation of the Lord Jesus Christ, the characteristic and essential part of that method, is also necessary. If it should be asked, Could not the Deity, from the infinity of his resources, have adopted some other method, equally excellent in itself, and equally efficacious of the object?—we reply,

(1). This is a question perfectly incongruous to our nature and faculties and situation,—impertinent,—and intruding upon a province necessarily out of our reach:—it might, with equal pretensions, be endlessly *repeated* after every other proposal or hypothesis.

(2). We are sure that this is the plan which Divine Holiness, Love, and Wisdom have determined; it must therefore be absolutely agreeable to the infinite perfections of the Supreme Mind,—*i. q. d. the best*.

(3). That which is *the best* is the only scheme that is possible; for the Infinite Mind would not choose any that was second in goodness: (*i. q. it is necessary*).

(4). With equal propriety, the same question might be asked with respect to any other part of the method of salvation: *e. g.* Sanctification.

V. Owen, *De Justitiâ Divinâ*; Booth, *On Divine Justice*. On the Arminian side, see Chapman's *Eusebius*, vol. II. ch. v.

SCHOL. II. On the scheme of *acceptilation*.

This scheme arose from the opposition of Duns Scotus and

the Franciscans, to the view of Anselm (sublime and true, though sometimes exposed to cavil by introducing too much of the *commercial* style), of a Propitiation founded on the INFINITE DIGNITY of the Redeemer's Divine Person. Their rival doctrine was this:—God, from his infinite grace and goodness, *accepts* the whole work of Christ as a *sufficient* ground for the bestowment of salvation on men, this sufficiency *consisting*, not in the intrinsic value of the offering or the dignity of the person offering it (which positions, however, they did not deny), but in the *appointment* of God. (A value given conventionally: *i. q.* a composition for a debt). This doctrine was indirectly sanctioned by the bull *Unigenitus Dei Filius* (issued by Clement XI. in 1713) in condemning Quesnel's work. It was also found consistent and auxiliary to the Arminian system, and was therefore maintained with zeal and ability by Conrad Vorstius, Curcellæus, Limborch, and others, who endeavoured to fit it to the principles of Grotius's treatise *De Satisfactione Christi*. Yet the fundamental principle of that work, the inviolability of the Moral Law, far better suits our doctrine. We reject this scheme because

1. The same arbitrary goodness which appointed *any* thing for this purpose, might have dispensed with an expiation altogether.

2. On the ground of the inflexibility of the Divine Justice, and cognate doctrines, *proved* by their own appropriate evidence.

3. The implications and tendency of the scheme lead to a renunciation of the Deity of the Saviour.

4. It involves a want of benevolence in God; since, *positâ hypothesi*, the dreadful sufferings of Jesus might have been dispensed with.

5. It involves the absurdity of a determination of the Divine Mind without an antecedent ground in the Divine Wisdom.

V. Four Discourses, (ed. 1828), pp. 179, 183, 211, 215, 217—18. [3rd ed. p. 172, 177-8, 203, 206, 208-9.]

On the whole subject, *vid.* *Mastricht*, p. 718, § 25. Howe's *Living Temple*, Pt. II. ch. viii. esp. § 2 and 4; [*Works*, I. 195-7]. Stein, § 156-8.

SCHOL. III. State, and solidly confute, the chief objections of Socinians, &c.) *Catech. Racov.* c. viii.)

1. That God can remit sins of His own sovereign right.¹¹
 2. That it would be both cruel and unjust in God to punish sin on an innocent person.¹²
 3. That the doctrine is inconsistent with the *grace* of God; and that sin cannot be said to be *forgiven*, if a full satisfaction be first received for it.
 4. That we are commanded to forgive offences without any compensation whatever, and *in this respect* to imitate the mercy of our Heavenly Father.
 5. That this doctrine represents Christ in a more amiable light than God the Father, and our obligations as much greater to the former than to the latter.
 6. That it is a doctrine unfriendly to virtue. (*Catech. Racov.* p. 208).
 7. That justice is not an attribute *essential* to the Deity, but merely *optional*. (*Ibid.* See, on the other hand, Owen *on Hebr.* Vol. I. pt. iii. Exercit. 2.)
 8. All that the Scriptures say about Christ "dying for our sins," &c., amounts to no more than that we receive some signal benefits by his sufferings and death; *e. g.* an admirable example, a great source of consolation in our sufferings, &c.
 9. That the language of Scripture on this subject is highly metaphorical, and full of bold hyperbole, by no means to be understood literally. (See the answer to this objection in Watts's *Orthodoxy and Charity United*, Essay I. § ii. Obs. 1; [*Works*, Burder's ed. III. 589.])
- On these objections generally, *v. Stein*, cap. xxiv. [293—314.]

PROP. V. To state the Scriptural doctrine concerning the *infinite value* of the satisfaction for sin made by the Son of God, and the *true grounds* of its efficacy.

SOL. 1. Argue from the Saviour's Deity. (*Four Disc.* p. 67 *et seq.*; [3rd ed. p. 60 *et seq.*] Murdock *On the Atonement*, p. 27-30).

2. The *real substitution* of the Redeemer for sinners. (This

¹¹ [This is substantially the same objection which is briefly answered above, p. 443, and more fully in the *Four Discourses*, (3rd ed.) p. 39 *et seq.*, 44 *et seq.*, and especially p. 134 *et seq.*—ED.]

¹² [Answered above, p. 442-3; and in the *Four Disc.*, p. 53-9; 3rd ed. p. 47-53.—ED.]

includes the doctrine of his assumption of human nature; to be more fully treated in Ch. iv. § 1 of this Book.)

3. The Divine appointment. Hence the *constituted union* between the Redeemer and the redeemed.

4. The very nature of the satisfaction itself. (Compare Prop. I. and II. of this chapter. Stein, § 240-1, 249-53.)

COR. The All-sufficiency of the redemption of Christ.

SCHOL. I. On the question, whether the *defilement*, as well as the *guilt* (*i. e.* exposure to punishment) of the sins of men was imputed to the Redeemer? And on the offensive and impious phraseology of those who call HIM “the greatest sinner in the world,” &c.

V. Witsii *Animadv. Iren.* c. i. § 13, c. ii. Luther on *Gal.* iii. 13. Mastricht, p. 719 *et seq.* § 27-8.

SCHOL. II. On the propriety of separating between the active and passive obedience of Christ, and assigning a different effect to each. Is it not more scriptural to consider the satisfaction made for sin as the effect of the entire, undivided obedience of the Saviour?

Reply. In *fact*, they are inseparable; but in rational consideration they are proper to be treated distinctly,—as there is a distinct character and relation of result to each of these branches of the tree of life.

V. Mastricht, p. 721, § 29. Edwards, *Works*, VI. 236-8, 285-7, 293. Witsius, *ubi sup.* c. iii.

PROP. VI. To state the Scriptural doctrine on the EXTENT of the redemption made by the satisfaction of Christ, with respect to its *objects*.¹³

SOL. Under this description comes the consideration of the two antagonist questions:

1. Was the mediatorial work of the Redeemer,—including all its parts of active righteousness, of passive submission to death and all that was requisite to constitute expiation, and the exercise of his offices in the state of glorification,—performed with an *aspect* or *intention* similar and equal and indiscriminate to all and singular of the human race? Or,

2. Was its aspect and intention *solely and exclusively* for the salvation of the elect?

The former of these views is the doctrine of *Universal*, the

¹³ [Compare *Four Disc.* 3rd ed. p. 67-9, and Note XXI.—ED.]

latter of *Particular* Redemption. The former is held by Arminians: the latter by many Calvinists.

The controversy turns upon the signification which we attach to the causal particles or terms, *for*, *on behalf of*, *on account of*, *instead of*, or similar expressions. I humbly conceive that the TRUTH may be stated in the following Propositions.

I. Christ did not redeem any, so as to free them from *any* of the obligations of personal holiness, the necessity of abhorring, repenting of, and renouncing all sin, and of a voluntary, entire, and ultimately perfect conformity to the purity of the Divine nature and the requirements of the Divine law.

To admit such a supposition would be to frustrate the very design of redemption; to destroy the chief end of human existence; and impiously to set the perfections of God in mutual contradiction.

II. The redemption of Christ is not correctly conceived of, if it be regarded as a blessing of universal extent, belonging equally to the whole and to every individual of the human race, yet not rendering *certain* the salvation of any, but making *possible* the salvation of all, by bringing them into a state of universal grace, through which their lapsed powers are so far restored that each man may, by his own energies of mind and action, with the promised supervening or assisting aid of Divine grace, perform the conditions required and obtain eternal salvation.

This is the Arminian hypothesis: to which we object, that

1. It implies that man by the fall is in such a manner incapable of complying with the commands of God, as would render it unjust in God to require of him a perfect obedience.

2. It represents the work of Christ as a kind of amends made by God to man, and as therefore due to him.

3. It is inconsistent with the Scriptural doctrine of salvation by *grace*. It renders the sinner the real, ultimate, and efficient author of his own salvation.

III. The work of Christ for the salvation of men requires, in the first and highest degree, to be considered *in its relation to his PERSON*, and thus it appears not only to be invested in the beauty of perfect holiness, but to have infinite value on

account of his Divine Nature.¹⁴ The merit of his righteousness and the expiatory effect of his sufferings are of the highest possible order, truly DIVINE. It therefore *presents*, in the most attractive light, the glory of the law and government of God, as too good ever to admit of repeal, reduction, or suspension;—the spotless loveliness of the Divine holiness, the incorruptible and unalterable character of the Divine justice, the all-comprehending perfection of the Divine wisdom, the tenderness and condescension of the Divine benevolence, and the unimpeachable dignity of the Divine sovereignty bestowing the richest favours upon the most unworthy, on terms of munificent grace, yet for reasons of infinite goodness and knowledge, though not, in the present condition of our existence, unveiled to our view. All these things are shewn to the universe, in the most clear, awful, and beauteous light; and by necessary consequence, the excellence of God's dealings with man as an accountable agent, the wisdom of a plan of probationary discipline, and the unspeakable vileness and abominable nature of sin, are made to appear, as fully as created minds are capable of receiving the intellectual and moral perception.

Now, to have made a most clear, impressive, and widely diffused *display* of these facts, would have been *the greatest end* that could have been obtained by the execution of the penalty of the law personally upon the actual transgressors: and even in that case, this end could not have been answered at once, but would have required a series of events and times illimitable in its protraction, because of the narrowness of its comprehension, the narrowness necessarily arising from the finite and feeble character of the subjects.

But, in the obedience and sufferings of the incarnate Son of God, we see this great end answered fully and at once; and a perfect display is made by this transcendent example, of the necessity of impartial justice, the inviolability of the eternal law, and the care of the Supreme Ruler that the claims of goodness and the welfare of the universe shall receive no detriment. “Him hath God *set forth*, a propitiation:” and, upon this complete manifestation, the *obstacle* which would have prevented every communication of divine good, *is re-*

¹⁴ V. *Four Disc.* p. 67 [3rd ed. p. 60]. Murdock, *ubi sup.*

moved; and Jehovah can exercise his merciful and gracious propensity in the most perfect security to the glory of his righteousness.

Hence it is plain that all this must have been done, had only one sinner been the object of God's saving mercy and power; and that more than this *needed not* to be done, yea, more than this is and ever would be *impossible* to be done, if every human creature without exception were to be saved.

It is evident, also, that a close, literal, as it were commercial *quid pro quo* idea, is not the essential idea of Redemption by our Lord Jesus Christ. According to this notion, which some have held, our Lord endured a given quantum of suffering and performed a given quantum of active obedience, in order to the salvation of a given number of persons; and, if a larger number had been to be saved, a proportionate addition must have been made to the obedience and suffering of the Saviour: with which notion has been usually combined that of our Lord's enduring a several and special penalty for every sin of every elect person taken numerically, and the same kind and degree of suffering which each of them for each particular sin would have had to endure; also that he was by imputation, and therefore may be lawfully called (! ! Lord, pardon those who think or say this!) a sinner, an offender, a guilty criminal,—and even specifying particular denominations of transgressors.¹⁵ This is a degrading idea, representing the Divine Father as making a kind of bargaining transaction, and setting a value upon misery and the quantity and degree of misery;—representing the merit and expiation of Christ as finite and measurable objects, and placing the basis of redemption in them, to the omission of the grand and essential ground, *His Divine Nature*.

It follows, likewise, that the work of Christ is the necessary means to the highest good, the great public blessing of the world; a foundation of infinite strength and amplitude for the largest exercise of God's saving mercy and power which may ever seem proper to his infinite wisdom. Nothing could be added to it; nothing can be taken from it: it is sufficient and available for securing the deliverance and the blessedness of all who will sincerely apply to God for it.

¹⁵ V. Luther, [*on Gal.* iii. 13]. Calvin. *in Gal.* iii. 13. Witsii *Animadv. Irenicæ*, cap. [ii.]

In this sense I conceive that we are to understand such passages as the following; for, though a counteracting reference to the corrupt later Jewish notion of their national and exclusive claim to the blessings of the Messiah's kingdom may be admitted in some of them, even in those it appears combined with higher and more comprehensive views. But, in the principal texts, such a reference can hardly be thought of: it would greatly mar the majesty and beauty of the heavenly declarations. John iii. 16, 17. i. 29. iv. 42. 1 John ii. 2. 1 Tim. ii. 6. Heb. ii. 9. 2 Cor. v. 19.

V. Calvin on Matt. xxvi. 28. Rom. v. 18. 1 Cor. viii. 11, 12. 2 Pet. ii. 1. 1 John ii. 2. Jude 4. 2 Tim. iv. 1. See also Davenant on Col. i. 14. Charnock's *Works*, folio, II. 564, § 8. (Leeds 8vo. ed. VII. 359-60.) Bellamy's *True Rel. Del.* p. 243, 328 *et seq.*, ed. 1809. Dwight's *Syst. Div.* II. 443 *et seq.* Bp. Hopkins' *Posthumous Works*, an octavo volume, 1712 (*Death Disarmed*); p. 438-52 (on Redemption from the Curse of the Law).

IV. But every dispensation and act of God is a result of his wise and holy purposes, or rather his single but all-comprehensive purpose: for, strictly speaking, the decrees of God are but one act, not confined by the limits of time or space, but corresponding to the infinite simplicity of the Divine nature, however multitudinous are their objective relations. (*Supra*, p. 150). Hence there must exist an eternal and invariable connexion, a perfect harmony and strict unity, between all the parts of the plan of God, both in the purpose and in the execution.

Applying this manifest though to us unsearchable fact to the case before us, it will follow that the designs of the Deity, as comprising the love of the Father, the grace of the Son, and the will of the Spirit, must have perfectly coincided with the Decree of Election; so that, while the mediation of the Saviour is, with respect to mankind universally, available and sufficient, it is, with respect to the objects of electing grace, infallibly availing and certainly efficient. Yet this distinction does not consist of any difference of qualities in the whole mediation itself, or in any of its parts (as the righteousness or the death of the Lord Jesus), but it lies in two other parts of the method of salvation, *viz.*

1. The Divine purpose.

2. The actual influence of the Holy Spirit, in the regenerating, converting, and sanctifying of the elect, by an effectual application of the truths of redemption to their minds.

This part of the doctrine is supported both by the reasoning just adduced, and by various passages of Scripture explicit or implicit. John x. 11, 14—16, 26—28. Rom. iii. 22. v. 19, latter clause. Acts xx. 28. Heb. ii. 10, 17. ix. 15. x. 14.

Thus the Redemption effected by our Lord Jesus Christ is, in one view, *Universal*, and, in another, *Particular*: but not the former in the Arminian sense, nor the latter in the Pseudo-Calvinistic sense.

V. These two principles united furnish the basis of hope and confidence, in the exercises of Christian experience with respect to our own salvation, and in the labours of the Christian ministry for the salvation of others.

We are authorized to say to our own wandering, perverse and doubting hearts,—and to our fellow sinners universally,—that no one can fail of obtaining the blessings of salvation in consequence of any want of provision for that purpose. “All things are ready.” The efficacy of the Redeemer’s righteousness and atonement admits not of either limitation or increase. Our utmost guilt cannot diminish it: our purest obedience cannot add to it one atom. Shall the sun borrow beams from the glow-worm?—If we perish under the Gospel, we perish not solely by the merited judicial sentence upon us as violators of the law, but because we have rejected the infinite grace of God in Christ. At the same time, we are equally assured that such is the deep-seated enmity of the carnal mind, in both ourselves and others, that no man *will*, *morally* no man “*can*,” come to Christ, except the Father draw him:” and thus are we taught self-renouncing, self-abhorrence, entire dependence on almighty grace, and the grand duty of unwearied prayer.

On the sentiments of Mr. Baxter, see many passages¹⁶ which

¹⁶ [For the satisfaction of the curious reader, a list of these passages is given below :—

Book II. p. 55, last part of par. 3 from bottom, and note; 56, par. 3 from bottom; 61, par. 4, 5 from bottom, and note; 66-7, Obs. 4, and note 2 on p. 67; 68, par. B 3, latter part; 70, par. 2 from bottom, Obs. 1; 71, par. 3, Obs. 3; 86-7, several passages on Ability, Moral Power, &c.; 89-90, connecting par.; 96, Obs. xxxii., xxxiii.; 98-9, several passages, on Power, Will, &c.; 102, middle portions; 107-8, connecting par., and the last two on p. 108;

I have marked in my copy of his *Catholic Theology*, especially Book II. p. 50 *et seq.* Also Dr. John Brown's *Hints to Students*, Edinb. 1841, p. 83 *et seq.*

Mr. Baxter has been greatly misunderstood and misrepresented. Occasionally, in some minor part of an argument or adaptation of a term, one may see reason to dissent; but he appears to me to have been a sounder and clearer thinker than most of men, and, in everything essential, to have coincided with Augustine, Calvin, and the Synod of Dordt.

On the proposition generally, compare Mastricht, p. 728, § 39. Owen, *On the Extent of the Death of Christ*. Elisha Coles, *Of Redemption*.

141, par. 3; 144, last par.; 146, Obs. iii., par. 4 from bottom, and part of the note; 188, par. B 3; 188-9, B 2, 3; 191, par. 1, 6; 192-3, Obs. 1-7; 196-7, Obs. vii.—ED.]

CHAPTER III.

ON THE PROGRESSIVE DISPENSATIONS OF REDEEMING MERCY.

PROP. I. To shew that there are important reasons in favour of a *gradual unfolding* to sinful men of the Divine plan for their redemption: in contradistinction from the idea of God's *immediately* sending his Son into the world, for the purposes of salvation as they were disclosed four thousand years afterwards.

LEMMA. Could no such reasons be assigned *by us*, the existence of the fact is a sufficient demonstration of its infinite wisdom and excellence; for we have had ample demonstration of the perfect wisdom of the Divine Government.

SOL. Reasons in favour of a gradual developement of the plan of salvation.

i. That the true condition of man might be more completely demonstrated; by the universal experience of mankind, as exhibited in the Gentile world, and in the history of the Israelites.

ii. That the evidence of Divine interposition might be more complete: by the various modes and succession of revelations; and by their being committed to writing,—the surest custody. Heb. i. 1.

iii. That the manifestation of the Son of God might occupy a more advantageous position.¹

1. By taking place at a time when the want of a Divine interposition was most *deeply* felt. This may be illustrated by a reference to

(1). The degenerate state of the Jewish nation. Though they did not lapse into idolatry after the exile, they yet sank into what was equally destructive of religion:—Pharisaism (Matt. xxiii.); Sadduceeism;—subjection to a cruel foreign tyranny;—

¹ V. Principal Robertson's *Sermon* in 1755. [*The Situation of the World at the time of Christ's Appearance*, &c. 8vo. 5th ed. 1775].

ferocious fanaticism. Yet, with the better part, there prevailed an ardent and as it were fainting expectation of the Messiah, in fulfilment of prophecy.

(2). The dreadful moral state of the Heathen world. (Rom. i.)—Simplicity and human virtues of the earlier ages of Greece and Rome.—But [a different state of things was promoted by] the swallowing up of small states in larger,—the formation of vast empires,—political subserviency engendering selfishness, meanness, and every vice.—Domestic immoralities. (Virgil, Horace, Sallust). Superstition despised yet kept up; hence hypocrisy and Epicurean atheism.

Thus *πᾶσα ἡ κτίσις συνεστέναξε*.

2. By taking place at a time when the most favourable opportunities existed for diffusion.

(1). Heathen impostures were worn out. Men even naturally longed for something better.

(2). There were multitudes of proselytes to Judaism in heathen countries.

(3). General expectation of a Divine Benefactor.

(4). Extension of the Roman Empire. Prevalence of general peace. Facilities of communication. Extensive use of the Greek language.

3. Had the Messiah come at a much earlier epoch in the history of mankind, the *designs* of his mission could not have been well understood, nor could its *evidences* to later ages, and consequently to the greater part of the human race, have been nearly so abundant and satisfactory.

iv. For a fuller display of the *πολυποίκιλος σοφία* by which the Divine character is illustrated. For the capacity to perceive this, an *education* of the human race was requisite: for which the nomadic life was not well adapted. The purpose was effected, to the people of God, by the Patriarchal and Mosaic institutions, and the succession of prophets:—gradually diminishing anthropomorphism and anthropopatheia;—and giving more just and spiritual conceptions. Among the heathen, it was accomplished by the progress of the arts and literature, which expanded and disciplined the human mind. Great as were the evils of the ancient philosophy, it had some advantages: *e. g.* many great moral truths were recognised, which *ought* to have led those who held them to receive Christianity when proposed to them;—the mental culture of its adherents

gave them ability and ease in readily understanding any new system of moral science,—and logical instruments for ascertaining its evidence. These were *not the less* mercies and advantages, because few made the just improvement of them. Also, it is probable that there were *many* who, by heavenly grace, did thus apply them: for the converts were immensely numerous,—yet of personal histories we have scarcely any.

V. Stapfer, I. § 1211-15.

PROP. II. To assign the principal *events* and *institutions* by which God was pleased progressively to reveal the method of redemption, previously to the actual mission of the Saviour, and to point out the *Divine wisdom and grace* as variously manifested in those instances.²

SOLUTION.

PERIOD I. FROM THE FALL OF MAN TO THE DELUGE.

i. The first promise to Adam and Eve; its adaptation to their circumstances of infant knowledge.

ii. Institution of sacrifices. This, for a sensible sign, (and so touching a one), was the *best* adapted. Prayer was probably annexed.

iii. The Sabbath.

iv. The fact recorded in Gen. iv. 26.

Thus were taught six great principles of religion:

1. The existence and perfections of the Only God.

2. His government, providential and moral.

3. The entire dependence of man and all other creatures upon him.

4. The duty of worship in praise and prayer, for a solemn recognising and honouring God.

5. That men are guilty, and deserve punishment from God as the just Ruler over all creatures.

6. An assurance of mercy from God; conveying the ideas of pardon, deliverance from sin, triumph ultimately over the seducer, and that by means of a descendant who should be *peculiarly* the posterity of the woman, and who would suffer in the contest out of which he would in the end come off completely victorious.

v. Enoch. His personal piety. His prophetic character;

² V. Burmanni *Synopsis Fœd.* Momma, *De Variâ Ecclesiæ Conditione*. Witsii *Æcon. Fœd.* Edwards's *Hist. of Redemption*.

Jude 14, probably from a traditionally preserved fragment, but certainly here sanctioned by inspiration as genuine. (On the *three* spurious Books of Enoch).³ His translation; Heb. xi. 5.

vi. The general corruption: manifested in violence, cruelty, licentiousness, probably daring and atheistic impiety; greatly occasioned by marriages on irreligious principles.

vii. Noah's piety. His fidelity amidst universal corruption. His prophetic character.

viii. The Deluge.—Order of the three sons of Noah. Ham was certainly the youngest; Gen. ix. 24. But whether Japheth or Shem was the eldest [is disputed]. Gen. x. 21. יֶפֶת הַכְּנָעִי must be in apposition, by the Merca; yet E. F. Rosenmüller takes the other course. (V. Rambach's *Kirchenhistorie*, I. 108.)—Longevity of the Patriarchs: probably appointed for the better peopling of the earth, maintaining order, and preserving tradition.

Chronology of the period, according to different systems.⁴

PERIOD II. FROM THE REPEOPLING OF THE EARTH, BY THE FAMILY OF NOAH, TO THE CALLING OF ABRAHAM. (B.C. 2347 to 1922.)

Jehovah shews himself propitious to the human race, by
The cessation of the deluge.

Clothing the earth anew with vegetation. This must have been by a creative energy: for the way of natural production from what might remain of the old roots, buds, and seeds, would not have borne sufficient produce for many months.

Accepting sacrifice.

Declaring a covenant; (= a promise with a sign):—assuring of the constancy of the seasons, the perpetuity of the course

³ V. Grabii *Spicil.* Fabricii *Codex Apocr. Vet. Test.* Rambach [*Kirchenhist.* I. 100.] Archbp. Laurence's *Version.* Horne's *Introd.* [Comp. *Script. Test.* 4th ed. I. 353-7, 358-62.—Ed.]

FROM THE CREATION TO THE DELUGE.			FROM THE CREATION TO THE COM- MENCEMENT OF THE CHRISTIAN ERA,		
		YEARS.			YEARS.
Hebrew		1656	Jewish estimate		3760
Samaritan		1307	Usher		4004
Septuagint		2242	Jackson		5426
Hales		[2256]	Hales		5411
Prof. Wallace.*		[2262]	Upon the data of Josephus		5402
			Prof. Wallace		5478

[* *A Dissertation on the True Age of the World.* 8vo. Lond. 1844.—Ed.]

of nature, the provisions for the sustenance and diffusion of mankind, and the foundation of civil polity.

The predictions of Noah.

The diffusion of population.—Nimrod, a conqueror and despot.—Confusion of language;—probably only to a certain point, without destroying cognation.⁴

PERIOD III. FROM THE CALLING OF ABRAHAM TO THE EXODUS (B.C. 1921 to 1491): AND PERIOD IV., TO THE ENTRANCE INTO CANAAN (B.C. 1451).

(These two periods are conjoined for convenience of treatment.)

The fundamental idea [of the Divine manifestations to Abraham and his descendants during these two periods was], the selection of a family whose *peculiar* and *tutelary* Deity Jehovah would be; thus *condescending* to make use of the prevailing opinion, where Polytheism had obtained, that every nation had its own god, and that he was the most mighty who conferred the largest amount of visible benefits. (V. Exod. xviii. 11. Gen. xxviii. 13, 20—22. xxxi. 42. Exod. xii. 12. xv. 11. 1 Kings xx. 23. 2 Kings xvii. 26. Jer. xiv. 22. Dan. ii. 47. iii. 29). By this means God determined to shew, first, his immeasurable superiority,—and eventually, his sole and exclusive Deity. (V. 2 Kings xix. 10—12, 15—19). Hence, the institution of a national, worldly, visible Theocracy: to counteract polytheism,—to be the proof and the preserver of important religious truths,—and to maintain a public testimony for the true and only God.

The promise of a son to Abraham, and the great Benefactor to all mankind to descend from him.

Institution of circumcision:—a token of the covenant, and recognising the obligation to reject all polytheism and idolatry.

Melchisedek:—an example of the existence of true servants of the only God, who were not of the family of Abraham.

The command to offer up Isaac:—conveying the idea of man doomed to die, but freed by the substitution of another as a sacrifice.—John viii. 56, εἶδεν.

Appearances of the Deity in human form:—most probably in the person of the Son. (V. *supra*, p. 249-50, 252).

⁴ [See, in Kitto's *Cyclop. of Bibl. Lit.*, the articles *Babel*,—*Nations*, *Dispersion of*,—and *Tongues*, *Confusion of*; which were contributed by Dr. Smith.—ED.]

Of Isaac and Jacob,—the maintaining of faith in the promised seed.—Jacob's dying testimony : Gen. xlix. 10, 18.

The settlement of Jacob's family in Egypt. The circumstances leading to it, by the high station of Joseph, could not but make them objects of the greatest attention, and place them on a pinnacle of observation in the most opulent and powerful kingdom then existing.

In Egypt the Israelites remained probably 430 years : Exod. xii. 40. But see Gal. iii. 17. The speech of Stephen, Acts vii. 6, says 400 ; Josephus 430. Many comprehend in this reckoning the time from the communication to Abraham, Gen. xv. 13, or his entrance into Canaan, ten years earlier. This will leave only 215 years for the sojourn in Egypt. Yet, during that period, the population increased to what would give 603,550 warriors, men above twenty years old, not including the tribe of Levi. (Numb. i. 46.) Hence, it is scarcely imaginable that the whole number of the nation could be less than two millions ; an increase, from seventy-two, which is quite impossible. Supposing that they doubled themselves every fourteen years, the number would have been less than half a million. But if 430 years be taken, the increase is probable. We see also that the males of the whole family of Kohath were 8600, (Numb. iii. 28) ; yet Kohath had only four sons (Exod. vi. 18), from whom the grandsons mentioned are $2 + 3 + 3 = 8$,⁵ none being mentioned from Hebron, who perhaps died childless.⁶ Also, that the father of Moses should have married the daughter of Levi, appears impossible.⁷ Surely, then, one or more generations have fallen out from the table, Exod. vi. 17, 18.⁸

In Egypt, the Israelites conformed in a great measure to the abominable rites of that country's idolatry. (Ezek. xx. 5—8, 16).

God's merciful determination to deliver them. This determi-

⁵ [An obvious error in the MS. ($2 + 4 + 4 = 9$) is imperfectly corrected by the partial erasure of the first 4 so as to form the figure 1. I have ventured to substitute the numbers given in Exod. vi. 20—22.—ED.]

⁶ [Yet "the family of the Hebronites" is mentioned as distinct from the other three, Numb. iii. 27 *et alibi* ; and the names of its chiefs in the days of Solomon are given, 1 Chron. xxiii. 19, xxvi. 30.—ED.]

⁷ [See Dathe, J. D. Michaelis, and E. F. C. Rosenmüller on Numb. xxvi. 59 ; also Michaelis's *Ablendl. von d. Ehegesetzen Moses, die d. Ehe in d. nahe Freundschaft untersagten*, (1755, 2nd ed. 1768), § 36.—ED.]

⁸ V. Comm. Theol. [*Thesaurus Theologico-Philol.*, Amst. 1701], I. 255 *et seq.*

nation was taken, not from a blind and irrational partiality, (as some infidels represent the Scripture narrative to imply,) but for the most important objects. It was the purpose of God to draw them, with striking attendant miracles, out of Egypt; to give them a body of usages in government, politics, law, religion, and daily life, which should render intercourse with other nations very difficult; to confer upon them institutions calculated to make them eminently independent, free, and happy; to give them peculiar honour as “sons of God, a kingdom of priests, a holy nation;” to be Himself their national Sovereign, ruling by the wisest laws and in the exercise of a system of miracles; to institute a worship among them, at once adapted to the spiritual wants of men, and yet more splendid and magnificently impressive than any of the rites of heathenism were; to maintain religious instruction by sacred poetry, music, and the instructions of the prophets; and to hold forth, with increasing brightness, the assurance of the Messiah, to be of their nation.⁸ These were means

⁸ To the various ends of the Mosaic Economy, no doubt *conduced* their disappointing repulse from immediately taking possession of Canaan not quite two years after the exodus (Numb. xiii. xiv. Deut. i. 19—45), and their being obliged to lead a nomadic life for thirty-eight years, before they were permitted to march into Canaan.

Obs. The Mosaic history gives no account of events during those thirty-eight years (Numb. xv.—xix.; Deut. i. 46, ii. 1, 14), except the attempt of Korah and his confederates to depose Moses, Numb. xvi. xvii.,—the enactment of some laws, ch. xv. xviii. xix.,—and the important fragment, ch. xxxiii., which supplies the journal of their march and the places of probably *considerable* stay during the whole forty years. On this (*q. d.*) itinerary, *vid.* the valuable remarks of E. F. C. Rosenmüller, in his *Handbuch der biblischen Alterthumskunde*, III. 131-52. In the geographical determination of these stations, there is considerable difficulty. Maps vary to a very remarkable degree.

Such a beneficent subserving of important ends might occur in these ways, and in many others:

1. To humble and convince of sin: for the present,—and for future time. 1 Cor. x. 11. Ps. xciv.

2. To give an impression of the irresistible *power*, and the *majesty* never to be trifled with, and the *authority* never to be outraged, of Jehovah their Sovereign.

3. To confirm the divine mission of Moses.

4. To ensure the observance of the laws.

5. To educate the new generation to the use of alphabetical signs and the frequency of written documents, Exod. xiii. 9. Deut. vi. 9. Joshua xviii. 9.

6. That those who entered Canaan might be more free than their fathers from the wicked habits contracted in Egypt. (It appears that many of this new generation were morally superior to the preceding and to most subsequent ones. No rebelling, murmuring, or disaffection, is recorded of them, after the rebellion of Korah (Numb. xvi.), the dreadful events of Meribah (Numb. xx.),

divinely adapted to oppose idolatry, and preserve through the darkest ages the pure doctrines of Monotheism, a spotless law, the criminality of sin, and the hope of pardoning grace.

To this great end conducted,

1. The *miracles* wrought in Egypt:—Jehovah and his people triumphing over the gods, the king, and the people of the mightiest kingdom. (*V. Bryant On the Plagues of Egypt*).

2. The people *freely chose* Jehovah to stand in this peculiar relation to them as their God and King. Exod. xix. 3—8. Josh. xxiv. 15, 16, 21, 22.

3. Hence idolatry was *high treason*; and the law treated it and punished it as such. Deut. xvii. 2—7.

4. Many of their civil and religious laws were admirably adapted to counteract idolatry⁹: *e. g.*

The animals which the Egyptians worshipped as gods, especially the ox, were the appointed sacrifices to Jehovah.

Those which the heathen most usually sacrificed,—swine, horses, and dogs,—were held to be unclean.

Many immoral practices were perpetrated by the Egyptians and other heathen nations, as parts of worship. Everything resembling them was forbidden to the Israelites: and the most delicate purity was enjoined in all their services.

The distinction of clean and unclean food made it extremely difficult, and full of trouble and perplexity, for an Israelite to associate with the heathen.

Objects held by the heathen as most sacred, were regarded by the Hebrew laws as the most unclean and abominable: *e. g.* the ceremonial connected with the purifications with the ashes of a red heifer. (*V. Young On Idolatry*, I. 210—213).—Blood

and of Midian (ch. xxv.), Deut. viii. 16, latter part. xxxiv. 9. But the entire history, after the death of Moses, so far as it respects them as a body, is greatly to their honour: Josh. xxiii. 8). This remark* I had been led into by the impression of President Edwards's observations (*Hist. of Work of Redemption*, Per. I. pt. iv. § 10). But the three recorded exceptions appear too great and awful to allow of the general conclusion. I can see no ground for his saying that those delinquencies, among which *he mentions* that of Peor, attached "chiefly to the old generation;" the larger part of whom must have been dead before the events of Meribah and Peor (Midian).

⁹ *V. Young On Idolatry*, vol. I. *Stillingtonfleet, Orig. Sacr.* B. II. c. vii. § 9 *et seq.*

* [The preceding passage, enclosed in brackets. As at first written, it asserted the moral superiority of the "new generation" with less of qualification than is exhibited in its present form.—Ed.]

was drunken by the heathen: it was to be poured out by the Israelites,—sacred as an offering,—most impure as food. The milk of a she-goat in which her own kid had been boiled, was used among the heathen to besprinkle trees and plants, as a charm to render them fruitful: it was forbidden to the Hebrews.

Many apparent instances of resemblance to Egyptian rites, adduced by Marsham and Spencer, when carefully examined turn out to have had a counteracting intention.

The prohibition to intermarry with heathens.

5. The promises and threatenings of the Mosaic law referred solely to temporal rewards and punishments. All others of the ancient lawgivers rested their strongest motives to obedience upon their inculcation of an Elysium or a Tartarus after death; in which they themselves had probably no faith. But Moses used not this obvious and powerful method of enforcement. The God and King of Israel, who was held forth as the Almighty Lord of universal nature, guarded the national laws with threatenings of storms, drought, the burning east-wind, locusts, famine, pestilential and other dreadful diseases, defeats by their enemies, and deportation into captivity; and to the obedient he promised the opposite kind of circumstances. To this marked difference the holy prophets often appealed, as demonstrating the reality of Jehovah's power and the falsehood of the pretences advanced by the heathen priests on behalf of their gods. (*E. g.* Is. xli. 21—24).

Obs. In the earlier periods of the Israelitish history, this visible and miraculous providence was most conspicuous. *Vid.* the whole Books of Joshua and Judges, and the earlier part of the Book of Samuel (for example, particularly, 1 Sam. xii. 16—19). But, after the people had infringed upon the purity of the Theocracy by rebelliously and impiously desiring a king, the display of present and sensible retributions was diminished as to constancy and intensity, so that occasion was given for such complainings and surprise as are expressed in Ps. lxxiii. Jer. xii. 1, 2. Yet these most affected private life. Upon the great national scale, the principle was visibly and very impressively observed.

Thus also an account may be given of the often declared act of God's judicially visiting the sins of the fathers upon the children, and rewarding obedience by the prosperity of families

and descendants. But this was reserved for *his own* execution. Earthly magistrates were not permitted to act upon the principle. Deut. xxiv. 16. The gradual cessation of this course of Divine dispensation seems to be intimated in Ezek. xviii.; and the abrogation of it under the dispensation of the Messiah, Jer. xxxi. 29, 30.

6. The command to extirpate the Canaanites. The extreme cruelty and abominable crimes of those nations were undoubtedly just and sufficient causes, under the righteous government of God, for their being cut off as they were (not by pestilence or earthquake, but) by a people sent, and avowedly coming, with this executive commission from the only Sovereign of all men and all nations. Yet there was also another and a weighty reason in the case. It was the universal belief that the greatness and honour of a deity were to be judged of by the standard of great and signal victories which he gave to the nation which he had taken under his protection. The conquest of Canaan, therefore, was a demonstration to the Canaanites of the feebleness and even nothingness of their own gods, and of the superior power of the God of Israel. And this impression would be strengthened by the fact of successes and reverses occurring in exact proportion to the faithfulness or the disobedience of the Israelites towards their God, their natural Leader, Protector, and King. (*V.* Joshua ii. 9—11. xxiii. 3, 9. Judges ii. 10—14. 1 Sam. iv. 7, 8. Ps. lx. 10 (11, Heb.)

See also Dr. Priestley's *Notes on Script.* I. xiv. and 373—400.

PERIOD V. FROM THE POSSESSION OF CANAAN TO THE RETURN FROM THE BABYLONISH EXILE.

i. The Prophetic Office.—Schools.—Religious and political benefits of this office, in supporting the Theocracy and bearing warnings and testimonies against the wickedness of kings, nobles, priests, and people.—False prophets.

Inspiration :—Foretelling :—Writing. These belonged not to all the prophets, but to some only, expressly selected by God.

ii. The influence of DAVID and others in diffusing religion by sacred poetry ; for the use of the sanctuary, and for private and social life.

iii. The frequent lapses into idolatry.

1. *Causes.* The wide-spread idea of national tutelary deities :—hence, combining Jehovah with the imaginary deities.—Prosperity of their enemies ;—overlooking the fact that *that* test, *fairly considered*, led to the opposite conclusion.—Alliances of principal families, particularly the royal.—Sensual fascinations.—Solomon.

Separation of the two kingdoms. Age of Rehoboam at his accession.

Character of Jeroboam's sin :—breach of the second commandment ; *not ostensibly* of the first.—(On the ground of mere policy, a strict observance of the Divine Law would have been the better course. It would have preserved and consolidated peace ; war would have been impossible ;—rational ambition even, in Jeroboam, might have been satisfied in some peaceful way :—the ruining wickedness prevented ; a reconciliation and reunion effected ;—the subsequent conquests of the Assyrians and the Chaldeans prevented).

Character of the sin of Ahab.

2. *Signal Miracles* as means of counteraction. Examples : 1 Sam. vi. 1 Kings xviii. (the most important of all the O. T. miracles recorded after the death of Moses : the point at issue,—Monotheism and the sole deity of Jehovah,—and the question of the sovereign government, civil and religious, being his). Isa. xxxvii. Dan. ii. iii. vi.

3. Striking argument hence derived, of the *Divine Authority* of the Mosaic Constitution. The people were not fond of it ; their dislike was so strong that it even outweighed the principle so deeply fixed in all the tribes of mankind, *national pride* in their early history.¹⁰ They were continually thus struggling against it. Yet it as constantly stood upon its *own* declared ground, the authority of God. Every repentant movement was an acknowledgment of this ; and the more so from the insincerity which generally inhered in such returns : thus showing the *cogency* of the evidence, in the face of deep dislike and disaffection.

iv. The causes and effects of the abolition of the Kingdom of Israel (B.C. 722) ;—and the captivity and return of the Kingdom of Judah (B.C. 588—563).—Solution of the seventy years.—[The Samaritans] :—*vid. Graves on the Pentateuch*,

¹⁰ What so splendid, in any nation ? Exod. xix. 5 *et seq.*

5th ed.] p. 347. Kitto's *Civil History of Palestine*, p. 644. After the Return, the nation never again relapsed into idolatry :—but, in the place of this, we find the growth of *corrupt* nationalism ;—formalism, traditionalism,—Sadduceeism.

v. The accumulation of Prophecies (beginning with Moses, Lev. xxvi. Deut. [iv. xviii. 18, xxxi. 29, *et al.*]) concerning the historical events of the Hebrew people, and the nations with which they would be connected,—looking into the *far distant* future, even to the present time :—and concerning the MESSIAH. (*Vid.* Bishop Newton *on the Prophecies*).

vi. The use and emblematical significancy of the Typical ceremonies.

1. We are to inquire, *What* things, persons, and acts were intended to have an allegorical meaning ?

2. What the *divinely intended meaning* is ?

In both these courses of inquiry, we must be guided by

(1). The *reason* of the case, as it may be made evident to an unbiassed mind.

(2). The nature of the Theocratical constitution, as a manifestation, by sensible signs and representations, of the important relations of God to man.

(3). The authority of Scripture.—[Passages which furnish a key to the determination and interpretation of these typical rites and institutions] : principally occurring in the Epistle to the Hebrews.

Thus did the mercy, wisdom, and holiness of Jehovah prepare the way for the DESIRE OF ALL NATIONS.

PERIOD VI. FROM THE RETURN FROM THE BABYLONISH EXILE, TO THE COMING OF CHRIST.

i. The proper *duration* of the Captivity should be understood. Seventy years,—yet taken in a liberal and gracious manner.—2 Chron. xxxvi. 21. “Until the land had enjoyed her sabbaths :” (= the quinquagintal jubilee years, and the septennial years of fallow, according to the Mosaic Law, but which had been neglected above six hundred years, from the time of the Judges).

B.C. 606. Nebuchadnezzar took probably a small number of children, of the royal and other highest families, as hostages, to Babylon. Among these was Daniel.

B.C. 598. Jeconiah, with 10,000 persons of the most impor-

tance for political and warlike purposes, were brought to Babylon. Among them, Ezekiel.

B.C. 588. The final capture and conflagration of Jerusalem, extinction of the kingdom, and deportation of the inhabitants, except the poorest and a few others.

B.C. 536. The Edict of Cyrus: (=70 years from B.C. 606.) Ezra i. 2 *et seq.*

B.C. 529. Cyrus died; the deplorable reign of Cambyzes followed; some event probably soon occurred (B.C. 528?) affecting the Jews (see Zech. i. 12, with Stonard's *Comment.*) and which was difficult to their faith: (=70 years from B.C. 598).¹¹

B.C. 518. The Edict of Darius, for the progress of the temple, Ezra v. vi.: (=70 years from B.C. 588).

ii. The *Leaders* of the return.

B.C. 536—520. Zerubbabel, the Prince or civil chief, of the family of David, being great grandson of Jeconiah (1 Chron. iii. 19, compared with Ezra iii. 2. Matt. i. Luke iii.); and Joshua, the High Priest, the ecclesiastical head, the paternal nephew of Ezra. The Chaldean name of the former was, Sheshbazzar, Ezra i. 8, v. 14.

B.C. 478 *et seq.* Ezra, of the Aaronical family. (Another Ezra is mentioned in Nehemiah xii. 1).

B.C. 446 and 434. Nehemiah: his family is unknown,—but it was probably princely, from his holding a high office at the Persian court, and being sent twice with so ample powers to Jerusalem. He is officially called the Tirshatha, *governor*.

By these, the city and temple were rebuilt; public worship was restored; the public reading and interpretation of the law established; and the observance of the Sabbath and other important institutions reformed.

The original of the *Great Synagogue* is attributed to Ezra by Jewish tradition, but without any support from Josephus or higher authorities. It is affirmed to have consisted of a hundred and twenty elders, including Haggai and Zechariah, and afterwards Malachi:—and to have established the Sanhedrim of

¹¹ Seventy years of “indignation:”—the disappointment of the pious that from seven to nine years had elapsed, and so little progress had been made, while the heathen nations around, and among them the Samaritans perpetually harassing the Jews, were living in the enjoyment of peace and prosperity. Ezra iv. Verse 6 refers to Cambyzes; verse 7 to Smerdis; see also verses 23, 24.

seventy members at Jerusalem, together with inferior courts throughout the country.

Tradition also attributes to Ezra the revision and re-editing of the Sacred Books: or even a recovery of them by inspiration, and many other things palpably fabulous. (V. 4 Ezra [2 Esdr. Eng. Apocr.] xiv.) Probably *some* foundation of fact existed for this exaggeration and fable.

The civil authority continued in the royal line of David; at least so long as Zerubbabel lived.¹² We want information upon the succession of governors during the continuance of the Persian Empire. Towards the decline of it, the High Priests had obtained the supreme direction of affairs: which they maintained (though, after the time of Simon the Just, the grandson of Jaddua, with the most shameful irreligion, usurpation, and violence), till Judas Maccabæus, the third son of the priest Mattathias, openly united both the civil and the ecclesiastical authority in his own person (B.C. 166). Simon, the (second) brother of John, Judas, Eleazar, and Jonathan, and a faithful and valiant defender of his country, [became the recognized head of the nation after Judas and Jonathan had been slain.] His son was John Hyrcanus, who for nearly thirty years¹³ maintained the prosperous condition of the Jews. The son of Hyrcanus, Aristobulus I. took the title of king, (B.C. 106: d. B.C. 105). His son Alexander Jannæus, who was also king (B.C. 104—77) greatly extended the dominion of the Jewish throne; adding to it the whole territory of Moab, and a large extent besides, in every direction. Hyrcanus had before vanquished the Edomites, and compelled them to be incorporated with the Jews. Queen Alexandra, the widow of Alexander Jannæus, reigned nine years (B.C. 77—68), with some prosperity and splendour; but, as before and after, the times were miserably unquiet. After her decease, Aristobulus II., the younger son, seized the throne to the prejudice of his elder brother Hyrcanus [II.]. Antipater, an able Edomite, fomented the feud to the utmost; espousing the cause of Hyrcanus. Pompey was at this time engaged in consolidating and extending the Roman conquests in the East. To him the arbitration was referred. Aristobulus, *pendente lite astu forsân Pompeii*, flew to arms. Yet he did not dare to use his arms against Pompey; and in

¹² It appears evident that the royal house sank early into neglect and obscurity.

¹³ B.C. 135—106: dying in the year of the birth of Cicero and Pompey.

the end became his prisoner. The temple was besieged :—the priests and other defenders refusing to do anything warlike or defensive on the sabbath, gave such advantage to the Romans that, after three months, they took the temple by storm ;—and murdered twelve thousand persons, among whom were the priests in the act of sacrificing. This was (June 19, B.C. 63) on the very anniversary of the day of the capture by Nebuchadnezzar, five hundred and twenty-five years before. Pompey and his generals examined the temple, and went into the holy of holies ; but they took none of the utensils or of the immense treasures ; and they directed the religious services to be continued, after the purification of the temple. Pompey conferred the nominal supremacy, as High Priest and *Prince*, on Hyrcanus, extinguishing the regal title, and making him a tributary vassal. After eight years of turbulence, the leading Jews obtained from the Roman Proconsul, Gabinius, a suppression of the temporal power of Hyrcanus, which was vested in a Council, leaving him merely the high-priesthood.

After the murder of Pompey, Julius Cæsar came into Syria (B.C. 44), and reinstated Hyrcanus, over whom Antipater yet maintained his ascendancy. Amidst the universal convulsions of this awful time of civil war and atrocious wickedness, the Asmonæan family was tearing itself to pieces with sanguinary dissensions. The real power was in the hands of Antipater ; who transferred much of it to his two sons, Phasael and Herod. The latter, especially, was not wanting in art, activity, influence, and military power to pursue objects of the loftiest ambition. Antipater was poisoned by a man on whom he had conferred distinguished favours.

The Parthians deposed Hyrcanus, and set up in his stead Antigonus the son of Aristobulus, who took the title of king. After three years, the intrigues of Herod succeeded in procuring his deposition and murder. Herod married Mariamne, the daughter of Hyrcanus and the last of the Asmonæan family, and obtained for himself from Marc Antony the dominion and the title of king of Judæa (B.C. 34). In about eight years he put Mariamne to death by a judicial murder (B.C. 26) ; and twenty-three years afterwards (B.C. 3) he also murdered the two sons whom he had by her, Alexander and Aristobulus.

iii. The *Union* of the remnant of the Israelites with the Jews to partake of the privileges of the Return.

Of the dispersed Ten Tribes, scattered in the eastern parts of the Assyrian empire (by Shalmaneser, B.C. 721), many probably were reclaimed to the religion of revelation and holiness. The book of Tobit contains evidence of this. The well-inclined would be likely to avail themselves of the comprehensive and generous edict of Cyrus. Their number was not very great. See the close of the Register, in Ezra ii., and repeated in Neh. vii. 5 *et seq.* The whole number of Jews was a little more than forty-two thousand. We have no means of knowing how many Israelites were added to that number. It is the too probable and painful supposition, that many of those who did not return had formed heathenish attachments of family and worldly enjoyments, and that, in a few generations, this class sank into the mass of their heathen neighbours. I much question whether the idea of finding them again is not altogether fallacious. The notions of their subsisting in a degenerate, yet separate, state in India, China, Africa, North America, have met with advocates. Each theory has been either exploded or shown to be very precarious.

But there was another and that a numerous class of the Israelites and Jews who preferred to remain in the foreign countries in which they had settled, or some of whom might be unable to make the long and difficult journey. It would have been next to impossible to remove families in which were infants, sick and feeble and infirm old persons, many hundred miles over mountains, deserts, and tracts of country where hostility was to be apprehended,—and where provisions must be found or secured beforehand. Very many therefore kept up their connexion with Judæa and the Temple by sending their contributions by those who were able, once or oftener in their lives, or if possible annually, to visit the holy place, (as the Turks do to Mecca), at the great festivals. (Compare Acts ii. 5—11. A stay of half a year would include them all.) These also had, in many places, Synagogues, for the weekly reading of the Law and the Prophets:—the former in the sections called Parashoth, the latter in the Haphtaroth,—and on certain days the books called the Megilloth were read.—Discourses were addressed to the people: (Luke iv. 16—21. Acts xiii. 15). Prayer also was offered up: (V. Rambach, *Kirchenhist.* II. 882). These institutions began during the exile. After the return, they were introduced into Judæa: in which, in the life-

time of the Lord Jesus, every town seems to have had its synagogue.¹⁴ The Talmuds actually say that, before the destruction by the Romans, Jerusalem had four hundred and eighty! In each synagogue was this constitution:¹⁵

1. A ruler: ἀρχισυνάγωγος.
2. The Elders: πρεσβύτεροι.
3. One whose office was to pray: ὁ ἄγγελος.
4. Attendants: ὑπηρέται.

These facts furnish an account of the origin of the vast numbers of Jews whom Josephus and other ancient authorities speak of as settled in many of the regions east from Judea, and in other countries in every direction. The number of such persons was increased afterwards, under the successors of Alexander, especially in Egypt.

This course of things, making the Temple at Jerusalem again the *centre* of the whole nation, had the effect of leading to a merging of the former distinction, Israelites and Jews, into one general denomination, יְהוּדִים. Yet no doubt many families kept up their genealogies: as in the case of Saul of Tarsus; (but his tribe had not belonged to the Ten).—Observe also the method of current speaking: Acts xxvi. 7; James i. 1.—Some understand Rev. vii. as referring to the Christian Israelites of the apostolic period: (Prof. Moses Stuart, [*Comment. on Apocal.* II. 139, 144, 172]). But I cannot help thinking that the more usual interpretation is the true one;—God's spiritual Israel.

iv. Of the *character* of those who returned and formed the new colony in their father-land.

From the facts recited by Ezra and Nehemiah, and from much that occurs in the writings of the three prophets, Haggai, Zechariah, and Malachi, it is plain that irreligion, lukewarmness, and worldliness prevailed to a lamentable degree.

On the other hand, we must argue from Jer. xxxii. 6—12, 25, 36—44, that a large proportion of the people were the subjects of real religion. That this prophecy referred to the persons who should actually return from Babylon, appears from the whole bearing of the transaction: *viz. buying land* under the apparently desperate circumstances of the country, while yet the prophet assured the parties that the issue would be advan-

¹⁴ Matt. ix. 35. Mark i. 21, 38, 39. Acts ix. 2, 20. xiii. 5.

¹⁵ V. Vitringa, *De Synagogâ Vetere*. Hezel's *Bibl. Real-Lexic.* [art. *Schule*]. Winer's *Wörterb.* s. v.

tageous upon the validity of the deeds then and there executed. Jeremiah must have bought with the expectation of a beneficial enjoyment to himself and his heirs: and that could, by law, be only the usufruct till the jubilee year, for then it would become, by reversion, absolutely the property of him [the seller] or his heirs. In calculating the value of the term, no doubt the present state of the country would be taken into the account. Yet the prophet was assured that he would act wisely in giving a sum which evidently excited astonishment. We must also suppose that here is a gracious Auxesis; as in ch. xxxi. 34, which cannot be taken strictly under any imaginable circumstances of the Church on earth.

v. The *last* written books of the Old Testament.

Haggai and Zechariah: B.C. 536—520.

The Book of Esther: about B.C. 477.

Ezra: B.C. 479 *et seq.*

Nehemiah: B.C. 444—428.

Malachi: B.C. 420.

vi. In the interval between the last works contained in the Old Testament and the commencement of the New Testament history, we have a number of writings, some didactic, some historical, and some in the style of fictitious history for the purpose of religious instruction: but all written in a religious spirit, and in the Hebraized style of men whose habits of thought and expression were derived from the inspired Scriptures. These writings are called by Origen, Jerome, and the Greek Fathers (Cent. IV. *et seq.*) ἀποκρυφοί scil. βιβλοι (= ספרי סתומים), a term applied by the Rabbinical Jews to books *secluded* or *concealed* that they might not be read as books of Divine authority. V. Hottingeri *Thes. Philol.* [ed. 3,] p. 514; or his *Enchir. Bibl.* p. 306). They had their origin, some in Palestine, but the larger part in Egypt. The existing copies are for the most part Greek translations from Aramaic originals. The Egyptian Jews, so far as our knowledge of the history of the Septuagint extends, appear to have made those of them which are found in that version an integral part of Holy Scripture; but the Jews of Palestine *never did*.

These writings, with the exception of the Prayer of Manasseh, the Third and Fourth Books of Ezra,¹⁶ and the Third Book of

¹⁶ *Obs.* By the "First and Second Esdras" are meant the genuine Hebrew Books of Ezra (and Nehemiah).

Maccabees, are held to be divine and canonical Scripture by the Greek and the Romish churches. Protestants discard them all from this rank. But surely they must be regarded as exceedingly valuable and well deserving to be studied, for the following reasons.

(1). They are our most authentic sources of knowledge, for whatever *history* we possess of the divinely selected nation and of the Church of God, during the period of above four hundred years. It is the part of critical inquiry to discriminate the *genuine materials* of history contained in these ancient documents, from such parts as are exaggerated traditions,—or perhaps, in one or two instances, allegorical fiction, but intended to be vehicles of religious instruction, as much as, in modern times, the *Divina Comedia* of Dante, the *Pilgrim's Progress*, or the *Holy War*.

(2). They are our only documents for ascertaining the state of religious *sentiment* or theological doctrine, among the only people possessing divine revelation, during so long and important a period; among both the Jews and the dispersed of Israel.

(3). They cast much light upon the state of religious *practice* and *moral feeling* and *conduct* during that period.

(4). They are valuable because of their *philological* use in illustrating the words, phrases, and style of the New Testament writers.

It is not probable that the earliest of these writings was produced before the second century B.C.; some of them belong to the first, and there are passages in 4 Esdras which indicate an origin after the Christian era, unless they be interpolations. By many, the "Wisdom of Solomon" has been imputed to Philo Judæus, who was living A.C. 37: but the better supported opinion is that it is about a century earlier.

The general strain of doctrine and morals is excellent. The expectation of the Messiah makes very little appearance, unless we lay stress upon the personification of Wisdom in the "Wisdom of Solomon." Errors and superstitions, derived from an Oriental or a Platonic source, show themselves: *e. g.* Original sinlessness and perhaps transmigration of souls, Wisd. viii. 19, 20; unscriptural demonology and magical rites, Tobit vi. viii.; Tobit v. 6, 12, vii. 3, a falsehood said by an angel; human righteousness, and even mere outward acts, represented

as meritorious, Tobit xii. 8.¹⁷ In the allegory of Judith, treachery and assassination are justified and praised as pious acts. The doctrine of purgatory is taught by implication, and prayer for the dead clearly; 2 Macc. xii. 43—46.

As to history, there are numerous contradictions, and inconsistencies with known facts, in nearly all the narrative books: even in the First Book of Maccabees, which is certainly the most valuable of all the historical books.

TABLE OF THE APOCRYPHAL WRITINGS OF THE O. T.: WITH DATES, SO FAR AS ANY REASONABLE COMPUTATION OR CONJECTURE EXTENDS.

1. The additions to the Book of Esther; by two or more Egyptian Jews, in the middle of the third century B.C.

2. The additions to the Prophecies of Jeremiah: entitled *The Prophecy of Baruch*, and consisting of

(1). The title and introduction; ch. i. 1—9, and two words of verse 10.

(2). The book itself, whose form is that of an address from the captives at Babylon to the people of Jerusalem previously to the final capture; ch. i. 10—ii. 10.

(3). A prayer; ch. ii. 11—iii. 8.

(4). Exhortation to repentance and submission; ch. iii. 9—iv. 37.

(5). Promises; ch. v.

(These portions were written probably towards the close of the third century before Christ).

(6). The last chapter contains an Epistle of Jeremiah: by a different author from the person who wrote the preceding book; probably an Egyptian Jew; but about the same time.

3. The additions to the Book of Daniel.

(1). The Prayer of Azarias, and the Song of the Three Young Men. Bertholdt believes these to have been written by two different persons. The original, Aramaic. The time, quite uncertain.

(2). The History of Susanna: originally written in the Greek language; said by Eusebius and Apollinarius to be the work of Habakkuk ben Joshua. He lived in the first, or the beginning of the second century *after* Christ.

¹⁷ *V. Supra*, p. 434-5, Schol. II.

(3). The Histories of Bel and of the Dragon: written in Greek,—about the beginning of the Christian era.

4. Tobit: by a Babylonian or Palestinian Jew, in the second century before Christ. The original, Aramaic; but undergoing many recensions and changes in both Aramaic and Greek.

5. The Wisdom of Jesus the son of Sirach. The original author lived about 180 B.C.; his grandson and translator, about fifty years after.

6. The Wisdom of Solomon: composed by two Alexandrian writers, in the Greek language. Part I.: ch. i.—ix. Part II.: ch. x.—xix., designed as a *continuation* of Part I. But Bauermeister thinks that there is no ground for attributing the work to more than one author. It was not written by Philo; but, probably, from a hundred to a hundred and twenty years before Christ.

7. The First Book of Maccabees: from an Aramaic original, written early in the first century before Christ. The existing Greek translation was made about the time of the birth of Christ. It was evidently that used by Josephus. The author was a *Palestine Jew*.

8. The Second Book of Maccabees: composed in Greek,—after the First, though going back to a higher date,—by some *Alexandrian* rhetoricians.

9. Judith: also written in Greek,—by a *Palestine Jew*,—about 50—65 *after* Christ.

10. The Third Book of Esdras (Engl. Apocr. 1 Esdras): “not an Apocryphal book, but an interpolated version of the Hebrew Ezra.” (Jahn). It was composed by an Alexandrian Jew, after the age of the Maccabees.

11. The Fourth Book of Esdras (Engl. Apocr. 2 Esdras): existing only in Latin, from a *supposed* Greek original, by a *Christian* in the first or second century of our era. There is an Arabic version, which differs very much from the Latin, having many interpolations,—one, in particular, on the separate state.

12. The Prayer of Manasseh: by a Grecian Jew, in the second or third century *after* Christ.

The last three are rejected by the Roman Catholic Church.

There are some other Pseudepigraphical Books and Fragments: *viz.*

1. Psalm cli. in the Alexandrian MS.

2. (In the LXX.) Additions to the Book of Job, after ch. ii. 8, and at the end.

3. (In the same). An Introduction to the Lamentations of Jeremiah.

4. (In the same). A Third Book of Maccabees : narrating an attempt of Ptolemy Philopator to enter the holy places of the temple at Jerusalem, his intended revenge upon being refused, and his being deterred therefrom by an awful vision. It is about equal in character to the Second Book of Maccabees. The style so resembles that of the Wisdom of Solomon that Junius maintains it to be from the same author.

Two Fourth Books of Maccabees :—

5. One (Δ , Grabe) in the Alexandrian MS., “ On the Empire of Reason : containing, after a long preface, a very large account of the martyrdom of Eleazar and his sons. Few writers, if any, acknowledge this as a Book of Maccabees. Some inscriptions attribute it to Josephus. (But see Lardner (*Works*, XI. 269, [Kippis’s ed. VII. 35]), who attributes it to a Christian writer). It is a rhetorical amplification of the narrative in 2 Macc. vi. and vii.

6. The other, a History of John Hyrcanus ; now lost. It is said to have been Hebraic in diction, but in other respects nearly the same as the correspondent history in Josephi *Antiq. Jud.* lib. xiii. (V. Heideggeri *Enchir. Bibl.* p. 427 *et seq.* Eichhorn’s *Einleit. in d. Apokr.* p. 289.)

7. The Testament of the Twelve Patriarchs : a Hebrew-Greek production, believed to have been written about the commencement of the Christian era. It is given in J. A. Fabricii *Codex Pseudepigr. Vet. Test.* tom. I.

8. The Book of Enoch.¹⁸ After the perplexity which this work had occasioned to Christian scholars, from the Fathers to our own times, copies of it, in an Ethiopic version, were at last, in 1772, obtained by the traveller Bruce, and it has now been published, translated, and most satisfactorily illustrated by Archbishop Laurence. It is shown by that excellent scholar and acute reasoner to have been composed by an Israelite

¹⁸ [See a full account of this work, its character, probable origin, re-discovery, publication in the versions of Laurence (1821 ; 2nd ed. 1833) and Hoffmann, (Jena, 1833,) &c., with extracts and illustrations of the Messianic allusions, in the *Script. Test.* 4th ed. I. 353-62. Also *supra*, p. 457.—ED.]

rather than a Jew, living in the North of Armenia, on the borders of the Caspian Sea, and in the reign of Herod, probably twenty or thirty years before the Christian era. It contains a striking exhibition of the opinions and expectations entertained by some of the Jews, at that important crisis, concerning the Messiah.

9. The Ascension of Isaiah:¹⁹ also an Ethiopic book, translated and published by Archbishop Laurence, 1819. He assigns it to A.D. 68 or 69. The work of a Christian, and containing the clearest evidence that at the time of its being written, the faith of Christians comprised the deity of the Son and the Spirit. V. Horne's *Introd.* [2nd ed.] I. 712—13. Gesenius, *Jesaja*, Einl. § 9.

vii. The writings of Philo and Josephus may be mentioned here, on account of the connexion, though the chief part of the writings of the former, if not the whole, were composed subsequently to the birth of Jesus Christ, and the latter towards the close of the first century after Christ. The use of Philo is chiefly to furnish information on certain *expressions* resembling some occurring in the New Testament. That of Josephus, to cast light upon *customs and usages* existing in or near his own time. V. Carpzovii *Exercitationes Philonianæ*, in *Epist. ad Hebr.* Lösneri *Lectiones Philonianæ*. Otii et Bosii *Spicil. in N. T. e Josepho*. Krebsii *Observ. in N. T. e Josepho*. Ernesti [*On the Interpret. of the N. T.*], Mr. Terrot's version, II. 182-6.²⁰

viii. The general state of the Jews, towards the close of this period, in *religion and morals*.

Their various and wide dispersions gave them an extensive influence in many Asiatic and other countries, so that *proselytes* to Judaism were very numerous. To this the chief motive must have been the superior rationality of the Jewish theology and worship, compared with polytheism and idolatry. Family connexions would also help forwards such conversions. The proselytes were of two classes:

1. Proselytes of the *Gate*:—so called because they were admitted to the enjoyment of civil society with the Jews in the

¹⁹ [*Script. Test.* 4th ed. I. 362-3.—Ed.]

²⁰ [Compare the extended reference to the writings of Philo in their relation to Christian doctrine, and the more succinct notice of Josephus, in the *Script. Test.* 4th ed. I. 363-87.—Ed.]

Holy Land, and to dwell *within the gates* of cities and towns ; and because they were admitted within the outer gate of the Temple to worship, into the space called “The Court of the Gentiles,” a magnificent quadrangle formed by four marble-paved piazzas, of which the eastern was “Solomon’s Porch.” These were not bound to observe any of the peculiarities of the Mosaic ritual ; but they were obliged to a strict observance of the “Seven Precepts of Noah,” *viz.*

(1). To reject all idolatry, and any kind of worship directed to any being but the true God.

(2). Never to profane the name of God, but to reverence, honour, and adore him.

(3). To commit no murder.

(4). To preserve chastity inviolate.

(5). To refrain from all fraud, theft, and robbery.

(6). To practise justice, support public order, and obey the magistracy.

(7). To eat no part of the body of a living animal.

The first mention that we have of these seven precepts is in the *Gemara Babyl.*, tit. *Sanhedrin*, cap. vii. They certainly comprise the essence of the Decalogue, with the exception of Commandment iv. On them *vid.* Selden, *De Jure Nat. et Gent. iuxta Discipl. Hebræorum*, [lib. vii. cap. 10] ; and Frischmuth, *De VII. Noachi Præceptis*, in *Dissert. Sel.* [*Thesaur. Philol. Theol.*], 2 vols. fol. Amst. 1701, I. 154.

The proselytes of this class are the *σεβόμενοι* and *φοβούμενοι τὸν Θεόν* of the Acts of the Apostles.

2. Proselytes of Righteousness. These took upon themselves the observance of all the laws and ordinances of the Mosaic constitution, and were formally incorporated into the Israelitish body by Circumcision, Baptism, and the offering of a Sacrifice. The use of the *baptizing* is controverted. *V.* Winer’s *Lexicon*, art. *Proselyten* ; Wetstein in *Matt.* iii. 6 ; and a large view of the evidence in Kuinoel on the same passage.

There is reason to believe that religion and morals had sunk to a low condition, during this later period ; from the dreadful prevalence of war, assassination, and licentiousness in the ruling class,—from the notorious profligacy of the high priests,—and from the increasing substitution of ceremonial rigour for piety and virtue. Yet we are assured that there were some “just and devout men,—waiting for the consolation of Israel.”

The expectation of the MESSIAH was maintained with affectionate patriotism; but with the idea, all but absolutely universal, of a temporal royalty and all-victorious empire.

At this time arose the celebrated Religious SECTS²¹ of the Jews, though both adhering to the national worship.

(1.) PHARISEES: פְּרִישִׁים, ἀφωρίσμενοι. Josephus first mentions them in the Maccabæan period, during the high-priesthood of Jonathan (B.C. 159—144). They early acquired, and long maintained, great popularity, by the appearance of an extraordinary sanctity.

1. Their *principles*.

(1). Besides the written Law of Moses, the Pharisees held the obligation of oral traditions. Of these, many referred to mere outward performances, such as prayers at precise hours, fastings, washings, mechanical and servile observance of the Sabbath. Other traditionary principles were contrived, (as the moral positions of the Jesuits have been in modern Europe,) to evade the immutable obligations of the Divine law: *e. g.* that oaths were not binding except some unimportant form of words attended them; that a pretended devoting a specific denomination of property to God excused the possessor from the obligation of using that property to a definite purpose of justice,—as, supporting a helpless parent. Thus, in the most weighty cases, they made their consciences easy in the grossest violations of the moral law.

(2). They professed a strict observance of the Mosaic Law, —but regarded the ceremonial as greatly above the moral.

(3). They held the doctrine of Predestination; but, as it appears from the accounts of Josephus, in a partial and arbitrary manner.

(4). The separate existence and immortality of the soul:—a metempsychosis of the good, and an eternal punishment of the wicked. *V. passages of Josephus in Winer, supra.*

(5). The resurrection of the dead.

(6). The existence of good and of evil spirits.

2. Their *general character*.—Generally, great pride and high opinion of their own merits:—ostentation of their pretended piety:—*many* of them were absolute hypocrites, and indulged in secret immoralities (Matt. xxiii.) The Talmud (*Sota*, fol. 27.

²¹ *V. Josephi Antiq.* XIII. v. 9. XVIII. i. 2—5. *Bell. Jud.* II. viii. 2—14.

col. b. lin. 1)²² according to Hezel, makes representations or implications, that about the time of Christ the character of the Pharisees was sunk low.

(ii.) SADDUCEES. Josephus speaks of them as existing when he first mentions the Pharisees; *Antiq.* XIII. v. 9. It is uncertain whether this name represents the Hebrew צַדִּיקִים, or is derived, as Maimonides and other *late* Rabbis say, from Zadok (in the third century before Christ), who taught that virtue is its own recompense and sufficient enjoyment, and that a good man must be influenced by neither the hope of happiness nor the fear of punishment. *Perhaps* originally the doctrine taught was, that the *primary* motive to obedience should be pure love to God: but monstrous extravagancies were drawn from the principle, whatever it might have been.

1. *Principles* of the Sadducees.

(1). That there is no predestination nor foreknowledge, nor, of course, providence of God.

(2). That the mind of man exercises its faculty of willing spontaneously.

(3). That there is no future existence for man; consequently no retributions after this life.

(4). That there are no spiritual beings beneath God and above man.

(5). That only the written Scriptures are to be regarded. They rejected the authority of traditions. Some say that they admitted, as of divine authority, only the Pentateuch: but there is not sufficient evidence of this,—and there is more reason to believe that they received the common canon of the Jews.

2. *Their Character.* Of this we have no definite information. The members of this sect were but few, in comparison with the Pharisees, and were chiefly in the superior ranks of society, who did not like to be troubled with the ceremonial minutiae of the Pharisees. Thus they possessed considerable influence: many of them sat in the Sanhedrim, and frequently they obtained the high-priesthood.

The ESSENES (Ἐσσαιῶν, Ἐσσηνοί, from the [Hebrew or

²² Surenhusius? In my Rabe's *Mishna*, vol. III. part v. is the *Sotah*, but I cannot find the passage. [*Probably*, Surenhusii *Mischna*, III. 218; Rabe, III. 174.—ED.]

Aramaic] ܕܢܝܢ [ܢܕܢ ?] a physician), mentioned by Josephus and Philo, cannot be reckoned a Jewish sect, as they did not observe the law of Moses in the most essential particulars, *e. g.* sacrifices, frequenting the temple,—and in their disclaiming marriage, and having no servants.—Most probably they were a society whose usages were derived from heathenish notions of the sublime virtue of an eremitical life, devoted to contemplation. (Much of this kind of philosophy still subsists among the Bramins of India.) They had formed settlements in the desert part of Judea and in Syria.

The sect denominated that of the THERAPEUTÆ was numerous in the neighbourhood of Alexandria. There probably they formed the cradle of Christian monasticism; but Dr. Aug. Neander differs from previous inquirers in regarding them as a party altogether distinct from the Essenes. The Therapeutæ he regards as a sect originating among and confined to the Egyptian Jews: and he observes that we have no reason to think that the Essenes ever extended out of Palestine, and of their religious character he entertains a high estimation. See his *Allgemeine Geschichte der Christl. Religion u. Kirche*, I. 56, 78, 1st German ed. (Much expanded in the subsequent edition; *vid.* Torrey's translation, Clark, Edinb. 1847, I. 53—93. Observe the great value of Neander's disquisitions on this whole subject. His Introduction, p. 47 *et seq.*)

COR. The method of salvation is and has been one and the same in all ages.

SCHOL. [On certain notions respecting the state of departed souls, which are traceable to a misunderstanding of Scripture, in conjunction with other causes, especially the influence of Jewish tradition.]

Among the Scholastic divines, five states and receptacles of the dead were maintained to exist:—1. Paradise, heaven. 2. Abraham's bosom, the *Limbus Patrum*. 3. *Limbus Infantum*. 4. Purgatory. 5. *Gehenna*, hell.

Amidst the somewhat perplexed and discordant sentiments of the Fathers on this subject, some of them appear to have regarded Paradise as synonymous with Abraham's bosom and the *Limbus Patrum*, and as denoting a place in which *all* the souls of the pious remain till the resurrection and the final judgment, enjoying various degrees of happiness and hope, yet, in many cases, not without a mixture of anxiety.

A doctrine²³ maintained by some of the Fathers, by Roman Catholics generally, and by some Protestants, is that of the *Limbus Patrum*: a receptacle, on the *edge* of hell, in which the souls of the pious who died before the coming of Christ, were supposed to have remained in a state of rest and hope, but not of absolute happiness, a *pœna damni temporalis*, till his ascension, when they were liberated and accompanied him to the *heavenly* region, where they were admitted to the beatific vision of God.

This is in fact the doctrine maintained by the very learned and powerful arguer, rather than patient and judicious reasoner, Bishop Horsley, in his celebrated Sermon on 1 Pet. iii. 18—20:²⁴ resting it besides on Acts ii. 31, and Eph. iv. 9.

A similar notion of a *Limbus Infantum* is maintained by many of the Roman Catholics: a place on the borders of hell in which infants that have died without being baptized will for ever remain, without any actual suffering, enduring only the privation of the heavenly blessedness, *pœna damni perpetua*.²⁵ Some maintain that such infants *see* the miseries of the damned, but do not themselves suffer: others, that they dwell in an agreeable situation, and spend their time in philosophical studies and conversations!

The idea of the *subterraneous* receptacle is revolting. And what objection is there to the idea that the saving results of the plan of redemption were as completely *comprehensive* before the Messiah's actual humiliation as after? (Acts xv. 11. Isaiah liii. 4, 5. Heb. xiii. 8. The cases of Enoch and Elijah. The hope of the Patriarchs described, Heb. xi. 10, 14, 16). The "descent" [referred to in Eph. iv. 9 and by Bishop Horsley] I take to be equivalent to the *burial* of the body and the *separate* existence of the soul, during the three days, in the state of the dead, to us unknown; but as the idea of a kingdom of ghosts in the depths of the earth was general, it furnished the poetical

²³ Advanced by Tertullian, *Adv. Marcionem*, iv. 34. See also his *Apologet.* cap. 47, and *De Animâ*, cap. 7, [not 3, as it is erroneously given in Bretschneider], 55, 58, (*ap.* Bretschneider, *Dogm.* II. 401, 399).—Burnet, *De Statu Mortuor. et Resurg.*

²⁴ Horsley's *Sermons*, vol. II.; [or Serm. xx. of the edition in one volume, p. 246 *et seq.*] Jung-Stilling's *Pneumatology*, translated by Mr. Jackson, p. 207, 223.

²⁵ V. Walch's *Religionsstreitigk. ausserh. d. Luth. Kirche*, II. 378.

materials of Isaiah xiv., Ezek. xxxii. 31, &c., and the phraseology here used.

These speculations appear inconsistent with what the Scriptures teach concerning the happiness of believers after death (John xiv. 3. xvii. 24. 2 Cor. v. Phil. i. Heb. xii. 23):—that it is a state of pure blessedness in the presence and communion of Christ, τοῦ θεανθρώπου yet that the subjective capacity and the objective causes of happiness are to be immeasurably increased after the universal resurrection and judgment. About the *place* of separate spirits, and other specific questions of this kind, SCIAMUS *non scire*. Yet, from the magnificent discoveries of modern astronomy, many glorious possibilities present themselves.

CHAPTER IV.

ON THE PERSON, OFFICES, AND STATES OF THE REDEEMER.

SECT. 1. THE CONSTITUTED PERSON OF OUR MEDIATOR AND REDEEMER.

PROP. I. That the Co-essential SON OF GOD did, at the time determined by Infinite Wisdom, assume our *nature* into a *real* and *personal union* with Himself, in order that He might perform the work of SATISFACTION necessary for our redemption.

SOL. This proposition is to be considered with regard to the outward *fact* and the internal *doctrine*.

I. The Outward Fact.

i. The *history* of Jesus, as recited in the New Testament, contains the facts which form the phænomena of this case.

ii. The *credibility* of that history is evinced by proofs the most abundant and conclusive.

iii. From the comparison of that history with the descriptions and prophecies of the Old Testament, it follows,

1. That Jesus is the true, the predicted, the only Messiah.

2. That all the predicates of the Messiah supplied by the Old Testament, are applied and appropriated to him.

3. That his own declarations and the testimony of his accredited messengers, the inspired apostles, must be received as divinely true.

II. The Internal Doctrine.

i. The Messiah, the Saviour of men, existed in a state of personal glory and beneficent activity, before his manifestation in human nature.

ii. In this pre-existent and superior state, he possessed and ever possesses a relation to the Deity which is absolutely peculiar.

iii. This relation is set forth by the inspired writers in a great number and variety of terms which partly affirm and partly imply the possession of essential divinity.

Evidence in support of these propositions has been adduced in the past part of this course, on the *Person of Christ*: [Book II. ch. iv. Sect. 1].

iv. The Scriptures not less plainly declare Jesus the Christ to be a true and proper man, born miraculously of a virgin, possessing a perfectly organized human body and a rational soul, with all the faculties and properties of human nature.

He was born, grew up to childhood and manhood, experienced hunger, thirst, fatigue, was scourged and otherwise cruelly treated, was nailed to a cross, and died. (Heb. ii. 14. Luke xxiv. 39). So that his body was not æthereal, impalpable, or consisting only in appearance, as the Docetæ, (query, the Apollinarians also?) the Gnostics, and others in the second and third centuries held it to have been.

He manifested the characteristic faculties of the human mind: increase in knowledge and wisdom, love, joy, grief, anger, exercises of the understanding and of the will, *distinct* from those which belong to the Divine nature, and limited: e.g. Mark xiii. 32. Luke xxii. 42.

Query. What was the character of figure, features, complexion, and expression belonging to the human form of Jesus?

Reply. 1. Some have maintained that it was plain, homely, and even ugly and forbidding. (Isaiah liii. Orig. *Contra Cels.* vi. 75 [ed. Spenc. p. 327-9]).

2. Others, that it was exquisitely beautiful. (Ps. xlv.)

For the former, it is absurd to adduce Isaiah liii., as that merely relates to the disregard in which the Jews held him, and must be interpreted morally. The hypothesis, too, is in itself painfully audacious and revolting.

For the latter, Ps. xlv. is also ill alleged, as it refers to spiritual excellence.

But, without pushing the idea to an extravagant length, the second hypothesis is highly probable, and in some respects even necessary. The miraculous birth of Jesus precluded any hereditary predispositions to defect or deformity. Sinful affections and passions, or inclinations to them, which are the greatest causes, both immediately and mediately, of ugliness, could have no place. The expression of the mind in the countenance must have been every thing that is majestic, powerful, sweet, and

lovely.¹ V. Mr. Sheppard's *Divine Origin of Christianity*, I. 85; and the *Eclectic Review* of it, 1829, II. 219.

v. The man Jesus, the Christ, was absolutely free from sin, both in disposition and in action.

Not only was he chargeable with no practical transgression, but he had none of that moral weakness, that susceptibility to the occasions of sin, that inclination to actual sin, which are characteristic of all the children of men from the first opening of their faculties: "that they will all sin, as soon as they are capable of sinning, and never do anything holy until they are regenerated." (Stuart on the *Epistle to the Romans*, [Engl. ed.] p. 236).

Luke i. 35. 1 John iii. 5.

2 Cor. v. 21. Here it is affirmed that Christ "knew nothing of sin" (De Wette) by experience.

Heb. iv. 15. He was *expers peccati*; completely exempt from every kind and degree of moral infirmity.

Heb. vii. 26. This passage asserts that the Saviour was :

(1.) "Ὁσιος universally holy and conformed to the purity of the Divine Nature.

(2.) That there was in him the negation of all moral imperfection. No *κακία*, vitiosity, inclination to sin. No *μλανσις*, nor *μλσμμα* nothing in his corporeal frame associated with sin or tending to it. No fellowship, common participation, with sinners: though he associated with them, in benevolent familiarity of converse.

¹ "The holy men who had the most abundant and intimate intercourse with the Saviour, have in no part of their writings given the least intimation of what was the kind of his outward bodily form." *Note*. "The celebrated and acute John d'Espagne (*Opera*, p. 403) proposes several reasons why we have no account or description of the bodily figure of Christ in the writings of the evangelists and apostles. 1. It would have been deemed despicable by carnal eyes. 2. It would have given occasion to idolatry. 3. It would have given occasion to vain and presumptuous applications of physiognomy. 4. Such persons as might be thought to have a resemblance to the figure or countenance of Jesus Christ, would have been likely to indulge a sinful self-admiration on this account, and to become objects of superstitious veneration to others. 5. Persons would have made the bodily form of Christ the absolute object of faith and adoration, forgetting that he is to be known and worshipped in a spiritual manner." Hoeck's *Beyträge zum Verstand einiger Schriftstellen*, vol. II. p. 277. Hamburg, 1750.

Jean d'Espagne was one of the pastors of the French Church in London, in the reign of James I. and Charles I. (:) Excellent citations from his writings often occur in the *Saine Doctrine de l'Eglise Réformée*, published at Berne.

(3.) That he was exalted, in moral excellence, above the angels in heaven: thus expressing a degree of positive moral purity superior to that which belongs to *any* other creature. Compare Job [xv. 15].

Query. How could such purity be, in a descendant of Adam?

Reply. He had no human father: his conception (*i. e.* the production of his human nature) was by a Divine miracle. Yet this would not have fully exempted him: for the reason of the case and observation show that the mental and moral qualities of mothers reappear in their offspring. (Job xiv. 1, 4.) To resolve this difficulty, different modes have been proposed.

1. The hypothesis of the Docetæ, Gnostics,² &c.: revived by some of the Anabaptists in the sixteenth century, and maintained by J. W. Petersen³ of Lüneburg at the close of the seventeenth.⁴ (A man not unlike, in mind and character, to poor Irving). But this renders Christ not a real man; and it is specifically condemned in the New Testament. 1 John iv. 2, 3. 1 Tim. iii. 16. *et alibi*.

2. The hypothesis of an immediate creation, without any derivation from the corporeal structure of Mary: held by Menno Simonis;—probably by the martyr Joan Bocher;—Jacob Böhme the “theosophist;”⁵—and some of the early Quakers. Supposing this representation to be correct, Christ would not have had a proper participation in the nature of those whom he came to redeem. But [this proper participation of humanity is directly asserted in Scripture, and declared to be necessary]: Heb. ii. 11, 14—17.

3. That the blessed Virgin Mary derived her own existence in the way of a miracle. This is the doctrine of the “Immaculate Conception;” which is celebrated in the Roman Catholic Church by an annual festival on the 8th of December. The notion itself appears to have been first hinted in the Koran: and to have been brought forwards in France about the eleventh

² [V. Murdock’s translation of Mosheim, Amer. ed. I. 172-4, 178, 237, 366. Matter, *Hist. Crit. du Gnosticisme*, II. 331-4. The student who wishes for a fuller and more accurate knowledge of the various forms which this notion assumed, will do well to consult the following passages of M. Matter’s valuable treatise: I. 151, 157, 326-7, 337, 385, 418. II. 87 (note), 146.—ED.]

³ V. Mosheim, *Instit. Hist. Eccl.* p. 836; or Murdock’s translation, III. 441-2.

⁴ 1691? Rather 1708: *vid.* Hossbach’s *Spener*, II. 116.

⁵ He rather belongs to the former class [the Docetists].

century.⁶ It is zealously maintained in Spain; and in some Universities of Italy, France, and Germany. In some of these institutions, an oath of believing this doctrine is necessary to the graduating as Doctor in Theology. In Bavaria and Spain, orders of Knighthood were instituted, “ad hanc doctrinam ferro, igne, ac bello defendendam.” It was opposed by Bernard, Thomas Aquinas, and the Dominicans: and though some popes have declared for it, and the Council of Trent speaks in very favourable terms of it, it has not been yet made an article of faith. It is a hypothesis destitute of evidence: involving, also, a similar necessity with regard to the mother of Mary, and so on backwards. (V. Mosheim, *Elem. Theol. Dogm.* [2nd ed.] II. 57).

4. That the *peculiar* energy of the Holy Spirit, in some way to us unknown, effected the derivation of the human embryo of Jesus from the proper elements really in and of the body of Mary, so that it had no participation of anything tending to moral evil. In this we acquiesce, as being *all* that can be known, and as *sufficient*. (V. Hahn’s *Lehrbuch*, p. 448, note **).

vi. The Divine nature is united to the human, in the one person of the Christ.

The true doctrine in regard to this union is expressed clearly and unexceptionably (*prout mihi videtur*) in the Athanasian Creed. It includes the following particulars:

1. The *reality* of the two natures. This is here assumed, upon the former proofs.

2. The Divine Nature of Christ (= Christ considered simply as the second Divine Person) was *active* in uniting itself to the *passive* humanity. (John i. 14. Phil. ii. 7 *et seq.*). This is the Incarnation, ἐνανθρώπησις, Personal Union.

Hence the effect is the ἐνωσις ὑποστατική, Personal Union.

3. This union is *constant*: i. q. the human nature of Christ never existed apart from the Divine. So that this union is not figurative, moral, temporary; but, by divine efficient constitution, necessary and indissoluble from the first moment of the elementary formation in the body of Mary. Consequently in all the moral (=mediatorial) acts of Christ, he is to be considered as Θεάνθρωπος,⁷ מְשִׁיחַ, Saviour, Redeemer, Mediator, Messiah, Lord.

⁶ [Openly at Lyons in 1140: see Guericke, 6th ed. II. 233. Comp. Neander, V. 642 *et seq.*—Ed.]

⁷ This term first occurs in Origen.

4. This union is *indissoluble and eternal*. (Heb. vii. 16). All the reasons for its formation exist throughout the whole period during which the plan of salvation is in progress upon earth. But afterwards also, the preservation, perfection, and immortal happiness of the redeemed will be in association with and dependence upon the attributes and acts of the glorified Mediator. Rev. v. 8—14. vii. 17. xxi. 6, 22, 23. xxii. 1, 3.

5. This union is *necessary*. Without it, the actings and sufferings of the Saviour would have been only those of a *human* person, however favoured and supported by the Deity. They could then have been no more than acts of obedience and submission, on the part of a created and dependent being, and extending only to his own actual obligations: they could have had no propitiatory efficacy nor merit available for the acquisition of an infinite good, the bestowing of full salvation on the immense multitudes of mankind who shall receive it. The holiness of the saints is by Divine influence and support: yet it is not meritorious. But, laying the foundation-principle in the *unity of person*, a reason exists for attributing *infinite* excellence and validity to all which the Word made flesh has done for the redemption and salvation of the world. In estimating the greatness of any penal suffering, the quality of the sufferer forms an essential element. The same punishment would fall very differently upon a vulgar, brutalized, low-minded criminal, trained up in the debasing and hardening habits of the worst classes in society; and upon a man of noble birth and the most refined education and habits, of exquisite feeling, connected by affections and associations with the most excellent of mankind, and conscious of innocence. Now the personal union of the Deity with the humanity renders the Mediator a being of infinitely higher consideration and dignity than any mere man, or the whole race of men, or even all the orders of created existences taken together: for "all things were made by him, and without him was not anything made that has been made;" he is ($\pi\rho\delta$ πάντων) "before all things," (or, "above all things;" $\pi\rho\delta$ ⁸ refers to dignity as well as to time), "and by him all things consist." If then sinful man is to be saved from his sin and its awful penal consequences, such a result must be in a way of harmony with the holiness and justice of the

⁸ V. Bretschneider, *Lexicon N. T.*, s. v. $\pi\rho\delta$, c. James v. 12. 1 Pet. iv. 8. Ps. lxxii. 17 (Septuagint Vers.) 3 Macc. ii. 21.

Divine government; and that can take place, so far as our best reason is able to conceive, only in the way of a propitiation, accomplished by Him who is God and man in one indissoluble person. (*V. Four Disc.* p. 69—71; [3rd ed. 60—63].)

In estimating the *enormity* of *crime*, the dignity, excellence, or, in one comprehensive term, *WORTHINESS*, of the being against whose rights it is committed, is the principal element to be brought into consideration. But in estimating the moral *value* of *obedience*, that is, of any acts of honour and service performed by one being for or to another, the element which principally determines the degree of goodness is the worthiness of the performer. Love and service from a mean person, of poor intellects, of no mental or moral cultivation, neither possessing nor deserving any particular respect or esteem from those who best know him,—is unspeakably inferior in moral value to a similar expression of love or act of service from a person of great dignity and honour, universally and deservedly esteemed, who has ample powers and resources at his command, of the finest talents and the most richly cultivated understanding, and eminently pure and virtuous. Apply this rule to higher and higher degrees in the scale of excellence, not in men only, but in superior orders of created being: yet, after all, the utmost duteousness of the noblest creature would be only up to the measure of that creature's obligations: it could never possess *merit* with respect to God. If now we conceive of the unique and incomparable worthiness which belongs to the *DIVINE* nature as introduced into the acts in question and made an integral part of their constitution, *worthiness* [merit?] now comes to view: worthiness of a kind and in a degree *INFINITE*. This worthiness can also be applied to any object or purpose which to the Divine wisdom may seem fit. It can furnish an ample satisfaction to the eternal justice of heaven, a sufficient security to the honour of the holy law, in remitting the penalties incurred by transgression. It can bring the dignity of perfect righteousness to sanction the bestowments of pure grace and free mercy. It is "the righteousness of God:" nothing can be added to its value.

Compare this with the necessity of man's condition, as a criminal and guilty creature. The moral law of God has been violated. The violation cannot pass for nothing. The holiness and wisdom of God forbid that it should; and, equally, the

welfare of the universe in the order and harmony of the Divine arrangements, and the safety of obedient creatures, forbid it. But it is proposed to save criminal and guilty man from the ruin induced by crime and guilt. SOMETHING, therefore, is of absolute necessity to be DONE. Whatsoever *that something* may be (a subject which has been already largely investigated), it is evident that its character for validity and efficiency must be, in a very important degree, affected by the *worthiness* of the agent who accomplishes it: and it is equally evident that if, in laying together all the facts and relations which compose the aggregate of the validity and efficiency supposed, we find one element to be an INFINITE worthiness both natural and moral in the Agent, we have discovered a circumstance which *must* give a security for the attainment of the end. Let the other parts of the aggregate be never so various or recondite, so that their nature and relations and co-operation may be extremely difficult or even impossible to be brought within the comprehension of our knowledge: yet we may satisfactorily rest in this imperfection of our knowledge, for here we have an element which, by the very necessity of its nature, transcends every other; which, possessing itself an infinite worthiness, must impress the same quality upon the mighty act or combination of acts on which it exerts itself. In a word, if “the child born, the son given unto us,” is “the Mighty God, the Eternal,” his work of redemption possesses the unrivalled character of divine dignity; in the most exalted sense it cometh forth from “JEHOVAH OF HOSTS, who is wonderful in counsel and excellent in working.”

Fully, therefore, admitting⁹ that, if we knew and could know nothing more of this great case than the simple fact that it is that method of salvation which the Divine Wisdom has ordained, this would be abundantly sufficient for our faith, gratitude, and obedience, I must still adhere to the persuasion that the condescension of God has permitted so much to be attainable in this sublime path of knowledge as amounts to a solid ground of *moral reason* why, as the means of redemption and restoration to fallen man, “the Word was made flesh, and dwelt among us.”

The great and good Anselm, in his dialogue-treatise *Cur Deus Homo* (cap. ix.) has argued this great point in a manner of which the essential principles appear to me to be eternal

⁹ V. Schleiermacher's *Christl. Glaube*, II. 297; 2nd ed. II. 155-6.

truths.¹⁰ It may be thus summarily represented :—Universal and perfect obedience is absolutely and unalterably due from a creature to God on the ground of the right of *property*. He who violates this right commits an infinite wrong. Better were it that all sinning creatures should perish, than that such wrong should be perpetrated without due animadversion and adequate penal retribution. To repair this infinite wrong, to maintain the inviolable honours of the holy law, to preserve the purity of the Divine attributes from being obscured or insulted, a security of infinite strength, a compensation of infinite value, was necessary. This, no man, no angel, could ever provide. It requires that superiority, independence, and infinite worthiness, which can be found only in the Divine Nature. But it also requires that community of interests and rights which can take place only in a community of race and species : therefore the Saviour must be a real man. In fine, he and he only who is God and man can be an efficient Redeemer and Saviour for the guilty race of man.

On the proposition generally, *vid. Ernesti, De Dignitate et Veritate Incarnationis Filii Dei* ; in his *Opuscula Theol.* [p. 355-70].

SCHOL. I. It is an important duty, in all our investigations, but in none more than in the present and its allied subjects, to distinguish between the *facts* which constitute the basis of Christian doctrines, and the philosophy of those facts, that is, the *way and manner* in which they are, or have become to be. The former may be clearly revealed, while nothing is said in the records of revelation upon the latter. Our concern is to ascertain, believe, and practically improve the former : the latter is among the “ secret things ” which “ belong to the Lord our God,” and into which it would be vain presumption in us to pry.

SCHOL. II. On the Lutheran doctrine of “ *communio naturæ et communicatio idiomatum*,”¹¹—a communication of the Divine nature, with its essential properties, to the human nature, in the person of our Lord.

Apparently, this notion was resorted to in order to support the doctrine of Consubstantiation. It involves impossibilities : such as, that the human nature is made to have existed from

¹⁰ See a large and valuable article on Anselm and his doctrine, in Hengstenberg's *Evang. Kirchenzeitung*, Jan. 1834. [No. 1, 2, 3].

¹¹ V. Hahn, *Lehrbuch*, p. 454. *Supra*, p. 275.

eternity, and to be immutable, as well as (what they most respect) omniscient and omnipresent; that the Divine nature becomes composite, organized, limited by form, local, tangible, visible. It also furnishes unjust objections to enemies.

Obs. In order to guard against objections and creating difficulties, we should not attach to terms denoting one nature the predicates of the other; but to terms significant of the mediatorial office we can with propriety attach any predicates of the Saviour. (*V. supra*, p. 487, last paragraph).

SCHOL. III. On the hypothesis of the Pre-existence of the Human Soul of Jesus.

Dr. Thomas Goodwin, Mr. Robert Fleming, and Dr. Watts, maintained that the human soul of Christ was the first created of all finite natures, was immediately united to the Divine Nature, and was the medium of the creating and governing acts of God in relation to this earth and the human race, but particularly the Hebrew nation under the Theocracy. They especially rest upon the appearances of Jehovah in a human form to the patriarchs and prophets, and on their own interpretations of John xvii. 5. 2 Cor. viii. 9. Phil. ii. 6. Col. i. 15. Rev. iii. 14.

Obs. 1. This hypothesis destroys the proper affinity of the Saviour to the human race.

2. It makes the greatest possible exaltation of the Saviour to be coeval with his existence, instead of succeeding, and being the reward of, his humiliation.

3. It makes the Divine Nature of the Saviour the same as that of the Father; and thus is open to the objections which lie against the Modalist scheme. (This objection attaches only to Dr. Watts's hypothesis).

4. The passages of Scripture which it professes to explain are satisfactorily explained on the generally received Orthodox system.

Compare Vitringa [*Anacr. Apocal.* p. 153-5; further illustrated by his *Disp. de Gener. Filii contra Roellium*, præf. p. 18]. Pres. Edwards, *Works*, VIII. 323.

SCHOL. IV. Briefly state the hypotheses of the principal enemies to this doctrine [the doctrine affirmed in Prop. I.]

ENUMERATION:—Ebionites,¹² Nazarenes,¹³ Docetæ,¹⁴ Sam-

¹² [*V. supra*, p. 206-7.—Ed.]

¹³ [*Supra*, p. 207.—Ed.]

¹⁴ [References above, p. 486, note.—Ed.]

osatenians,¹⁵ Apollinarians,¹⁶ Arians,¹⁷ Nestorians,¹⁸ Eutychians,¹⁹ Socinians,²⁰ and modern Unitarians.

SCHOL. V. State, and seriously examine, the principal *objections* of the present enemies to this doctrine.

(1). That it is derived only from a few obscure and difficult texts of Scripture.²¹

(2). That it is unreasonable and absurd.

(3). That if Jesus were not a *mere* man, he was not a man at all : but it is admitted that he was a *real* man : *ergo*, &c.²²

(4). That he never claimed any superiority of nature above the rest of men.²³

(5). That his disciples never viewed him in any other light than as a man like themselves : and that at no period do we find them indicating that surprise and astonishment which would be natural on discovering that he with whom they had been living on terms of intimacy as a fellow-creature was in reality their God and Creator.²⁴

(6). That the first three Evangelists speak of him as no other than a man ; and therefore it is more reasonable to explain the language peculiar to John by the plainer language of the prior Evangelists.²⁵

(7). That the orthodox Fathers themselves confessed this doctrine to have been unknown till revealed by John at the close of the apostolic age.²⁶

(8). That this doctrine had its origin among the philosophical Christians of the second century, that it was long in assuming its present shape, and that it was for several centuries unknown to, or rejected by, the mass of plain, unlearned Christians.²⁷

¹⁵ [*Supra*, p. 209. Guericke, *Kirchengesch.* 6th ed. I. 238.—ED.]

¹⁶ [*V.* Guericke, I. 410 ; with references to the *sources* from which our knowledge of the doctrines of Apollinaris is derived.—ED.]

¹⁷ [*Supra*, p. 220-1.—ED.]

^{18 19} [*Supra*, p. 223-4.—ED.]

²⁰ [*V. Catech. Racov.* Sect. iv. Compare Walch, *Streitigk. ausserh. d. Luth. Kirche*, I. 572-4, IV. 397-411 ; where the reader will find references to the leading works on both sides of the controversy.—ED.]

²¹ [*V. Script. Test.* 4th ed. I. 117, 413 ; *et passim*.—ED.]

²² [*Ibid.* I. 110 ; and compare Book III. ch. iv. of the same work.—ED.]

²³ [*Ibid.* II. 151, and Book III. ch. iii.—ED.]

²⁴ [*Ibid.* II. 151 *et seq.*, and Book III. ch. iii.—ED.]

²⁵ [*Ibid.* II. 151 *et seq.*, and Book III. ch. i., and ch. iii. capit. 1, 4-8.—ED.]

^{26 27} These arguments (7) and (8) are the sum of Dr. Priestley's *History of Early Opinions*. [Examined and confuted in Append. V. to the *Script. Test.* See also Dr. Smith's *Letters to Belsham*, Lett. vii., viii.—ED.]

(9). That Jesus, after his resurrection, was often present with the apostles, and that addresses to him were lawful in those circumstances which, in others, would have been idolatrous.²⁸

Obs. There are two modes of argument in which we meet these and any other objections.

1. By *direct proof* of the doctrine in question. We believe that the Scriptures, fairly criticized and justly interpreted, do really teach the proper Deity of Christ, and His assumption of humanity. The proofs of these positions have been largely considered, and if we have established them, the *foundation* of all minor objections is destroyed.

2. By a particular confutation of each objection.

PROP. II. To enumerate and explain the Scriptural names and titles of the Blessed Redeemer.

SOL. CLASS I. Names and titles designative of his *Divine* Nature.

Jehovah, El, Elohim, Adon, Adonai, God, Lord, Word, Son, Only-Begotten, First-born of the whole creation, Beginning of the creation of God, Brightness of the glory of God and Express Image of his Person, Immanuel, Alpha and Omega, Beginning and End, First and Last, Lord from heaven.

CLASS II. Names and titles designative of his *Human* Nature.

Man, Son of Man, Seed of the woman, Child, Flesh, Jesus, David, Son of David, First fruits, First-begotten from the dead.

CLASS III. Appellations designating or describing his *Official* Characters.

Anointed (Messiah, Christ), Lord, Lord of glory, Saviour, Redeemer, Deliverer, Prince of life, Captain of salvation, Author and finisher of faith, Leader, Commander, Way, Truth, Life, Resurrection, the Beloved, Mediator, Surety, Prophet, High Priest, King, Ruler, Shepherd, Lamb, Lion, Breaker, Light, Consolation of Israel, Desire of all nations, Counsellor, The Wonderful, Branch, Vine, Faithful and True

²⁸ See a remarkable implied concession on the presence of the Saviour with his people at all times, or often, in the *Monthly Repos.* for 1816, p. 422. [*V. Letters to Belsham*, 2nd ed. p. 86—92. *Script. Test.* II. 31-2, 34, 333, 338. —ED.]

Witness, Door, Apostle, Servant, Minister, Forerunner, Master, Sun of righteousness, Bright Morning Star, Bridegroom, Power of God, Wisdom of God, Hope, Peace, Ensign to the people, Unspeakable gift, Bread of life, Fountain, Chosen, Bishop, Head, Refiner, Purifier, Sacrifice, Ransom, Righteousness, Sanctuary, Rock, Foundation, Angel (Messenger).

V. Mastricht, lib. V. cap. iii. Serle's *Horæ Solitariae*, vol. I.

On the whole subject of this first section, *vid.* Owen's *Χριστολογία*, throughout; especially ch. xvi., xviii. Witsii *Æcon. Fæd.* lib. II. cap. iv.

SECTION 2. ON THE OFFICES OF THE REDEEMER.

DEF. The true and Scriptural signification of the term MEDIATOR.

Μεσίτης, *internuncius, interpres, sequester, advocatus*; surety, pledge for another; Gal. iii. 19, 20. One who confirms and fulfils a covenant, by securing the performance of its stipulations, and so restoring harmony where there had been difference. 1 Tim. ii. 5. Heb. viii. 6. ix. 15. xii. 24. Compare Job ix. 33, in the Septuagint version.

V. Stockii *Clavis*, and Schleusner's *Lexicon*, *sub voce*. Mastricht, p. 511. Burmann, I. 482. *Four Disc.* p. 106, 116. [3rd ed. p. 96 *et seq.*]

PROP. III. To shew that the Divine purposes of redeeming mercy necessarily *required* a Mediator for their execution.

EVID. 1. From the general idea of *intervention* as necessary to the salvation of sinners. (*Supra*, p. 483).

2. From the *positive evidence* [already adduced, of the *reality* of such intervention in the way of *satisfaction* for sin]; *supra*, p. 436 *et seq.*

3. The *necessity* of this mediation is evinced by the considerations already presented at p. 444, 488.

V. Mastricht, p. 511-14.

PROP. IV. To inquire *what is included* in the character and function of the Mediator between God and man.

DEF. Office, function:—a series of acts forming a standing relation, to which a person is under a moral obligation, either on the ground of natural law, or on that of a positive engagement or stipulation. *Εργον John iv. 34. ix. 4. xvii. 4.

SOL. In one word, the Mediator is required to be ΣΩΤΗΡ. (Matt. i. 21. Luke ii. 11. 1 John iv. 14). But especially these particulars are to be observed :

1. Suitableness and competency. He must be Θεάνθρωπος. (Treated before, p. 488).

2. *Engagement and stipulation.* Vide *supra*, on the constitution of the Covenant of Redemption, p. 411, Prop. II., III.

3. *Ability and indefeasible right* to yield himself a propitiatory sacrifice. (*Supra*, p. 438 *et seq.*)²⁹

4. All the requisite qualities for the application and completion of the work of redemption. (In other words, for the exercise of Intercession: *infra*, Prop. VIII. of this Chapter, second general head of Sol. to the subordinate Prop. iii.)

5. The concentration of all lies in the single idea of MERIT.³⁰ What the Christ has *done* invests *our* nature, in the person of a common representative, with *absolute* moral perfection, solemnly *dedicated* to the Righteous Lord of the universe : and what the Christ *is* superadds *infinite* worthiness to the whole. Thus he has MERITED all saving blessings (= ζῶν διώνιον) and the right to *bestow* them.

SCHOL. I. On the *Consecration* of Christ to this office : effected

1. In the Divine decree and covenant of redemption: *supra*, p. 411.

2. In the manifestation, to suitable created intelligences, of the Divine purpose. Eph. iii. 9—11. Heb. v. 5, 6. vii. 16, 17, 20—28.

3. In our Lord's solemn dedication of himself to this end. John xvii. 19.

V. Burmann, II. 50, 51.

SCHOL. II. On the Socinian notion of the Mediatorial office.

Socinians hold that the Mediatorial office or work of Christ consisted in authoritatively *declaring* the placability of God to sinners upon repentance and reformation;—*confirming* the declaration by his own death and resurrection;—and being *exalted* and *constituted* as the honoured instrument of God, thus declaring and confirming, which may be regarded as subordinately and instrumentally a *bestowing* of salvation, especially as Jesus is probably now and constantly engaged in

²⁹ [Compare *Four Disc.* especially p. 50—64, 3rd ed.—ED.]

³⁰ Corresponding to the sense of δικαιούνη in Rom. i. 17. (v. 18.) Phil. iii. 9.

doing *something* for the good of his followers: (V. Belsham's *Calm Inquiry*, [p. 324]. *Script. Test.* II. 209. [4th ed. II. 17.]

V. Mastricht, p. 514, § 17.

PROP. V. To shew that all the requisites to the constitution and discharge of the Mediatorial function are combined in the Lord Jesus Christ.

SOL. *Requisites*:—Deity; Divine appointment; affinity to those whose salvation is to be effected; perfect holiness; meritoriousness; voluntariness; effective power; perpetuity.

(These particulars have been evinced under preceding heads.)

SCHOL. On the Popish doctrine that the saints in glory, and angels, are real mediators.³¹

Reply. 1. The arguments in favour of this doctrine (*vid.* Brenner and Hay, *infra*) are insufficient.

2. It is connected with the notion that Christ is a Mediator only according to his *human* nature: hence, he could not be a Mediator before his incarnation and the completion of redemption by his death;—therefore, the adherents of this doctrine believe in the *Limbus Patrum*;—and in a secondary and participative (*not* mediation of redemption, but) mediation of intercession, which is therefore predicable of saints. But, for reasons before adduced, we reject the basis of these views as a *πρωτον ψεῦδος*.

3. It further assumes that the intercession of Christ in the heavenly state consists in *praying for men*: an idea too limited and inadequate. V. *Script. Test.* II. 240. [4th ed. II. 18, 19. Compare p. 532, *infra*].

4. We can have no evidence that glorified saints know our circumstances in any particular instance. Though a disparted and imperfect knowledge is highly probable; yet this [the Popish doctrine] would require an omniscience of human hearts and affairs,—or at least that we should have assurance that a particular saint was cognizant of our particular case in every instance.

5. So weighty a doctrine, and the duty arising from it, ought to stand upon solid Scriptural testimony: but of this there is none.

6. The doctrine is altogether needless, and if supposed would be derogatory from the fulness and sufficiency of the

³¹ V. Brenner, I. [220], 364 *et seq.* [Hay's *Sincere Christian*, II. 190—8.—ED.]

work of Christ. His intercession is spoken of as *sole*, and as necessarily connected with his redemption. Heb. vii. 24, 25. ix. 24. 1 John ii. 1, 2.

PROP. VI. The entire work of Christ as Mediator or Saviour may be resolved into three distinct classes or series of acts, usually and properly called *offices*: referring to the ignorance of mankind, their state of guilt and condemnation, and their state of subjective depravity and moral weakness, and requiring respective acts or series of acts in order to *instruct*, to *reconcile*, and to *restore*; in other words, to *reveal*, *acquire*, and *impart* the salvation which man stands in need of.

ILLUSTR. This distribution had its origin in the very early Jewish doctrine of the Messiah.³² It is also distinctly made by Eusebius,³³ and has been the general admission of the Greek Church. The Latin Church, through the middle ages, seems to have lost sight of this useful distribution; (though it appears in the writings of Augustine³⁴ and Aquinas). Hence Luther and Melancthon do not clearly propound it. It was fully adopted by Calvin. Some of the Lutherans, both ancient and modern, object to it (Striegel, Hutter; Ernesti, Reinhard, Döderlein, Storr): others approve it (Gerhard, Buddeus, Quenstedt, Mosheim, J. D. Michaelis, Seiler, Less, Morus, Ammon, Wegscheider, De Wette, Schleiermacher, Bretschneider. (V. Knapp's judicious concluding observation, *Vorlesungen*, II. 237; [p. 336 of Woods's translation, Eng. ed.])).

I think that it may be very advantageously retained; because

1. These three classes of acts occupy so large and pre-eminent a place in the Scriptures.

2. Every act of Christ as Mediator, and every representation of those acts, whether in figurative or in plain terms, may be naturally and justly referred to one of these heads.

3. These were the three *great* offices of the Israelitish dispensation; which *filled up* the whole executive department of the Theocracy; and to which the inauguration was by *anointing*, מִשְׁחָה.

³² In the Chaldee Targum of Jonathan ben Uzziel, on Is. liii. *Vid.* Gesenius's *Jesaia*, I. 79. Pick's *Minor Prophets*, p. 4.

³³ *Dem. Evang.* iv. 15. *Hist. Eccl.* i. 3.

³⁴ *De Civ. Dei*, x. 6.

PROP. VII. To illustrate that branch of the Mediatorial work which the Redeemer discharges as a PROPHET.³⁵

EXPLIC. נִבִּי, “*interpres Dei*,”—“*familiaris Dei*.” (Leopold.) 1. An authorized messenger from God to man, through whom God conveys his will. Exod. vii. 1 (= iv. 16). Judges vi. 8. Jer. xxiii. 22; *et pluribus in locis*. So *προφήτης* and *ὑποφήτης* were used among the Greeks; the *μάντις* who delivered the oracles of the gods. 2. A confidential friend to whom God is pleased to allow a particularly gracious and condescending familiarity. Gen. xx. 7 (= xviii. 17. James ii. 23). 3. One divinely inspired to predict future things. (Gesenius).

ILLUSTR. Our Lord Jesus Christ is a PROPHET, in all the most exalted senses of the word.

I. He possesses the most perfect intimacy and knowledge of the nature, perfections, purposes, and acts of God. (John i. 18. Matt. xi. 27. John xvi. 15. Col. ii. 3. *Script. Test.*, I. 199, 3rd ed. [4th ed. I. 132-3]). Supreme and absolute knowledge, by virtue of his Divine nature. A knowledge adapted to his human nature:—communicated, John iii. 34; finite, Mark xiii. 32; capable of improvement and having received actual improvement, Luke ii. 52.

II. He was designated and solemnly declared by the Father to occupy this position. Isaiah lxi. 1, 2. Matt. xvii. 5. 1 Cor. i. 30; *σοφία*.

III. He communicated the revelations under the Old Testament dispensation. Acts vii. 38 (= Exod. xix. 3, and xxiii. 20, 21. *V. Script. Test.* I. 486, 490 *et seq.* [4th ed. I. 300, 306]). 1 Cor. x. 4, 9. John xii. 41 (= Isaiah vi.) 1 Pet. i. 10.

Obj. from Heb. i. 1.

Reply. The apostle is speaking of the *visible agents* of the respective dispensations: of the former, mere men, such as Moses, Samuel, Elijah, Isaiah, &c.; of the latter, the incarnate Messiah, living among men with all the sinless attributes of our nature, and (which is the especial point of the passage) *instructing* men. This special act of communicating knowledge by regular processes of stating, illustrating, confirming,

³⁵ *V. Script. Test.* I. 207 *et seq.* [3rd ed. I. 199. 4th ed. I. 132-3].

and applying heavenly truths, is peculiar to the Messiah's incarnate state. Besides, those early appearances to the patriarchs and prophets were not of the direct and absolute person of God, but of temporary phænomena miraculously produced in the air or upon the perceptive faculties.

IV. In his personal ministry, he was a Divine Teacher, of supreme and infallible authority, and possessing absolutely perfect qualities.

i. General declarations of the Evangelists concerning his personal ministry. John i. 9, 17, 18. Luke iv. 18—21. John iii. 2, 32. vii. 16—18. viii. 12. xii. 46. xvii. 6.

ii. The principal topics of his ministry.³⁶

1. Concerning God.

The unity, spirituality, and infinite perfection of the Divine Nature. Mark xii. 29. John iv. 24. Matt. xi. 25. Luke vi. 35. (x. 22?).

Particular perfections.—*Holiness* and *justice*, in both principle and act;—*omniscience*. John xvii. 25. Matt. xviii. 35.

Kindness in natural gifts,—and in spiritual bestowments;—above all, the unspeakable gift for the salvation of the world.

2. Concerning Himself.

His preexistence and mysterious Divine nature; his possessing all things equally with the Father; his right to forgive sins,—and to be honoured equally with the Father; the designs of his manifestation in our nature, to teach, to console, to give himself a sacrificial ransom by death for the remission of sins, to reign, to exercise a constant presence of power and authority with the Church, and to determine as the Supreme Judge the eternal states of men.

3. Concerning the Holy Spirit.

That He glorifies the Father and the Son; that He inspired the ancient prophets, and our Lord's own chosen servants, qualifying them to be infallible instructors in divine truth and duty; that He is not known by the careless and unbelieving part of mankind; that His influence is necessary to the production and continuance of real religion; that the sin which is especially against Him is so aggravated as to be unpardonable; and that He is to be religiously acknowledged with the Father and the Son.

³⁶ [Memorandum in the margin of the MS.] Refer *only* where the places may not obviously suggest themselves.

4. Concerning the nature of religion.

That it must comprise an inward change of principle and disposition,—reliance upon Him as the Saviour by his death and by his power,—unqualified submission to his authority,—the denial and subduing of all sinful inclinations,—and the cultivation of all moral excellence.

5. The great facts on which religion is built.

The right understanding and eternal obligation of the law of God,—the evil of sin,—its source in the heart,—that Divine mercy and power alone can effectually counteract it,—the propitiation,—the sovereignty of Divine grace;—the infallible authority of Scripture and the duty of searching and impartially interpreting it;—the nature, constitution, and fundamental laws of his own kingdom,—its progress and extent,—its connexion with eternity;—the existence and agency of good and of wicked spirits,—the separate state of consciousness and sensibility in either happiness or misery,—the resurrection of the body,—the public and universal judgment,—that the mode of existence and action in the future state will be entirely different from that of the present,—and that the two opposite conditions of men will be properly everlasting.

6. Duties.

The *basis*, in disinterested love to God and to man.—*Piety*, rational, pure, spiritual, and in acts of worship faithfully adhering to divine institutions.—*Virtue*; sincerity, humility, self-denial, self-government, purity and chastity, temperance, gratitude, tender feelings, yielding, where conscience and duty permit, to the reasonable wishes of others, prudence, and inflexibility in adhering to the path of holiness.—*Morality*; equal and impartial justice, mercy, placability, forgiveness, kindness, liberality, truth, fidelity, a candid construction of the conduct of others so far as reason will allow. And, with regard to all outward actions, that their value depends upon their motive; and that professions, names, ceremonies, and all other outward things, are of no estimation in the sight of God unless they are the expression of holiness in the heart. Christ did not represent man's obedience as consisting in ecstasies of passion and flaming bursts of an enthusiastic imagination;—nor in an austere abstraction from the business and providential and innocent pleasures of human life;—nor in a stern apathy and indifference to pleasure or pain, joy or grief, hope

or fear, making virtue its own reward in such a sense as to be regardless of outward things and to reject a moral government by rewards and punishments;—nor in any scheme of sophistical compensations for the indulgence of favourite or popular vices, by extravagance of rigour or zeal in other respects;—nor in the attribution of merit to outward actions, as agreeable to God *ex opere operato*;—nor in invented miseries and self-inflicted tortures:—but the whole circle of duties which he enjoined, and by his example sanctioned, was, in every sense, a *reasonable* service, the morality of pure and impartial reason, yet not the reason of scholastic abstractions or philosophical theories, but the plain good sense of common life and honest men.

iii. He intimated that, on some important points, his communications were, from the wisest and most benevolent designs, *incipient* and *incomplete*, the fuller disclosure of them being *reserved* to the ministry of his selected followers, after his death and resurrection. Luke ix. 45. xviii. 34. John xii. 16. xvi. 12.

iv. Yet he assured his disciples that he had made a provision for the complete unfolding of his system, and the filling up of those parts of his plan which he had hitherto presented in an obscure and imperfect manner; and that this provision should take effect at the most suitable time. John xiv. 26. xv. 26. xvi. 13, 14.

v. His *mode* of communication was the most admirable: simple and plain, yet always pure and dignified; original, but never far-fetched; sublime, but never strained or affected. The following may be mentioned as some of its leading characteristics:

1. The frequent use of parables, and those derived, in the most natural and easy manner, from actual scenes and occurrences. (*V. Sir I. Newton on Daniel*, p. 148).

2. When proverbial and hyperbolic sayings, already current among the Jews, could be made to answer his purpose, he took them by preference. An inferior man would have avoided this mode, from the fear of being charged with wanting a fund of originality.

3. He often used the absolute form of expression instead of the comparative. John xii. 44. Matt. vi. 25—34.

4. Sometimes, the same word in a twofold sense or applica-

tion. John iii. 8. iv. 10 (=iv. 14; 32; 35—38). vi. 32. vii. 37. xi. 11.

5. He showed consummate wisdom in the most difficult circumstances, and when assailed by ensnaring questions, proposed with a treacherous design. *E. g.* Luke x. 25—37. Matt. xxi. 23—27. xxii. 15—22; 23—30; 34—40.

6. He derived inestimable instruction, in a manner at once easy and dignified, from casual occurrences and common occasions. (*V. Newcome, Observ. on our Lord's Conduct, &c.* Pt. I. ch. ii. § 9).

7. He sometimes taught by *significant actions*. Examples: Clearing the temple of those who profaned it. Proposing infants as examples of docility,—and an unambitious spirit. (Matt. xviii. 2). Apparent neglect of the Syro-Phœnician woman. Denouncing the barren fig-tree. Entering Jerusalem in regal triumph, yet in lowliness. Washing the disciples' feet. Instituting the sacred supper. Breathing on the disciples.

8. He very often addressed himself to the good sense and reason of his hearers, and left it to them to draw conclusions. *E. g.* Matt. xii. 7, 8; 11, 12; 27. Luke xii. 57. John x. 30—38; *v. Script. Test.* II. [92, 3rd ed. 4th ed. I. 460].

9. He spoke with commanding authority and dignity.

vi. The originality of his plan, and the grandeur of its conception, appear in that, while the primary ideas of his religion were derived from the Mosaic religion, an institution marked with a local and temporary character, and while the universal prejudices of his countrymen adhered with the utmost pertinacity to the exclusive peculiarity of that system,—he, with unvarying consistency, conducted his instructions upon the principle of a religion which should be *universal* and *permanent*.

vii. He illustrated the spirit and application of his teachings, by his own spotless *example*. Luke xv. 2. John viii. 46. xiii. 12—17. xv. 12, 13. 1 Pet. ii. 21.

Yet he affected no singularity, to draw attention. He complied with the ordinary usages of life, both civil and religious, where no moral reason existed for declining to do so. Luke iv. 16. John vii. 14. ii. 2.

viii. He gave proof by *miracles*, of his Divine mission and authority. (*Supra*, p. 61 *et seq.*)³⁷

³⁷ [The MS. contains also a reference to a course of Theological Lectures planned and in part executed by Dr. Smith in the year 1798, while he was yet

ix. The ministry of his apostles was in reality a *continuation of his own*. It was the filling up of his outline, the completion of his plan, the utterance of the same Spirit, and the elucidation of the same grand truths of religion, and the rules and obligations of universal obedience. He personally presided over it, and actively directed the administration of it. Matt. xxviii. 20. Acts xviii. 9, 10. xxvi. 15—18. Gal. i. 12. Rom. xv. 18. 1 Cor. ii. 16. 2 Cor. iv. 5. v. 19, 20. xiii. 3. 1 Thess. iv. 2, 8.

Therefore, 1. The apostles acted as his servants, commissioned by him, continually proceeding according to his orders, looking to him for new instructions when requisite, and carefully rejecting all claims of authority as personal to themselves, but strenuously enforcing them as referring to him.

2. They were informed and directed by a peculiar influence upon their minds, called *inspiration*; concerning which I offer the following remarks:—

(1). Its precise nature, and the method of its operation upon the minds of its subjects, we cannot know; for it is not explained in the records of revelation, and none of us have experience of it. Most probably it could not be made intelligible by any kind of verbal description.

(2). It extended only to religious subjects.

(3). It made the apostles safe and infallible guides in all such subjects.

(4). It acted in harmony with the reason and judgment and all the mental peculiarities of the subjects in whom it inhered; not superseding their voluntary powers, nor their peculiarities of genius and taste, nor their exercises of memory or of argumentation, nor their using all proper means to collect materials from the information of others and from written documents.

(5). It was not by the production of frenzy, passionate exclamations, irrational enthusiasm, or frantic actions; but was

a student at Rotherham College. Only four lectures (out of thirty-two) appear to have been completed. They fill the alternate pages (150) of a quarto volume. They relate chiefly to the *preliminary* questions discussed in Book I. of the present work; and are of much interest as shewing how early the fundamental and formative principles of Dr. Smith's theology were established in his mind, and himself inured to those habits of patient, persistent, candid, and devout investigation for which, in after-life, he was so eminently distinguished. The section on Miracles is so nearly identical with the corresponding portion of this volume that it appears quite unnecessary to print the passage referred to.—ED.]

attended by calmness and sobriety. 2 Cor. v. 13, *ἐξέστημεν* is only a concession to the accuser, to confute him on his own principles.

(6). The matter communicated by inspiration is represented to us as the object of *knowledge*; susceptible of being understood by the rational faculties, always as to its *truth* and *evidence*, though not always as to its *mode* of existence; and being obligatory upon us to receive, consider, understand, and apply it. Eph. i. 17, 18. iii. 18, 19. iv. 20, 21. Phil. i. 9, 10. Col. i. 9. 1 Cor. x. 15.

That the Scriptures of the N. T. are the sufficient and exclusive standard of Christianity, *see excellently established* by Bretschneider, I. 275—9.

V. Script. Test. I. 88 *et seq.* 3rd. ed. p. 93 *et seq.* [4th ed. p. 57 *et seq.*]

x. The prophetic office of the Lord Jesus has an important relation to the Constitution and Laws of his Church. (Eph. iv. 11—13).

Ἐκκλησία, which properly denotes an actual assembly of persons, is extended to signify the entire body of persons, existing upon earth at any given time, who seriously profess faith in Christ and obedience to him.

Such persons are under the most just and certain influence of a desire to make their profession publicly known, and to extend its beneficial influence as widely as possible among their fellow-men.

In this, their disposition and motives are in dutiful accordance with the character, declarations, and conduct of the Lord Jesus.

An open profession of attachment to him, and a correspondent compliance with his dictates as the great Teacher of truth, are both enjoined by the evident obligations of reason, and commanded by his own positive authority.

For this purpose, he has instituted certain observances, which have nothing in them superfluous, ostentatious, or nugatory, but which are adapted to promote the diffusion of sacred knowledge, and the practice of the correspondent duties.

It is therefore our duty to make ourselves well acquainted with all that the Scriptures contain in reference to those institutions, to observe them punctually, and to guard them from being misunderstood, perverted, or misapplied.

Those institutions respect these chief principles :

1. The voluntariness of association.
2. The requiring scriptural qualifications, and no other, for admission into the society (= Church).
3. A system of instruction in divine things.
4. A simple and efficient discipline.
5. Worship by praise and prayer.
6. The significant ordinances of Baptism and the Lord's Supper.

It is manifest that any man or company of men who take upon them to reduce, amplify, or in any way alter the institutions of Christ for the edification of his church, are guilty of invading the office and prerogative of Christ as the great Prophet of his Church. Matt. xviii. 15—20 (and my Tract on *Church Discipline in the Library of Ecclesiastical Knowledge*).³⁸ xx. 25—28. xxiii. 8—12. xvi. 18 with Eph. ii. 20 and 1 Cor. iii. 11.

xi. Christ exercises his prophetic office by the influence and determinative operation of his Holy Spirit³⁹ upon the human mind, *disposing* it to pay a serious attention to the facts, doctrines and obligations revealed in the Scriptures; *removing* the *prejudices* which would otherwise obstruct the entrance of truth into the mind; *strengthening* it in the *continued* exercise of that attention; imparting a feeling of *importance* and *interest* in the things revealed; producing an earnest *desire* of a personal enjoyment of the blessings held forth in the Gospel, which desire is matured into sincere and fervent prayer; and determining to the cordial and persevering *application* of the mind to the exercises of faith in all the Divine declarations and obedience to all the Divine precepts. This influence and determinative operation take place in a great variety of modifications, arising from outward circumstances and the diversity of human temperaments and mental characters, but always in *concurrence* with the best and most rational exercise of the intellectual faculties.

xii. Christ, as the great prophet of the new dispensation, *predicted* future events, which could not have been known

³⁸ [No. 20 of the series; Lond. 1831.—Ed.]

³⁹ V. Simeon on the *Holy Spirit*; *Works*, vol. [XIV.], p. [91 *et seq.*]. Hinton on the *Holy Spirit*, p. [15, 146, 237-40]. Acts xvi. 14. 2 Cor. iii. 14, 17, 18. iv. 6. 1 John ii. 20, 27.

without either the immediate or the mediate exercise of omniscience.

1. During his personal ministry in his humiliation.

(1). Several events in relation to himself and his proceedings, but most particularly his death and resurrection; with a minuteness and exact circumstantiality utterly impossible upon any principle of rational calculation or sagacious conjecture. Matt. xxi. 1—6. Mark xiv. 10—16.—John vi. 64, 70, 71. Here we find him predicting his own betrayal about a year before the event, an event which depended entirely (according to all appearances) upon the most accidental occurrences, sudden emotions of the human heart which are in their very nature most precarious and transient, and concurrences of things which could not have been expected:—and the same event when near,—but yet the circumstances were equally impossible to have been anticipated by human knowledge; John xiii. 10, 11, 21—30.—Matt. xxvi. 31; John xvi. 32.—Mark xiv. 27—31.—Matt. xx. 17—19. This was indeed on the last journey of our Lord to Jerusalem, but the proximity of the event was not a circumstance in the least capable of making it either more certainly or more minutely known; and he had before, in various ways, given premonitions of it.

(2). The termination of the Jewish national state, the siege of Jerusalem by the Romans, its capture, and the extreme miseries of the whole people. Matt. xxiv. (Mark xiii. Luke xix. 42. xxi.) V. Abp. Newcome's *Observ.* Pt. I. ch. iii. § 1.

(3). The preservation and deliverance of the Christians, in that dreadful time. Matt. xxiv. 22. Luke xxi. 18. Kuinoel, [*Comment. in Quatuor Evang.*] I. 646—8. Bp. Newton in *loc.* Newcome, *ubi sup.* p. 243, 269, [2nd ed.]

(4). The rejection of his gospel by the Jews, and its extension and universal diffusion among the Gentiles. Luke xiii. 29. John x. 16. Newcome, *ubi sup.* p. 193.

(5). The persecutions of the Church, especially of the early Christians. Matt. x. 17, 18; 34 *et seq.* John xvi. 2.

The inequitableness of the reasonings of the Antisupernaturalists against our Lord's predictions is manifest *ex rebus ipsis*, if we only fairly examine the passages, notwithstanding Bretschneider's pleadings, in which he sufficiently shows the state of his heart; *Dogm.* I. 223 *et seq.*

2. After his resurrection and glorification.

(1). In special revelations to his apostles, of which the instances recorded may reasonably be regarded as only a part of those which actually occurred. John xxi. 18 (=2 Pet. i. 14). Acts i. 8. ix. 6. xviii. 9, 10.

(2). In a series of predictions, couched for the most part under hieroglyphic and symbolical forms, announcing the principal events in the history of the N. T. Church. The Apocalypse: i. 1, 19. xxii. 16.

SCHOL. I. The time of the *birth* of Jesus cannot be precisely determined. But all the evidence concurs to give a sufficiently satisfactory result, that it was from three to four years *before* the first year of the common era, erroneously assumed by the monk Dionysius Exiguus.⁴⁰

Herod died (in April or May according to Winer, or) according to Greswell, in the middle of March of A.U.C. 751. (The fifteenth year of Tiberius mentioned in Luke iii. 1, must be the fifteenth of his associated *ἡγεμονία* for he had been declared Imperator at Rome, and had exercised the functions of government, two years before [succeeding to the sole empire on the death of Augustus]. Taciti *Annal.* i. 3. *Script. Test.* II. 18. [4th ed. I. 409-10]. Greswell's *Dissertations*, I. 272). Jesus was born before that time; some months, probably; many say, twelve months.

The time of the year was most probably towards the close of summer, or in the autumn. Mr. Greswell contends for the spring, and thinks the greatest weight of probability to lie in favour of the 10th day of Nisan, Saturday, April 5, A.U.C. 750, before the Dionysian era, 4. (*Dissert.* I. p. 330—335 *et seq.*) It must have been before November, as, in that month at the latest, the shepherds of Palestine ceased to pasture their flocks through the night, and drove them each evening into folds.

The earliest hint that we have of any ecclesiastical *dies festus* in commemoration of the birth of Christ, is a passage of Clemens Alexandrinus involving reprehension. (*Strom.* lib. i. p. 340. ed. Par. 1629. Neander's *Kirchengesch.* I. 529). In the fourth century, the feast of the Baptism of Christ was observed by some of the Eastern Churches, and came to be associated with that of the Epiphany, Jan. 6. In the fifth century, a feast of the *Birth* of Christ had its beginning in the *West* of Europe.

⁴⁰ A learned Scythian; fl. at Rome, A.D. 510—530.

It was introduced as a substitution for the birth-day of Apollo, (= the winter-solstice, a little mistaking the day), Dec. 25, near which time (Dec. 16—18) the Saturnalia of the Romans were celebrated. The Druidical Celts had an annual festival about this season; of which the use of evergreens is the relic.

The Eastern Churches were very reluctant to adopt this Western innovation. Chrysostom speaks of it as a very recent usage. Still, in the East, they observe it on the sixth of January.

Dr. Neander is loath to admit the appointment of Christmas-day as having originated solely in a desire of conciliating the heathen: *he thinks* that a Christian tradition of the day also existed.

SCHOL. II. The *duration* of our Lord's personal ministry.

Irenæus mentions some disciples of John who made it twenty years and more: but this is probably a mistake on his part. Some (Tertullian, Clemens Alexandrinus, Mann, Priestley, *et al.*) conceive it to have been a little more than one year; led, probably, by the consideration that the first three evangelists mention only *one* passover, that at which he suffered. But it is remarkable that, with the exception of the closing scenes of the history, they narrate scarcely any facts but what took place in Galilee. But John mentions three (if not four⁴¹) passovers. The common opinion, then, is the most probable, that the period was from three to four years.

SCHOL. III. Some of the German investigators, whose researches are often more curious and even profane than wise, have speculated at great length upon the question, Whence did Jesus draw his profound and admirable knowledge, and his pure and rational principles? In what school of Jewish philosophy was he initiated? Some have imagined that he was educated in the principles of the Sadducees, because he exposed in so animated a manner the corrupt doctrines and conduct of the Pharisees; as if he had not equally opposed the Sadducæan errors! Others, that his mind was formed, or at least, deeply tinged, with the moral system of the Essenes. Others, that he had learned and approved the religious and moral system of the Alexandrine Jews. Vain vagaries!

How far Divine wisdom might use the ordinary means, or

⁴¹ V. John v. 1.

any peculiar advantages, of education, in furnishing the mind of the Lord Jesus during his infancy and childhood,—we know not. No doubt, his mental capacity and his application were of the highest order; and what must these have been when combined with his absolute moral perfection? Nor can it be doubted that he was in the most familiar manner versed in the Scriptures; being the all-complete example of the good and happy character delineated in Ps. i. 2. But, in and above all other means and ways of knowledge, in him was the Spirit without measure, in him dwelt all the fulness of the Godhead.

SCHOL. IV. On the Accommodation-Theory. (Συγκατάβασις, Οἰκονομία).

Some of the Christian Fathers⁴² fell into a notion that, for the confuting, and, if *that* cannot be, the rebutting or confounding of an adversary to the Christian faith, it is allowable and commendable to employ any arguments, false as well as true, apparent as well as solid, artful as well as sincere. Clemens Alexandrinus, Origen, Tertullian, Athanasius, Chrysostom, and Jerome, are stated to have adopted, or at least favoured, this deplorable error. To vindicate and support themselves, they imputed the same principle and course of proceeding to the Blessed Jesus himself. This imputation to the Saviour, and to the writers of the N. T., has been adopted by the Cartesians and some others in the seventeenth century; and, in modern times, revived and carried to its greatest extent by the persons who call themselves Rationalists.⁴³ They assert that the great Prophet of the New Covenant not only adapted his instructions, as to their form, manner, and style of language, to the inferior capacity, the unprepared minds, and even some of the prepossessions and prejudices of his hearers, and to the peculiar modes of speech which were current in his age and country; and that he suspended the full enunciation of some truths which could not have been correctly understood at the time, but would with a high degree of probability have been seriously misunderstood, and which he therefore reserved for ulterior developement at the proper time and under those more favourable circumstances which Christ, by his wisdom and power, was preparing:—but that he did, positively and in the very matter and substance of his doctrines, countenance by

⁴² V. *Letters to Belsham*, p. 106. [2nd ed.]

⁴³ V. *Rees's Cyclop.* art. *Accommodation*.

implication and sometimes directly sanction the current errors of the people and the age; and that he made use of those errors as the most ready instruments of gaining men over to his party, and of gently insinuating his own unrivalled system of religion and morals into their minds. Combined with this notion, the Antisupernaturalists also maintain that Jesus had an *exoteric* doctrine, to catch the popular mind, but to be laid aside as a withered husk when a favourable time should arrive; and an *esoteric* doctrine, privately imparted to his confidential disciples: for which notion they allege Matt. xiii. 10—13. (Ammon, *ap.* Wegscheider, ed. 6. p. 109, 110). The chief leaders in this system of infidelity under the mask of Christianity are Eichhorn, Eckermann, Van Hemert, Paulus, Henke, Gabler, Wegscheider, Röhr, Gesenius, and De Wette. In this train, I fear that the accomplished Bretschneider is ready to walk. Ammon is said to have withdrawn from it. Schulthess is not far from it, I fear; though he vindicated the reality of the resurrection of Lazarus against Gabler.⁴⁴

I find the term *Neologists* given to this class of teachers, in *Unsere Gedanken über die Nutzbarkeit des Predigtamts*, 3 vols., Leipz. 1775-80; vol. II. p. vi. of dedication.

The following doctrines are put by these persons into the class of popular errors, thus adopted by Jesus as temporary assistances to his great object, the introduction of a pure, unincumbered, rational, and universal religion.

i. The expectation of a Messiah:⁴⁵—originating, as they affirm, in the remotely ancient tradition of a primitive golden age,—and the longing of the human mind for a restoration of the virtue and felicity of that fabled period;—gradually formed through the calamitous periods of the Jewish history, by fond patriotism reflecting on the prosperity of David's reign, and built up by poetical fancy and the inspirations of bold and lofty genius in some of the national philosophers, moralists, bards, and enthusiastic lovers of liberty, called מְבַרְכֵי;—cherished, as public distress grew heavier;—gradually personified,—as a resuscitated David,—as a grand and conquering monarch,—as a superhuman and glorious being,—as a god. These ideas,

⁴⁴ [Most, if not all, of the writers here enumerated, have ceased to be numbered amongst the living.—Ed.]

⁴⁵ Bertholdti *Christol. Judeor.* Proœm. xv. Ammon, *ap.* Wegscheider, § 27, p. 109. Gesenius, *Jesaja*, ix. 5, 6. Wegscheideri *Inst.* § 119-21, p. 389 *et seq.*

having deep possession of the general mind, Jesus seized, gave them a spiritual, *i. e.* a metaphorical (= accommodated) meaning, and applied them to himself: thus, in a most happily conceived and attractive manner, connecting his person and doctrine with the dearest hope and honour of his country. Or, perhaps, in his “noble enthusiasm,” he fully believed that sense and that application to him.

Reply. E contra, we maintain that the hopes of a Messiah were from the earliest period *definite* and *personal*,—originating in and sustained by *Divine promise*,—that when collected, analyzed, and their results recomposed, they exactly answer to the *spiritual* ideas of Jesus and his apostles;—that the criticism and interpretation of the opposing party is often superficial, arbitrary, and conducted irrationally;—and we appeal to fair investigation.

ii. The belief in a Divine communication and inspiration; and that the Jewish prophets, by virtue of that supernatural influence, really foretold events then future, and particularly such as concerned the person and circumstances of the Messiah. These, with the same wisdom and benevolence of intention, Jesus, it is represented, applied to himself.⁴⁵

Reply. We appeal to the unshaken validity of the common doctrine and evidence of prophecy: maintaining,

1. That the predictions of the Hebrew prophets were definite, circumstantial, and in all the essential respects of the case beyond the reach of human conjecture, with regard to the far remote as well as to the immediate future;—and

2. That even with regard to the very near future, the most sagacious conjectures and anticipations could never have reached to a *certainty*, such as we have many examples of in the Old Testament and in the predictions of the Lord Jesus. *V. Discourse on the Interpretation of Prophecy* [Lond. 1831, 2nd ed.] p. 5, 6:

iii. The representation of a “kingdom of heaven,—of God,”—to be set up by the Messiah;—consisting in worldly power, riches, and pomp;—described in splendid colours, and with a reference to some passages in the prophets, especially Dan. vii.; yet accommodated by Jesus to signify nothing more than the diffusion and triumph of the Christian doctrine.⁴⁶

⁴⁵ Wegscheider, § 50: Bertholdt's *Einleitung*, IV. 1341 *et seq.*

⁴⁶ *V. Fleck De Regno Divino.* Wegscheider, § 120, note *i*, p. 397.

Reply. We admit this, *rightly understood*,—as including *spiritual blessings* and *eternal salvation*, bestowed by the Messiah as the sovereign Author of good. And we maintain that the reference to a *moral* reign primarily, and a reign of immortal *dignity and happiness* as consequent upon moral state and character, was the *true* sense and intent of the O. T. prophecies.

iv. As there was deeply rooted in the minds of the Jews a belief in prodigies, which they expected to attend a divinely commissioned Teacher,—and as they were grossly and childishy ignorant of the philosophy of nature and the true causes of phenomena; Jesus, it is affirmed, also availed himself of this handle to win credit and confidence, and a considerable number of uncommon events, yet all arising from natural causes, were directed by Divine Providence so as admirably to serve this useful purpose.⁴⁷

Yet Jesus, it is represented, was far from laying much stress upon miracles, and rather discountenanced the anxiety to witness them.⁴⁸

Even the facts of our Lord's death and resurrection some audaciously deny;—the one, or the other, or both:—others, as Wegscheider,⁴⁹ by their careful employment of such language as “*exspirasse visus*,”—“*visus est*,”—evidently wish to convey, by slow and deep insinuation, the idea, either that Jesus did not die,—or that, if he really died, he did not return to life, but remained in a state of most distinguished happiness in the invisible world.⁵⁰ Thus, his resurrection, probably,—and his ascension most positively,—they reduce to allegorical fables;⁵¹ or treat the ascension as an absurd fiction.⁵²

Reply. 1. We appeal to the general evidence of the N. T. miracles as laid down, for example, by Grotius, Leland, the two Chandlers, Doddridge, Campbell, Paley, and many others.

2. We maintain that the miracles in every instance were a part of the prearranged and harmonious plan of God, and not

⁴⁷ V. Wegscheider, § 49, [p. 188 *et seq.*]

⁴⁸ *Ibid.* p. 190.

⁴⁹ P. 399, 424; and see p. 625.

⁵⁰ Wegscheider, p. 425.

⁵¹ *Ibid.* note d.

⁵² Schulthess. [See his *Critica Exploratio Mythorum* [?] *de Assumptione Jesu*, &c. appended to the essay *De Præexistentiâ Jesu* &c. Lips. 1833; p. 58—78.

—ED.]

of the nature of expedients, reparations of error, or disturbances of that plan.

3. We examine the passages alleged, and deny that Jesus undervalued or held as of little importance the evidence of miracles,⁵³ and hold that he solemnly appealed to them as evidence of his divine mission, and that he, in perfect consistency with that appeal, reproved⁵⁴ the desiring them from mere curiosity, an evasive and dishonest unbelief, or a separation of this [outward and visible argument] from the moral and experimental evidence of Christianity.

4. We desire to go into the particular history of each narrative of events alleged to be miraculous, not relying upon vulgar notions, but anxiously ascertaining whether the facts were really miraculous, and *in what* the miracle consisted. Examples:—Joshua's arresting of the light: (= an increased refracting power in the atmosphere). The daughter of Jairus, raised from a condition of *apparent* death; Jesus foreknowing, predicting, and instantaneously effecting the result.

v. The doctrine of angels, both those which are pure and happy, and fallen spirits, wicked, malignant, capable of doing evil to the bodies and souls of men, and permitted by God so to do, within certain limits. The existence of both classes, we are told, is by no means impossible or incongruous to reason, provided it be understood that those which have fallen from a condition of virtue and happiness possess the capacity and the means of restoration. But the Jewish doctrine,—derived from the Dualism of the Persians at the period of the Captivity,—is full of absurdities: making the evil power a formidable rival to the Deity; attributing to both classes of angels properties and actions puerile and ludicrous, and which originated in the notions of an ignorant age, ascribing to indwelling and in-working dæmons all phænomena of which the causes were not known or supposed to be not known,—*e. g.* poisonous or sanatory properties of plants,—various bodily diseases, particularly those whose seat was internal and unknown, producing fits and different nervous excitements, and above all those which affected the mental faculties.

⁵³ Matt. x. 8. Luke vii. 22, 23. John v. 36. x. 25, 38.

⁵⁴ Matt. xii. 38—39. (xvi. 1—4). Mark viii. 12. (Luke xi. 29). John iv. 48.

Jesus, it is asserted, out of his compassionate humanity, spoke of and to persons believed to be thus miserably afflicted, *ex re concessâ*; that being the best way of treating their maladies, which would have been exasperated by contradiction. But he taught doctrines *subversive* of the superstitious dæmonology, and left them to exert their influence in extirpating it in due time: such as the universal and all-comprehending providence of God (Matt. vi. 26. x. 29.); that the source of moral evil is in men's own ungoverned passions (Matt. xv. 18, 19); that the truly pious have nothing to fear from superhuman adversaries; and that his religion exempted them from all grounds of apprehension on such accounts (Matt. xii. 28. Luke x. 17, 18).

Compare Wegscheider, § 103, 106; [p. 334-5, 344-6].

Reply. (V. previous Lectures on Superior Created Inteligences, p. 327 *et seq.*) We conceive that the doctrine of Jesus and the New Testament on this head is distinguishable from the superstitious errors which were maintained by the Heathen and the Jews in the time of Jesus:—we complain of the exaggerated statements made of the doctrine as held by orthodox Christians, by which its opponents seek to overwhelm it:—and we find nothing repugnant to impartial reason in our doctrine as elicited by judicious exposition from the Scripture passages relating to this subject.

vi. The doctrine of *Expiation* for *Sin*.⁵⁵ Among all nations, in their rude infancy, and while gross and barbarous ideas prevailed, it has been held that sin or offence, particularly if of an aggravated kind against the gods or the nearest relationships among men,—(examples occur in many parts of the Grecian mythology, as the descendants of Pelops,—Laius,—Priam)—could never be pardoned. The *véμεις* must be satisfied: but that satisfaction was often obtained from the *innocent*, made the objects of vengeance instead of the guilty.⁵⁶ The ancient Hebrews participated in these notions of all uncultivated nations;—hence their ideas of visiting the sins of the fathers upon the children,—of the Israelitish army defeated on account of Achan, Josh. vii. 1 *et seq.*,—the putting to death of seven

⁵⁵ V. Wegscheider, § 136, 137. Gesenius, *Jesaja* (liii. 10). III. 187 *et seq.* De Wette *De Morte Expiat. Jesu Christi*.

⁵⁶ V. the Greek Tragedians and *Encyclici*.

sons of Saul for *his* crime against the Gibeonites, 2 Sam. xxi. 1, 6, 8, 9,—the pestilence on account of David's sin, 2 Sam. xxiv. 1, 17. This idea, it is represented, was greatly encouraged by the Levitical priests, whose interests were promoted by it; and by the practice of *sacrifices*, which was founded upon the assumption of vicariousness and expiation. This idea, therefore, was interwoven into the Theocratical constitution of the Israelitish people, the worship of their sanctuary, their hymns, and the poetry of their prophets, particularly the very extraordinary passage, Is. lii. 11—liii.⁵⁷

So deeply, according to the theory before us, had this doctrine struck its roots into the universal mind, in the age and country which gave birth to the Christian religion, that the writers of the New Testament, excepting only James, undeniably represented the sufferings and death of Jesus as *vicarious* and *expiatory* of the sins of mankind. They attributed also to the virtuous life of Jesus, usually called his active obedience, a vicarious character and a meritorious effect for the benefit of others. They availed themselves of the striking language in Is. liii., and applied it as if it had been a prophecy concerning Jesus; and the author of the Epistle to the Hebrews most ingeniously found out a parallelism, in a considerable variety of particulars, between the sacrificial institutions of the Mosaic law, and the life, character, and death of Christ. To this style of expression and course of argument they were the more disposed, as it served admirably to recommend Christianity to the Jews by enlisting their very prejudices in its favour; and it was generally of great utility in mitigating the bad effect of the very unpleasant fact that Jesus had been publicly executed. not only did it counteract this unfavourable impression, but converted it into the very opposite, so that they could venture even to make a public exultation and glorying in the fact that Christ had been crucified.

With respect to Jesus himself, these theorists tell us that he at first shrunk from death; he prayed most intensely to be delivered from the extreme sufferings which he saw impending over him; he strongly disapproved, and with a severity quite unusual to him condemned, the conduct of Judas, which he would scarcely have done if he had regarded his own death as

⁵⁷ V. Wegscheider, § 136, e; [p. 439-40].

the necessary means of the greatest possible good ; and in his prayer just before his extremity of suffering, he said, in the retrospect of his past labours, that *he had finished* the work for which he conceived himself to have been appointed and commissioned by God. At the same time, it is highly probable that when, with his extraordinary sagacity, he considered the unjust and violent enmity which his powerful adversaries bore to him, and their various attempts to get him out of the way by any, even the most unprincipled means, he did sometimes presage that their malice would triumph and he would fall a victim. His fine understanding and the ever ready resources of his wisdom supplied the idea of converting this position of things to a great moral advantage. His grand object was to erect a simple, pure, rational religion, disencumbered of rites and ceremonies (= John iv. 24.):⁵⁸ and he saw that it would be a most valuable auxiliary to this design, to represent his impending death by injustice and cruelty as the crowning circumstance of his character,—a symbolical or representative sacrifice, an heroic devoting of himself for the good of his followers and eventually of all mankind, a demonstration of his sincerity and benevolence, and therefore a very proper superseding of all the Jewish and Heathen sacrifices.

The defenders of the theory attempt to strengthen these conclusions by saying, that in both the Old and the New Testament, and especially in the discourses of Jesus himself, the forgiveness of sin and the restoration of the Divine favour are represented as being readily granted on the conditions of repentance, reformation, believing the truth, and obedience, particularly in the cultivation of a generous and forgiving temper.

Reply. 1. We refer to the evidence of this doctrine [the doctrine of Expiation] produced before. [Chap. ii. of this Book].

2. We regard the universal prevalence of the idea of vicarious suffering and expiation as the traditional representation of a truth revealed by God to the primeval human family, but variously corrupted, distorted, and abused.

3. We are ready to follow these theorists through every step of their scheme ; refusing to admit their assumptions ; rejecting their interpretations of particular passages of Scripture ;

⁵⁸ Wegscheider, § 137, e ; [p. 444].

and maintaining that their conclusions are inconsequent upon even their own premises. For,

They regard religion as a system of moral duty and expectation, deduced by the moral sense and reflection of mankind, under the all-pervading and gracious direction of God, from a survey of all the physical and intellectual phænomena which are presented to human observation. They admit also,⁵⁹ in words and profession, the wrongfulness, turpitude, and blameworthiness of sin; and that it must be followed, under the perfect wisdom and rectitude of the Divine government, not only by natural consequences in pain and misery, and by corrective discipline, but by positive inflictions for the manifestation of the holiness and justice of God,—chiefly in the future state. They further admit, and definitely and largely declare, that the belief⁶⁰ of the inevitable necessity of judicial punishment, or of its equivalent, and of vicarious substitutions, expiations, and propitiations, by meritorious acts and sufferings of innocent and dignified persons, is deeply engraven upon the human mind, has shewn itself in the early history and primitive institutions of all nations, was embodied in the patriarchal usage of sacrifices, in the religion and ceremonies of the Hebrews, and in the emphatic and oft-repeated assertions, reasonings, and implications of Jesus and his apostles. Now, which is the more reasonable: that all this, the loud voice of man's reason and conscience, the forcible deduction from the relations of creatures and the perfections of God,—should be the echo of ignorant superstition, a nursery-tale, or old wife's fable; or that the doctrines of sin and punishment, atonement and reconciliation, are but expressions of the immutable laws of the moral universe?

SUMMARY OF PRINCIPLES ON THE WHOLE SUBJECT OF THE ACCOMMODATION ATTRIBUTED TO JESUS AND THE APOSTLES.

I. Principles *admitted and maintained*.

1. That the vehicle in which the revealed manifestations of God have been conveyed to man, was, from both propriety and necessity, constructed of human materials, namely the forms of human thought and the capacities of human language. The notions comprised under the universal comprehension of re-

⁵⁹ Wegscheider, § 113; 70; 200.

⁶⁰ *Ibid.* § 136; [p. 436-7].

vealed truth are the sublime and eternal ideas of God and the immaterial world, of which the abstract expression would be impossible to mortals: they must therefore be clothed in expressions suitable to our nature, and apprehensible not merely by minds of extraordinary power and superior cultivation, but by the mass of mankind. The modes of communication, the language, the methods of illustrating whether by expressed comparisons, by tacit allusions, or by any species of imagery, trope, or figure, were requisite to be in the style of the country and the age in which the matter revealed was consigned to writing. Such expressions require to be stripped of all that is merely adventitious, the dress of natural phraseology, local allusion, hyperbole, proverb, or whatsoever is the accompaniment of the thought, and is separable from the thought itself: and thus we should reduce them to the simplest forms of enunciation. By such a process we get the factors of the equation brought down to the most simple terms: but, in both cases, the real values and the final result are the same. Such reduction to the fewest and simplest terms is the work of sacred philology and interpretation: and by this method alone can we proceed safely, in our investigations of Scripture-truth, and in our discussions of theological controversy.⁶¹

⁶¹ Examples:

1. The symbolical language of Prophecy. V. Smith, of Campbeltown, *On the Prophets*; Introd.—Isaiah xxxiv. 4 (= Apocal. vi. 12, 13). Joel ii. 28—31 (= Acts ii. 17—20).

2. Matt. v. 21, 22. A literal interpretation would be absurd; for there is a becoming anger (*ὀργή*, Eph. iv. 26, and Rom. xiii. 4, 5), Mark iii. 5 (= John ii. 15, 17; Matt. xxiii. 13—33, esp. v. 33);—[the Greek equivalent of] *ῥαρέ* [is used as a form of address in the argument of an apostle], James ii. 20;—and *μῶρε* [is either identical or synonymous with the terms employed in a similar manner by our Lord himself, in] Matt. xxiii. 17, 19, and Luke xxiv. 25.—In the passage under consideration, our Lord is refuting the false principles of the Pharisees, which were subversive of all religion.—Therefore the *ὀργίζεσθαι*, κ. τ. λ. must be taken to signify three DEGREES of a murderous passion in the soul. The exact meaning of terms of reproach and insult cannot be laid down by philology, as they change in a few years. All attempts at interpretation have failed and probably must fail.* Our Lord's meaning was understood by those to whom he spoke,—and to be, three degrees of anger and malice tending to MURDER, each increasing in guilt.—The Jews had three courts:—1. A court for the judgment of *finés*. 2. A court for the judgment of *life*; it had originally the power of adjudging to death by the sword, for murder. 3. The Sanhedrim;

* Εἰκὴ [after τῷ ἀδελφῷ αὐτοῦ in the Text. Rec., Griesbach, Knapp, & Scholz] spoils the sense.

But let it be remembered that, while this method is thus advantageous and necessary for the satisfaction of our own minds in the detection of error and the determination of truth, it is not the best method for the communicating of divine knowledge to the generality of mankind. It is dry, severe, repulsive, and suited only to schools and books, to philosophers and polemics: and in this domain its value is unspeakable. But for the purpose of practical religious instruction, it is the figurative and yet artless, the more diffuse yet truly comprehensive way of conception and expression which, under the Divine blessing, enlightens the understanding and powerfully affects the heart. It is this which is suited to the capacity of the child and the peasant, and which exercises its attractions and its charm on the most cultivated minds, if they will not turn away from it: and it is this which the wisdom of God hath chosen. It is "little with the little and great with the great." (Augustine).

2. That Jesus delivered much truth *under the veil* of parable; —to be afterwards withdrawn. (Explained previously, p. 502).

3. That he, in some instances, forbade his miracles, his approaching sufferings, and his Messiahship, to be divulged, till the time was mature.

II. DENIED.

1. That the Lord Jesus laboured under any false notions.

with the power of adjudging to death by stoning, for blasphemy or idolatry. Our Lord refers Case 1 of those put by him, to the second of these courts; Case 2, to the third; and Case 3, to the judgment after death:—yet not implying that Cases 1 and 2 would or could be judged by an earthly tribunal, but that in the judgment of God, they possess similar degrees of guilt. Case 3, *γένενα*. *נָא הָיָה* V. Bretschneideri *Lexicon*, s. v. Compare Matt. xviii. 9. Mark ix. 43. Luke xii. 5. James iii. 6.—What a large process of philological unclothing, to arrive at the simple sense, that the holy law prohibits, and that the Eternal Judge will *proportionately* punish, not only outward acts of evil, but every kind and degree of inward dispositions to them! V. Tholuck [on this passage, in his *Exposition of the Sermon on the Mount*, I. 220-46 of the English translation].

3. Luke xvi. 23. *Ἐν τοῖς κόλποις τινος εἶναι* to be exceedingly beloved and cherished. Compare 4 Macc. xiii. 16.

4. John i. 52 [Gr.] (=Matt. xxvi. 64).

5. Matt. xviii. 10 (=Mark x. 14, 15. Luke xviii. 16, 17). Observe the omission [in some MSS., versions, &c., of *ἐν οὐρανοῖς* after *οἱ ἄγγελοι αὐτῶν*].

6. Matt. xix. 28.

7. Matt. xx. 23; and so often of the exalted Saviour, "sitting at the right hand" of God.

8. Matt. xvi. 19; xviii. 18; John xx. 22, 23.

2. That he ever countenanced or implied what was false. We only want to have his expressions interpreted fairly according to his profound designs.

3. That he had one doctrine for the public and another for the initiated, in the sense of the exoteric and the esoteric doctrines of the Greek mysteries and philosophical sects, and which Bertholdt, Ammon, Wegscheider, and others, attribute to him. His own disciples and the mass of outward hearers stood in two different positions with regard to him, and in two different states of qualification for the reception of his instructions. His form of doctrine, therefore, was delivered with a suitable respect to this *subjective* difference in the capacity of the learners: not the one at variance with the other; not the public doctrine to attract by putting on fallacious appearances and pleasing colours, and the private one to correct the previous designed misrepresentation: but both, essential parts of the same design, and, though different as portions and in their respective systematic places, yet in perfect harmony and mutual correspondence. To both classes the delivery of doctrine was incomplete; to both it was in the style of excitement and preparation for the subsequent completion of developement; and to both that developement was needful.

To the general mass of his hearers, our Lord delivered sentiments chiefly of the kind adapted to awaken them to a serious feeling of their moral responsibility, the extent and spirituality of God's requirements in his holy law, as opposed to the enervating and deadening interpretations of the Scribes and Pharisees, the certain and immediate commencement of the Messiah's kingdom, its essential characters of holiness and impartial benevolence, and the dreadful condemnation of those who should refuse cordial subjection to it: while the great truths concerning his own person and dignity, and the way of salvation by his redemption and his governing influence, were touched upon more slightly, rather alluded to than asserted, and often left to be inferred by subsequent reflection on the part of a considerate hearer.

But he appears to have⁶³ regarded his own constant attendants as persons already converted, and, however at present imperfectly acquainted with the truth, yet sincerely loving

⁶³ [The brackets probably indicate hesitation, in the mind of the Author, as to the propriety of retaining the qualifying phrase.—Ed.]

what they knew of its spiritual and holy character; and who were also to be afterwards the teachers of men under his authority. These, therefore, he considered as occupying a different and a higher ground than "those who were without." To them, his was a *normal* school: he had to "make them fishers of men." He gave to them more express intimations, or even direct assurances, of his pre-existence and Divine nature, his mission from the Father, the accomplishment of that mission in his sufferings and death, his resurrection and spiritual reign, and the abolition of the peculiarities of the Mosaic law, with the union of Gentiles on equal terms with the Jews in the blessings of his kingdom.

This difference is affirmed in a very striking and instructive manner in Matt. x. 27; xiii. 11, 16, 34—36; Mark iv. 21—23, 24, 25, 34.

In a similar manner the Apostles acted in the execution of their commission. 1 Cor. iii. 1, 2. x. 15.

SCHOL. V. From the same self-styled Rationalist school has proceeded the doctrine which they call "*The Perfectibility of Revealed Religion*:" *i. e.* that, not merely subjectively in its apprehension and influence upon the mind of the recipient, but objectively, *in its own contents, representations, and assertions*, Christianity is, like all other branches of science, capable of IMPROVEMENT,⁶³ by the progressive industry of men, both in the way of detecting and expunging erroneous positions which had been left in it, and in the way of adding to it new discoveries in the domain of moral truth and duty.

In the latter way, the Gnostics and Montanists of the second century affirmed that they were qualified to make important additions to the doctrines delivered by Jesus and his apostles: the Gnostics, by their philosophy; the others, by inspiration granted to Montanus, who assumed to be the promised Παράκλητος.⁶⁴

The most celebrated pretenders to new inspirations from God, in more recent times, have been the following:—

Jacob Böhme of Görlitz, in Upper Lusatia, d. 1624, æt. 49. *Vid.* an account of his religious character and system in

⁶³ V. Krug's *Briefe über die Perfectibilität der geoffenbarten Religion*; [Schriften], I. 38-9.

⁶⁴ Iren. *Adv. Hær.* III. ii. Tertull. *De Vel. Virg.* i. *De Præscr. adv. Hær.* 23, 24, 52. (Wegscheider, p. 110. Hahn, p. 63).

Guericke's *Kirchengeschichte*, p. 859 *et seq.* [6th ed. III. 435—41].

George Fox and the Society of Friends:—but Mr. Joseph John Gurney appears to state their doctrine so as to avoid the idea of making any additions to the Scriptural Revelation, the perfection of which he and the pious Friends in general cordially maintain.—A party of Quakers in America, under the conduct of Elias Hicks, deny the inspiration of the Scriptures, the Deity of Christ, and the cognate evangelical doctrines; their views agreeing nearly or entirely with the Rationalistic system of the German Antisupernaturalists.

Emmanuel Swedenborg;⁶⁵ d. 1772, *æt*, 84. Claiming direct inspiration for his own peculiar doctrines, he abrogates everything essential to Christianity, on Sabellian and Pelagian grounds. On the Continent, attempts are now made to combine this system with the pretended Rationalism, making the point of union (as I believe) their allegorizing of the supernatural facts of the Bible.

Mr. Irving and his adherents.

The Oxford Tract pestiferous heresy and impudence and folly.

In the other way, the Antisupernaturalists proceed, pretending to “purify” Christianity from what they represent to be the vulgar errors and temporary accommodations of the New Testament. In this they strengthen themselves by throwing every kind of doubt upon the authority and utility of the New Testament: as, that the Apostles in some things probably misunderstood the doctrines and instructions of their Master,—that such misapprehensions had drawn in their train many consequent errors, springing up when many years had elapsed and their memories somewhat failed them,—that they were by no means unanimous, (*e. g.* Peter, Paul, James); and, after all, that Revelation (!?) was only *mediate*.⁶⁶—(1845. The party suddenly and rapidly rising, the “Friends of Light,” in Germany. Their object is to give popularity to the Antisupernaturalist system).⁶⁷

Reply. i. The primary fallacy lies in the assumption that the

⁶⁵ V. Guericke, p. 987 *et seq.* [6th ed. III. 668-74]; and a MS. of J. P. S.

⁶⁶ Krug, *ubi supra*, Br. vi. [p. 70, 82]. Wegscheider, p. 50.

⁶⁷ V. Lowe's *Edinb. Magazine*, Jan. 1846.

system of religion laid down in the Scriptures is the combined result, not of any proper Divine revelation, but of the reflection and discovery of man. On the grounds well known, this assumption is *denied*. [*Supra*, Book I. ch. ii., iii.]

ii. We are at issue upon all the particular topics of argument which the party adduce; such as, besides those above mentioned, the following:

That the Mosaic religion was confessedly imperfect, and but a stage in the line of progression: *therefore* the Christian religion is so too, only a more advanced stage.

That man, being a finite and imperfect being, is incapable of receiving a perfect revelation. This sophism, confounding the subjective with the objective, seems to be the argument most strongly relied upon. Yet a child may discern the distinction. Our incapacity to apprehend every thing, in the present state, at once, and fully,—argues nothing against the fact that the contents of the documents of revelation afford as perfect an exhibition of truth as is consistent with the present state and circumstances of man.

That there was a discrepancy among the Apostles. The Divine communications made to them were not indeed completed at once, but received successive enlargements.⁶⁸ The difference between Peter and Paul was not in doctrine, but lay in the cowardly temporizing of Peter. The doctrine of James is not at variance with that of Paul: the latter treats of the acceptance, as righteous, of a sinner before God; the former, of the verification of the professed faith of an avowed believer before men.

iii. They make much use of the vulgar artifice for prejudicing an opponent's cause by imputing to him overstatements of his position: *e. g.* that immediate revelation and inspiration make the subjects of them passive automata, and exclude the application of the rational faculties; that our idea of the *perfection* of revelation is that of an absolute objective fulness. We maintain

That the volume of revelation contains pure truth, without any mixture of error, when duly interpreted:

That it supplies all the knowledge of supranatural truths (those which could not have been known without a communication from God) which is needful for us in the present state:

⁶⁸ *V. Script. Test.* II. 279 *et seq.* 463-70. [4th ed. II. 41, 154 *et seq.*]

That no accessions to it, *in that which is its own domain*, can be made by the invention, discovery, reasoning, or speculating of man :

That the Christian revelation is the term and completion of all that have preceded it :

That no further revelation will be granted.

iv. The primary Christian Teachers believed the system of Truth which they delivered to be *from God*, to be *perfect* for all the purposes of the Divine intention, and to be *final*. The opponents, indeed, whose principles are essentially infidel, are not moved by testimonies to this effect ; but such testimonies can be refuted only by denying the integrity of the N. T. writers : and Christian advocates have abundantly established both the competency and the integrity of the first ministers of Christianity, in their well-known works against the Deists.

John i. 17, 18. Matt. v. 17.—Col. ii. 9, 10. Heb. i. 1, 2.—Gal. i. 8, 9.—1 Cor. iii. 11.—2 Cor. iii. 11.—Heb. vii. 16—28. xiii. 8.—Matt. xxviii. 20. 1 Cor. xv. 25.—1 Pet. i. 25.

SCHOL. VI. The old Socinians, the Dutch Arminians, and those in general who, in modern times, adopt their latitudinarian principles in theology, make the prophetic office of Christ to consist chiefly in his delivering a new and more perfect *law* for human obedience than had ever before been known. They therefore hold the pharisaical principle of interpreting the moral precepts, *viz.* that they refer only to external actions (*v.* Matt. v. 20 *et seq.*) ; that Jesus Christ added something to the greater part of the commandments of the Decalogue,—and that he delivered as new precepts, that of love (John xiii. 34),—those of self-denial, bearing the cross, and the imitation of himself,—and the observance of the two sacraments : and they go on to affirm that, as additional and more powerful motives to the observance of the new evangelical law, Christ annexed the promises of pardon and eternal happiness.⁶⁹

Reply. 1. The Decalogue is not to be considered as being the sole representation of the moral law, or as being, literally and strictly taken, a complete and perfect declaration of human

⁶⁹ *Catech. Rac.* p. 109-53. *Episcopius*, [*Opera*, II. 179, 181, 237. Extracts in *Walch*, *Streitigk. ausserh. d. Luth. Kirche*, III. 671 *et seq.* ; as also from other writers of the Remonstrant party]. *Bull*, *Harm. Apost.* ; and *Grabe*, his editor. (*Buddeus in Instit. Theol. Mor.* p. 371).—*Tholuck's Bergpredigt*, p. 37-9. *Lisco's Offenbarungen Gottes*, p. 256.

obligation. So construed, we regard it as having been the national and constitutional formula of the temporal Theocracy. But it appears to us⁷⁰ that it was intended to be also a religious document, and to be taken morally and rationally as presenting, in the several commandments, capital instances as representatives of classes of duties, to be construed comprehensively according to the law of nature and many express passages scattered through the Old Testament,—*e. g.* Deut. x. 12. vi. 5. Lev. xix. 18. Josh. xxiv. 14. 1 Chron. xxviii. 9,—and the *principles* abundantly declared in Job, the Psalms, the Proverbs, and the Prophets.

2. The essence and spirit of every N. T. precept, even that of *faith* in the testimony of God, is *implied* in the grounds of moral obligation so abundantly laid down in the Old Testament. (Compare Heb. xi.)

3. The two symbolical ordinances of the New Testament are not merely precepts, but are institutions of grace and privilege, exhibiting the infinite riches of Gospel mercy; and the precept to observe them rests upon the great and universal ground of obligation conspicuous in the law of nature and the whole fabric of the patriarchal and Mosaic and prophetic revelations.

4. Great argumentative injustice is done by the opponents, in their bringing forth the anthropomorphitic and the anthropopathic *diction* of the Old Testament,—the excision of the Canaanitish nations,—the polygamy and allowed divorces of the Hebrews—and the maledictions in the Psalms,—presenting these objects in the most coarse and naked form, exaggerating their offensiveness, and disregarding the rational principles of interpretation in each particular case.⁷¹

5. Their assertion would go to render the Hebrews, with all their distinguished privileges and favours from God, really inferior to many of the heathen in moral knowledge.⁷²

6. The epithet “new” refers to the impressive additional circumstances and associations of the most tender affection, with which the Gospel invests the comprehensive commandment of brotherly love. (Compare 1 John ii. 7, 8).

7. The discourses of Jesus Christ, Matt. v., xxiii., &c. assert

⁷⁰ *V. supra*, p. 357-8.

⁷¹ *V. Krug, ubi supra*, [p. 52, 67, 130, *et alibi*].—Dr. Ryland's *Pastoral Memorials*, I. 1.

⁷² *Juvenalis Sat. xiii. 108 et seq.*

and vindicate the *native* meaning and *proper* extent of the O. T. precepts. Those regulations in the Mosaic Law which wear the most objectionable aspect, were of the nature of permissions and modifications ; as our Lord plainly asserts, Matt. xix. 8. The *reasons* in the Divine wisdom for such relaxations in the original law of monogamy,⁷³ (*ibid.* v. 4—6) are perhaps beyond our power to ascertain. They must, however, have lain in the *subjective* incapacity of the people, and in the designed imperfection of the *national* legislation of the Hebrews : but the dignity and purity of the original precepts remain.

PROP. VIII. To illustrate the branch of His office, which the Mediator discharges in the character of a PRIEST.

[SOLUTION, IN THREE SUBORDINATE PROPOSITIONS].

PROP. I. The Priestly Office (= Priesthood) of the Messiah is that part of his actings and sufferings in his capacity of Mediator, by which he has made it congruous with the holiness and wisdom of God to deliver sinful men from the penal consequences of their offences against his moral government, and to receive them to the enjoyment of his immortal favour.

In fact, this is, in the most strict and appropriate sense, the *Mediation* of Christ. This follows from the definition of a Mediator (*supra*, p. 495), and the object of our present consideration is, the precise and specific mode in which the proposed ends are obtained ; or, by what means Christ has made it *honourable* to the Divine perfections, and *safe* to the interests of the whole body of accountable creatures, to pardon sinners and confer upon them the blessings of holiness and happiness.

PROP. II. A priest is a person who undertakes to transact with God as the supreme moral Ruler of the universe, for the benefit of offending creatures with whom he (the intervening person) is connected by some bond of just relationship and common interest : and who brings forward reasons as of weight sufficient for the obtaining of the end proposed.

Compare the perfect definition in Heb. v. 1. Also the *Four Disc.*, p. 17—20 ; [3rd. ed. p. 16 *et seq.*]

SCHOL. On the term כֹּהֵן, ἱερεύς, sacerdos, &c.

Four Disc., p. 83 *et seq.* [3rd ed. p. 76 *et seq.*]

PROP. III. The transaction of a priest, in relation to God

⁷³ Michaelis, *Mosaiches Recht*, § 95, 119.

and man, characteristic and designative of his office, and carried on partly by one special and final act and partly by a continuity of acts, comprehends the three parts of Offering, Intercession, and Benediction.

I. *Offering*: an external religious action, in which a person sets apart from other uses, and solemnly presents to God, something to which the ideas of intrinsic value and personal interest are attached, with the intention of expressing certain religious sentiments: קָרָב , προσφορά.

On the various *kinds* of offering, v. *Four Discourses*, p. 239 *et seq.*

Sacrifice: a kind of offering in which, as a solemn act of religion, the life of a living creature is taken away, as an acknowledgment and manifestation of the penal desert of sin on the part of the offerer, and with the expectation of obtaining a remission of the penal suffering thus confessed to be merited, from God, to whom the sacrifice is presented. (*Four Discourses*, p. 3).

V. *supra*, p. 437 *et seq.* In addition to the arguments there presented, and in confirmation of them, the following particulars are here adduced.

i. The significancy and analogy of *sacrifice* generally, (as a usage prevalent in the earlier ages of the world,) in relation to certain acts and sufferings of the Lord Jesus Christ, are plain: but the most perfect and pure analogy must be found in those sacrificial institutions whose divine origin, form, and prescriptions we possess in the sure records of inspiration.

1. The offerer had a right of *property* in the thing offered. The Saviour who offers himself as the sacrifice, is united to the race of man, so as to form a bond of *reciprocal interest*.⁷⁴ A ground of legal right thence results. Rom. v. 15—17, 18, 19. Gal. iv. 4, 5. Heb. ii. 11.

2. The animals offered in sacrifice were of the innocent, patient, and most useful kinds; lambs, kids, and oxen. The most excellent and amiable qualities in this class of moral goodness, characterize Him who gave himself a sacrifice for us. John i. 29. Acts viii. 32. Eph. v. 2. 1 Pet. ii. 22, 23.

3. Those animals were to be of an age intermediate between youth and what might be called getting old; excepting the

⁷⁴ V. *Four Disc.* p. 57 [3rd ed. p. 51] par. (4).

doves, they were to be not under one year nor above three years:—probably signifying that the Messiah bore the sins of the world at the time of life when human nature is in the highest perfection of all its faculties.

4. The animals were to be free from any blemish, defect, or deformity. The Great Sacrifice was perfectly holy. 1 Pet. i. 19; and *supra*, p. 485-6.

5. The offerer, or the priest his deputy, was to lay his hands upon the head of the animal. Lev. iii. 2, 8, 13. xvi. 21. Now this action was practised by the Hebrews and other Eastern nations just before the execution of capital punishment upon a criminal (Lev. xxiv. 14; and see J. D. Michaelis's *Typische Gottesgelartheit*, p. 59), apparently to signify that the charge of guilt was completely proved and the execution of the sentence irrevocable and immediate. This action, in relation to the sacrifice, in a striking manner presented the idea of a declaration of guilt: but this could be only by a *transfer* or *imputation* of the sin of the real offender,—i. e. typically or in symbolical appearance. The typical proceeding found its true counterpart and real fact of correspondence in the Lord Jesus Christ. Isaiah liii. 6. 2 Cor. v. 21.

6. The offerer, or his deputy, was the slayer of the sacrificed animal. So Christ was put to death by the wicked hands of men, a part of the race for whom he endured the cross, and gave himself an offering and sacrifice.

7. The blood of the sacrifice was sprinkled upon the offerer; intimating that God imputed to him the death of the victim as in his stead. So the holy judgment of God imputes to the sinner, who becomes united by true faith to Christ, the value and efficacy of the death of Christ. 1 Pet. i. 2. 1 John i. 7. Rev. i. 5. Heb. x. 22.

8. Of the ordinary sacrifices certain regularly appropriated parts, and of the whole-burnt-offerings the entire bodies, were consumed by fire; but, as the animal substances would be speedily burned up, *salt* was added, the symbol of perpetuity:—denoting that the full and proper punishment of sin is *after death*, in that state of which, in the New Testament, *fire* is the constant description, and for an awful *eternity*.⁷⁶ This exalts the merit, power, and dignity of the Redeemer, in that his

⁷⁶ Hence elucidate Mark ix. 48, 49.

death and sufferings accomplish the great purpose of deliverance from the "damnation of hell."

9. Those sacrifices which were for the whole nation,⁷⁷ after they had been slain according to the formalities prescribed in the law, were carried out of the camp,—afterwards out of the city,—and totally consumed by fire. So Jesus; Heb. xiii. 11, 12. Denoting the *completeness* of the sacrifice, its *universal* aspect, and the *entire deliverance* of the penitent from the guilt and power of sin.

10. On these occasions, and apparently on all those of presenting a sin-offering (v. Lev. vii. 2, 14. xiv. 7. Numb. xix. 4), the Levitical priest sprinkled a part of the blood of the sacrifice "before the Lord," in the holy place, and, in the first of them, in the most holy place, to express the idea of *satisfaction* made and *reconciliation* effected. So Christ takes the meritorious effect of his sacrifice into the heavenly state, and presents it before the seat of eternal justice, as the open manifestation of sin being pardoned and the sinner accepted to the favour of God. Heb. ix. 12, 13, 24.

11. The tabernacle and its furniture were considered as defiled by the intercourse of the Israelites: the expiating and reconciling blood was therefore applied, as it were to cleanse even the sacred building and its vessels from this accretion of defilement. Exod. xxix. 36, 37. Lev. viii. 15, 23, 24. xvi. 16, 18, 20. So the offering of Christ preserves heaven from being contaminated and degraded by the intrusion of such beings as we are. Heb. ix. 23, 24. *V. Four Disc.* p. 154; [3rd ed. p. 147-8].

12. The Levitical sacrifices liberated from ceremonial disqualifications, and gave to those who were before disqualified the right to enter the sanctuary, and engage in all its services, and enjoy all its privileges, equally with any other Israelite. Answerable to this, in spiritual reality, is the blessing conferred on penitent believers by the sacrifice of the Lord Jesus Christ. Rom. v. 1, 2, 9, 10. Eph. ii. 13. iii. 12. Heb. vii. 19. iv. 16. ix. 8, 11—14. x. 19—22.

⁷⁷ These were :

1. The great annual propitiation. Lev. xvi. 14—16, 27.
2. The sacrifices for an extraordinary national sin. Lev. iv. 13—21.
3. The sin-offering for the priests, who were regarded as forming a spiritual head and representation of the whole people. Lev. iv. 3—12.

ii. It is of the first importance that we entertain a right conception of the nature of the *Propitiation* effected by the sacrifice of our Lord Jesus Christ. The adversaries of the doctrine represent it in the most revolting manner, so as to array against it every feeling of humanity and every principle of justice. But we reject the representation. When we speak of the wrath, fury, vengeance, or other similar attributives of God, we mean no emotions of blind passion, no revengeful rage, no Moloch-violence which gluts its undistinguishing thirst for blood in either the guilty or the innocent, satisfied if it only gets its victim. But we mean that which is a modification of the pure and perfect love of God, that which is essential to his nature, the regard to moral order, the respect due to holiness, to the law promulgated by wisdom, and to the effect of the Divine administration upon the innumerable orders and probably worlds of rational creatures which we have reason to believe exist. The wrath of God is the expression of the *impossibility* of his *taking pleasure* in sin, his *not interfering* to prevent the natural effects of sin from taking place, and his appointing any positive manifestations of the necessary *irreconcilableness* of his nature with sin. *V. Four Disc.* p. 136—44; [3rd ed. p. 131—8].

On this, as on other accounts, it is important to keep in view the distinction between *Expiation* and *Propitiation*. The former has its direct relation to the criminal, and denotes anything that may supply an *adequate reason* for exempting him from the penalty due: the latter relates to the ruler, and expresses anything which shall have the effect of causing him to accept the expiatory transaction. In the mediatorial work of Jesus Christ, both are combined.

iii. In like manner, great care is due to our placing in a right point of view the idea of *Satisfaction*⁷⁸ as made by the sacrifice of Christ:—that it is a measure employed by the Divine wisdom, to answer all the ends of punishing the actual offenders, without injury to any party, to the great advantage and honour of the moral law, to the signal benefit of the intelligent universe to an extent infinitely transcending all our present knowledge, and, with all this, to extend forgiveness, restoration to holiness, and all the consequent happiness which is possible

⁷⁸ *V. Four Disc.* p. 49—59, 287-8; [3rd ed. p. 44—53, 287-8].

under the circumstances of creatures who had been guilty and morally vile, to the utmost degree that to Divine wisdom may appear fit.

iv. The Saviour's *passive* obedience is that in which strictly his sacrifice consists. By it he demonstrated the holiness and righteous government of God ; while, by his *active* obedience, he merited and ever merits the favour of God, towards all who should be *one* with himself.

II. *Intercession* : the continued agency of the Messiah, in his glorified and heavenly state, in modes of which we can have only an imperfect knowledge, for the completion of all the purposes of his sacrifice, but especially the application of it to individual persons in their conversion, support, consolation, and progress of sanctification to perfection.

Rom. viii. 34. Heb. vii. 25. ix. 24. iv. 14, 15. 1 John ii. 2. Apocal. viii. 3, 4.

This intercession was represented by the entrance of the Israelitish High Priest into the most holy place. Lev. xvi. 2, 12—17.

It may be illustrated by a reference to the *advocacy* of a patron on the behalf of his client, among the Romans.

On ἐντροχάειν and ἐντευξίς vid. *Script. Test.* II. 239—41, 248. [4th ed. II. 18, 23]. *Four Disc.* p. 120-1. [3rd ed. p. 116-7].

[The prayer recorded in] John xvii. may, I conceive, be regarded as designed to represent, in the *general* and comprehensive idea, the Intercession of our Lord ; though, necessarily, it takes its *particular* form and character from the circumstances of our Lord's humiliation. It was uttered *audibly*, for the benefit of the apostles, and not for his own. His whole internal human life was a never-ceasing fellowship with God. This prayer is primarily for the disciples ; but, beyond a doubt, inclusively for all true Christians. This appears, from the *nature* of the blessings implored, as being general and suited to the condition of all believers as such ; and from the language of verse 20. *Particular sentiments* :—Christ's previous state ; his mission, its objects, and their completion ; the disciples—his setting himself apart ὑπὲρ αὐτῶν their preservation ; their unity in character, feeling, and immortal happiness with himself and the Father ; and this to be completed in the future state. That verse 9 is to be understood, not absolutely but compara-

tively, with respect to the *manner* and grounds of the supplication, is plain from Matt. v. 44. Luke xxiii. 34. Acts vii. 60. 1 Tim. ii. 1.

Whether, in the *heavenly* state, there is any act of the exalted Messiah *analogous* to prayer, we are not in a capacity to determine. If there be, we are sure that it must be essentially different from our prayers in the present state. There can be in it nothing of anxiety or precariousness. Yet surely there may be a mode possessing some analogy to prayer, but without any imperfection, by which is in the strongest manner represented the *dependence* of the whole Church of the Redeemed upon the Original and Perpetual Cause of Good.

But we safely and gratefully rest in the general idea of agency in *all* modes of Divine love and wisdom.

III. *Benediction*: a solemn *declaration* of the effects of sacrifice and intercession.

Levitical analogy, Numb. vi. 23.

All blessing is through Christ. Eph. i. 3. Acts iii. 26. It is the spirit of his Gospel to *confer* blessing: John xiv. 27; xvi. 33; and the apostolic benedictions.

The *objections* made to our doctrine have been, I trust, precluded, by the method of investigation and examination which we have pursued. It will be sufficient to indicate the principal of them.

Obj. i. That sacrifice, priesthood, &c., are attributed to Christ, only in the way of accommodation to Jewish ideas.⁷⁹

Reply. 1. It is requisite to account for the existence of those ideas, evidently sanctioned and, as to the greatest points, commanded, by the Deity. The supposition that the ceremonial law was merely a concessional conformity to the heathenish customs, is utterly unworthy of God and irreconcilable with the solemn and circumstantial style of the precepts.

2. We appeal to the other evidence which has been adduced in favour of the reality of this sacrifice, &c.

Obj. ii. That Christ offered for himself: therefore the whole is but figurative. Heb. vii. 27.⁸⁰

Reply. We deny the assumed interpretation.

Obj. iii. The priesthood of Christ is limited to his state in heaven; consequently it consists solely in his intercession, and

⁷⁹ *V. Four Disc.* p. 220-1 [1st and 3rd ed.]

⁸⁰ *Ibid.* p. 291.

implies no sacrificial offering upon earth. Heb. v. 9, 10. vii. 16, 26. viii. 4. ix. 12.

Reply. These passages are misunderstood :—and there are others which fully establish the opposite position. *E. g.* Eph. v. 2. Heb. ix. 11, 14, 26, 28. x. 10, 12. xiii. 12.

PROP. IX. It is a part of the Mediatorial character and dignity of the Messiah, *that he possesses authority* and exercises *dominion* throughout the whole creation, for the promoting and securing of the purposes of salvation to men : and this is called the *Kingly* office of Christ.

SOL. 1. The representation of the Messiah as a Ruler, powerful and active, victorious over his enemies, and munificent in the bestowment of blessings on his faithful adherents, was among the earliest conceptions on this subject communicated to mankind. Gen. iii. 15. xxii. 17, 18. xlix. 10. (*Vid. Script. Test.* vol. I.)

2. It was made peculiarly prominent in the promises given to David, and the devotional recognition of them. 2 Sam. vii. 18, 19 ; (1 Chron. xvii. 16, 17). 2 Sam. xxiii. 1—7. Ps. ii. xlv. lxxii. cx. (*V. Script. Test.* vol. I.)

3. In all the subsequent periods of the Jewish history, *Royalty* was the prominent feature in the prophetic representations of the Messiah. *E. g.* Isa. ii. 1—4. ix. 5, 6. xi. 1—10. (xxxii. 1, 2 ?) xlii. 1—4. lii. 13, 15. liii. 12. lx. &c. Jer. xxiii. 5, 6. xxx. 21 ; *v. Four Disc.* p. 104 [3rd ed. p. 97 *et seq.*] Dan. ii. 44. vii. 9, 10, 13, 14, 18, 27. Mic. v. 1—4. Zech. iii. 8. vi. 12, 13. (*V. Script. Test.* [2nd ed.] I. 209, 267, 276, 310—12 ; [4th ed. I. 134, 173, 180, 198-9.]).

4. After the Return, the regal character of the Messiah gained, in the minds of the Jews, the ascendancy over every other idea ; they lost sight, to a great extent, of the spiritual and holy objects really intended ; and they finally arrived at the general notion, associating itself with their loftiest ambition, and their most cherished patriotism, that the reign of “the King Messiah” would be earthly, Jerusalem his seat of royalty, the Jews his favourites, courtiers, statesmen, and soldiers, and all other nations vanquished and made tributary.

(1). It was among the Jews of *Palestine* chiefly that this idea reigned.⁸¹ Luke i. 32, 33 ; 68 *et seq.* : but here, the inspi-

⁸¹ *V. 1 Macc.* xiv. 41.

ration of the Holy Spirit gives clear intimations of the spiritual and holy character of the Messiah's reign. John i. 49. vi. 15. xii. 13—15. Luke xix. 38. xxiii. 2. John xviii. 33—37. xix. 3, 12, 14, 15; 19, the title on the cross, compared with the account by the other evangelists. Luke xxiv. 21. Acts i. 6. xvii. 7.

(2). The Jewish settlers in *Egypt*⁸² became averse from the local and temporal form of representation, and resolved the prophetic descriptions into the ideas of a moral dominion, in which was much that is good, but also much derived from the speculative philosophy which they had received from the Greeks. Hence the Apocryphal Books, most of which were written in Egypt, (and those of Palestine origin have come to us through an Egyptian channel,) contain so little that refers to the Messiah and his kingdom.

Baruch (*circa* B. C. 220) iv. 21, 22 *et seq.*, 36, 37. v. 5, 9.

Tobit xiii. 1, 6, 7, 10, 11, 15—18.

Sirach xxxv. 18, 19. xxxvi. 11—14. xxxvii. 25. xlvi. 11, 22.

Wisd. Sol. (Ch. ii. 12—22, and iii. 1, are supposed by some to refer to the Messiah; and observe verses 13, 18 of the former. But it is most probable that the subject is, any good man oppressed,—or the nation personified; *vid.* verse 10, compared with ch. iv. 18, (the name of Elias probably lost), v. 1—6). iii. 8, 9.

1 Macc. ii. 57.

Philo expected both a *moral restoration*, and a *re-establishment* in Judæa. (*Vid.* an extract from Stahl⁸³ in Bretschneider's *Dogmatik d. apocr. Schriften d. A. T.* p. 357 *et seq.*)

Enoch (by Archbishop Laurence) xlvi. 1—4. xlviii. 2, 5, 6. li. 4. [*V. Script. Test.* 4th ed. I. 356-7].

The Ascension of Isaiah. *V. supra*, p. 476, and Prof. Stuart's work on the Apocalypse, vol. I. [p. 40—50].

5. The kingdom of the Messiah, as represented by himself.

(1). It is of *Divine* institution and origin. Matt. xxii. 42—45; (= Ps. ii. 6). John xviii. 36; not derived from any temporal title or family descent, (though he was probably the heir of the house of David), nor from any party movement

⁸² Bertholdti *Christol. Jud.* p. 14 *et seq.*

⁸³ [E. H. Stahl, *Versuch eines systemat. Entwurfs des Lehrbegriffs Philo's von Alexandrien*; an essay, published in Eichhorn's *Bibliothek d. bibl. Literatur*, vol. IV. part v.—Ed.]

among the Jews, nor from any senatorial or democratic election.

(2). It is not an *earthly* polity, capable of providing for only temporal good, to be administered by the bestowment of civil honours and rewards and the infliction of civil penalties.⁸⁴ John xviii. 36, middle clause. Luke xvii. 20, 21; no outward designations of party, garb, watchword, or use of force. John vi. 15. Luke xxii. 24, 25. Christ's entering Jerusalem in a kind of very simple procession was to be a notification that now he did not, as before for wise reasons he had done, decline to be owned as the Messiah. Matt. xxi. 1—11.

(3). Christ taught also that his kingdom was quite of a *contrary* character to that imagined by the Jews. John iii. 3, 5. Matt. xviii. 1, 3.

(4). That its place of empire is the human *mind*, the obedience of which it requires as an exercise of cordial love and devotedness. John iii. 3, 5. xviii. 37. Matt. vi. 33. xiii. v. 19, 20. Mark x. 23, 25.

(5). That it is to be *extended* and *established* by moral means. Luke iv. 43.

(6). That it recognized not Jewish or any other national claims of *privilege*. Matt. viii. 11, 12. John x. 16. Matt. xxi. 31, 43. xxiv. 14.

(7). That its principle of *authority* lay in Christ himself, and that consisting in his relation to the invisible world from which he is still active in the governing, protecting, and blessing of his subjects. Matt. xxiii. 8—12. John xiii. 13, 14.

(8). That the benefits which it confers are mental and holy *now*, and correspondently, but to the fullest comprehension of moral and natural capacity, *hereafter*. John xiv.—xvii.

(9). That the proper, principal, and final *sanctions* of this kingdom, lie in the spiritual world, and are future and eternal. Matt. xiii. 41—43, 49.

(10). That, for the purposes of this spiritual and holy reign, the Messiah is invested with *authority and power* extending to all beings and events. Matt. xxviii. 18.

6. The same views were delivered by the apostles, after, by the influence of the Holy Spirit, their minds were freed from their former errors and prejudices. *E. g.*

⁸⁴ V. Matt. xx. 25.

(1). The spirituality and independence of the kingdom of Christ, as the state of grace and all the means for its promotion. Rom. xiv. 17. 1 Cor. iv. 20. Col. iv. 11. i. 13.

(2). The holy qualifications of its members. 1 Cor. vi. 9—11. Gal. v. 21. Eph. v. 5.

(3). It is sometimes put to denote the heavenly state. Acts xiv. 22. James ii. 5. 2 Pet. i. 11. 2 Thess. i. 5. 1 Cor. xv. 50. 2 Tim. iv. 1, 18.

(4). It is shown to be an essential part of the Saviour's state of exaltation. Eph. i. 20—23. 1 Pet. iii. 22. Heb. i. 3, 8. ii. 8—10. xii. 2.—*Sitting at the right hand*: (Knappii *Scripta Varii Argumenti* [I. 39—84]. Michaelis, quoted in the *Four Disc.* p. 94 [3rd ed. p. 87]. Matt. xxvi. 64. Mark xvi. 19. Acts ii. 34. vii. 55. V. Reichard's version of Rom. viii. 34, in *Dicta Classica N. T.* Leipz. 1805, p. 179).

(5). It will cease, as the *institution* for the recovery and salvation of sinful men, at the day of judgment. 1 Cor. xv. 24—28.

(6). Though some charge the doctrine of the Apocalypse to be that of an earthly reign, we conceive the interpretation to be erroneous: ch. xx. 1—10. Its proper meaning, the state of grace and holiness on earth, is apparent in the only places in which βασιλεία occurs with this reference. Rev. i. 6, 9. xii. 10 (= iii. 21).

Obs. i. The person and merits of the Lord Jesus Christ qualify him, in every way and in the most perfect degree, for discharging the functions of this office. His knowledge, wisdom, rectitude and power; his sympathy with all the feelings of human nature; his deserts as the Mediator, entitling him to the highest reward; his laws, consisting in the moral and positive institutions of his word; his promises of protection and blessing to his people; his conducting all things for the best interests of his people (Rom. viii. 34, 35); his raising the dead; his presiding in the final judgment, being styled by himself "the King" on that infinitely awful occasion (Matt. xxv. 34):—are all circumstances of interesting relation to his Regal Office.

Obs. ii. The Lutheran divines are usually pleased with the distinction of the kingdom of *power*, or *nature*,—of *grace*,—and of *glory*. It is commodious and useful for practical purposes.

Others distribute thus:

1. Kingdom of power, or *universal*, belonging to the Divine nature, and therefore absolute and immutable.

2. Kingdom *particular*, mediatorial, that which we have been above treating; (1) of grace, (2) of glory.

Obs. iii. The ministry of the Gospel and all the institutions of religion for the conversion and perfection of men, and their successful operation, are direct emanations from our Divine Saviour as the Head, Lord, or King of his Church. Eph. iv. 8—15. Rom. xv. 8.

Obs. iv. The Lutherans contend that this office of the Mediator renders necessary the communication to his human nature of the Divine ubiquity, omniscience, and omnipotence. We conceive that we are not warranted to admit this: but we acknowledge and always profess the incompetency of the human intellect to understand that which is the ground of the whole doctrine concerning the Mediatorial offices of Christ, namely, the *manner* in which the Divine and the human natures are united in the person of Christ, and the *manner* of their distinct yet united operations.

Obs. v. On the doctrine of a personal, human, visible reign of Christ upon earth, not yet commenced.⁸⁴

Objections. 1. The Scriptures represent the reign of Christ as being of *one kind* throughout its whole period, to the consummation of the present dispensation. This doctrine would introduce a new kind of reign, apparently at variance with the probationary state and other circumstances of human nature.

2. It tends to worldly and degrading ideas.

3. It rests upon an interpretation of Rev. xx. 1—10, which we conceive to be erroneous. I am much inclined to the opinion of Van Mastricht⁸⁵ (*Theol.* p. 583, col. 2), lately defended by the Rev. George Bush, of New York.

Obs. vi. The attempt to connect the kingdom of Christ with earthly governments, so as to give them authority in it, to make

⁸⁴ V. Mr. Gerard Noel's *Prospects of the Christian Church*; [8vo. Lond., 1828]. *Evang. Mag.* for 1828, p. 347 *et seq.*, 387 *et seq.* [These two articles are a review of Mr. Noel's book, written in Dr. Smith's characteristic style.—ED.]

⁸⁵ [Namely, that the *Millennium* of the Apocalypse (Rev. xx. 1 *et seq.*) is already past, and that it is to be distinguished from the *indefinite* period of prosperity which the Church on earth is yet to enjoy. V. Bush on the *Millennium*, 12mo, 2nd ed. Salem, 1842; and a series of articles entitled *The Millennium and the New Jerusalem*, in *The Hierophant*, No. I., II., III., New York, 1844.—ED.]

it dependent upon them and supported by their enactments, rewards, and punishments, or so as to make membership in the Church a qualification for civil power,—appears to us to be at variance with the Scriptural declarations concerning the nature, authority, and sanctions of the Saviour's kingdom, and to be practically very injurious to genuine religion. Yet, how pertinaciously is the notion held by the Millennarians of the present day,—and by the Free Church of Scotland !

SECTION 3. ON THE TWO CONTRASTED STATES OF THE MESSIAH.

I. THE STATE OF HUMILIATION.

PROP. X. Though the Divine Nature of the Son of God be in itself immutable, yet, in its union with the human nature in the person of Jesus Christ, there was an occultation, suspension, or withholding of the manifestations of the Divine Perfections, with respect both to the feelings of Jesus and to the perceptions of men with whom he was conversant ; and this was conjoined with the manifold and extreme sufferings to which his human nature was subject during the period from his birth to his death and remaining for a time in the state of the dead. To the condition of Christ during this period is applied the term, the *State of Humiliation*.⁸⁶

SOL. Passages in which Christ is described as “ coming from the Father,—from heaven,”—*et sim.*

2 Cor. viii. 9. Phil. ii. 5—8. Heb. ii. 9, 10, 16—18. iv. 15. xii. 2, 3.

This state comprises :

i. The assumption of the human nature. *Supra*, p. 483.

ii. The sorrows, reproach, and manifold sufferings which Jesus Christ endured, throughout his life.⁸⁷

A low, poor, dependent civil state ;—opposition, in every practicable form and way, from the religious teachers, the priests of the temple, and the other authorities of the Jewish nation ;—misunderstanding and impenitence in the mass of the people ;—ignorance, untowardness, and partial desertion of his own friends ;—unbelief in him, of his near relatives.

⁸⁶ *V. Script. Test.* II. 326 ; [4th ed. II. 68]. Dr. Mayer, in *Amer. Bibl. Rep.* April, 1841, p. 308 : [in an article entitled, *The Agony in Gethsemane*].

⁸⁷ *V. Script. Test.* 3rd ed. II. 328 ; [4th ed. II. 96].

Unutterable mental sufferings, flowing from causes of an internal kind and relating immediately to the intercourse of his mind with God. Isaiah liii. Zech. xiii. 7. John xii. 27. Matt. xxvi. 37—42. xxvii. 46. Luke xxii. 44. Heb. v. 7. (*Script. Test.* 3rd ed. II. 346—8; [4th ed. II. 109-10]).

iii. Death. This was inflicted by a combination of *all ranks*, and of *Jews* and *Heathen*:— θ [*ἀνάτου ἐγεύσατο*] ὑπὲρ πάντων. —There were unspeakably distressing sufferings of both body and mind, in the events immediately preceding his death. He was judicially condemned:—exposed to manifold insult and cruelty:—mode of death (Gal. iii. 13),—the most degrading;—agonies on the cross,—corporal,—mental (Matt. xxvii. 46); proximate cause of our Lord's death, the rupture of the heart.⁸⁸ Evidence of the reality of complete death,—from all the previous circumstances, debilitating and exhausting the powers of life,—the effect of crucifixion producing a congestion of blood in the heart and aorta,—the “loud cry” (Matt. xxvii. 50) produced by the violent expiration on the gush of the stream of blood into the pericardium, which was probably rent by the impulse,—the piercing of the side and emission of separated coagulum and serum,—or the serous fluid of the pericardium with blood.⁸⁹

Obs. On the denial of a real death by the Docetæ, Gnostics, and Mohammedans; and by the Antisupernaturalists. (Strauss: against whom Tholuck, Neander, *et alii* have furnished replies.)

iv. Being in the state of the dead. The body:—mode of sepulture among the Jews; overlooked by those who make an argument for baptismal immersion from Rom. vi. 4, and Col. ii. 12. The soul:—Luke xxiii. 43, 46. Acts ii. 31. On the descent into ᾗδης v. *supra*, p. 480-1. Eph. iv. 9. 1 Pet. iii. 18, 19, and Leighton *in loc.* Picteti *Theol.* VIII. xvi. § 5, ed. Lugd. Batav. 1733, p. 391.

Theory 1. That Christ went into the state and place of the condemned angels and finally wicked men: to triumph over wicked spirits, and despoil them of their power. (Wegscheider, § 130, c).

Obj. This triumph is expressly said to have been in the sacrificial act of our Lord “on the cross.” Col. ii. 15.

⁸⁸ Dr. Stroud, [*Treatise on the Physical Cause of the Death of Christ, &c.* (Lond. 1847), Pt. I. ch. iv.—Ed.]

⁸⁹ [Stroud, *ibid.*, p. 143.—Ed.]

Theory 2. That he visited the receptacle,—assumed,—of departed spirits: to liberate the pious; or bring to conversion and faith those who had died in ignorance and sin. (Horsley, on 1 Pet. iii. 19.⁹⁰ Hahn;⁹¹ and others.)

Theory 3. That which to me appears the most tenable supposition is that the human spirit of our Lord was, during this interval, in the state of blessed repose, which the Jews of that period understood by *παράδεισος*. Yet, it must be confessed that this does not destroy either of the other hypotheses: for our Lord might accomplish all which they suppose, immediately after his death, and then enter into his state of heavenly joy. In the operations of spiritual beings, our measures of time and local distance are inapplicable.

What advantage might the friends of the subterranean hypothesis derive from Sir John Leslie's extraordinary conjecture that the central regions are filled with condensed light, "the most pure, concentrated, and resplendent!"—And is Mr. Conybeare's very just objection, when fully conceded, really fatal to the hypothesis under some modification?⁹²

II. THE STATE OF EXALTATION.

PROP. XI. The condition of honour, happiness, and dominion into which our Lord and Redeemer entered, after he had completed the work of abasement and suffering for the redemption of mankind, and which is at once a reward of his obedience and the continued means of carrying on and completing the work of salvation, is denominated the *State of the Mediator's Exaltation*.

SOL. Scripture passages: Rom. xiv. 9. Phil. ii. 9—11. Eph. i. 19—23. 1 Pet. iii. 21, 22.

The facts and doctrines contained under this head are those which have been already considered in the discussion on the Kingly Office of Christ, and the continued exercise, under the last and most complete dispensation, of his Prophetic and Priestly Offices.

⁹⁰ [V. *supra*, p. 481.—Ed.]

⁹¹ [*Lehrbuch*, p. 438.9; and compare p. 472.—Ed.]

⁹² See Vol. I. of the *Reports of the British Association for the Advancement of Science*; Mr. Conybeare's *Geological Report*, p. 408.

CHIEF TOPICS :

I. The *Resurrection* of Christ.

The grand essential fact of Christianity, the primary argument of its divine origin and authority, and that which establishes the validity and importance of all the other doctrines of the N. T. John ii. 19. x. 17 *et seq.* Matt. xii. 40. xvii. 22, 23. Acts ii. 32—36. v. 30—32. x. 39—41. xiii. 30—37. xvii. 31. 1 Cor. xv. 14. Eph. i. 20.

i. The *narratives* of the Resurrection. Difficulties and apparent discrepancies in the circumstances;—agreement in the great fact and all that was essential to it:—thus affording that proof of integrity which is always valued in the sifting of evidence. (*V.* the respective works of Ditton, Sherlock, West, and Priestley on the Resurrection of Christ. Reimarus, [*Fragmente des Wolfenbüttelschen Ungenannten*, (first published by Lessing in 1774—8), Berl. 1788, p. 222 *et seq.*], and his respondents, J. D. Michaelis [*Die Auferstehung Jesu*, Gött. 1783] and Doederlein [*Fragmente und Antifragmente*, 3rd ed. Nürnberg. 1782]. Townson, [*Works*, II. 1—181]. Strauss and the replies to him.)—Attempt at combination: *v.* my *Sermon on the Resurrection of Christ* [Lond. 1827], p. 171 *et seq.*

ii. Its *proof* as a FACT: from

1. The witnesses. (1.) Their competency to judge. (2.) Their integrity.

2. The proceeding of the enemies. Their conduct (Acts iv. 18. v. 40) is unaccountable except on the position of their being conscious of their own bad faith; Matt. xxviii. 11—14. (*Sermon*, p. 186).

3. The reception which their testimony actually obtained. (Doddridge's *Three Sermons on the Evid.* [Serm. ii. Arg. 5]).

iii. The nature and properties of our Lord's *body*, after his resurrection. It had apparently the ordinary qualities of the human frame; being visible, tangible, taking nutriment. (Luke xxiv. 39, 43. John xx. 27). Yet superhuman qualities appear to be ascribed to it;—as sudden appearing and vanishing, and passing through material obstacles. (Luke xxiv. 31, 36. John xx. 19, 26).

Obs. The ordinary physical properties of men are ascribed to Jehovah and to heavenly creatures, when miraculously

appearing to men. Gen. xviii. 8. We must rest in the two positions,

1. That there was sufficient of all that had been before, to *identify* the human person of Jesus to those who had familiarly known him before his death: and,

2. That there were other properties, which we may perhaps call ethereal, indestructible, proper to a *σῶμα οὐράνιον* or a *σῶμα δόξης* (1 Cor. xv. 48. Phil. iii. 21); and of the knowledge of which our minds must necessarily be incapable, unless it were revealed, which it is not.⁹³

iv. The importance of our Lord's frequent intercourse with his disciples during the subsequent forty days (Acts i. 3). The purposes of this intercourse were, to animate and encourage the disciples; to afford them the most impregnable conviction of his resurrection, and of his relationship to the Deity (John xx. 28); and to instruct them,—τὰ περὶ τῆς βασιλείας του Θεοῦ. What were those instructions? Why were they not minutely recorded? We can answer only by a reverential submission to the supreme wisdom, which has not seen fit to grant us that information. The "kingdom of God," is the whole dispensation of the New Covenant. No doubt our Lord unfolded to them the doctrines and precepts which they were subsequently to teach, (compare Matt. xxviii. 20, πάντα ὅσα ἐνετειλάμην ὑμῖν) and which we have in the discourses and epistles of the apostles.

v. The *theological importance* of the fact and doctrine.

1. The ratification of the expiatory efficacy of the Saviour's death. Rom. iv. 25.

2. Its relation to sanctification. Rom. vi. 4, 5. Col. ii. 12. Phil. iii. 10.

3. Its necessity as the first step towards his mediatorial dominion. Rom. xiv. 9.

4. Its pledge of victory over death, and of immortal glory, to all the true followers of Christ. 1 Cor. xv.

SCHOL. On the observance of Good Friday and Easter.

These festivals are not of Divine institution. Yet they are undeniably of antiquity reaching to the apostolic age. Early

⁹³ [The MS. has here three words ("It seems more"—) of an unfinished sentence, the precise intention of which cannot now be recovered.—Ed.]

in the second century, we find that some, alleging the authority of John and Philip the Evangelist, observed the Pascha on the fourteenth day of the moon, *i. e.* the first Jewish month (Nisan or Abib),⁹⁴ fall as it might: others, saying that they followed the practice of Paul and Peter, took the Lord's day next after the full moon, the commemoration of the resurrection, and the preceding day for the Good Friday,—the Roman practice. About A.D. 165, Polycarp came to Rome, to confer with Anicetus upon this difference. Unable to settle it, they enjoined mutual tolerance and friendship. In 198 or 200, Victor authoritatively commanded to receive the Roman practice; and excommunicated the Asiatic Churches. The Council of Nice, in 325, determined in favour of the Roman mode; which, after some fifty or sixty years of opposition by the Montanists and other "Quartidecimans," came to be generally adopted.

We object to these days, that,

1. The observance is a sanctioning of an illegitimate authority in the Church of Christ.

2. It is needless: for the weekly Lord's day exists.

3. It is practically injurious: for the observance of anniversary *fasti dies* corrodes and to a fearful extent destroys a pure, rational, and holy observance of the Lord's day.

V. Hospinian. *De Festis Christianorum; Opera*, tom. I. Suiceri *Thesaur.* s. v. *Εορτή Πάσχα*.

II. His *Ascension*.

The narrative:—and allusions to it. Mark xvi. 19. Luke xxiv. 51. Acts i. 2. ii. 34. John vi. 62. xiv. 12, 28, 29. xvi. 28. xx. 17. Rom. xiv. 9. Eph. iv. 8—10. 1 Tim. iii. 16. Heb. iv. 14. vii. 26. xii. 2. 1 Pet. iii. 22.

Ammon, Gabler, Wegscheider, De Wette, *et alii*, regard it as a mythic tradition: and Schulthess adds to this idea the charge of interpolation. (*De Præexist. Jesu, &c.*, p. 58 *et seq.*) Bretschneider thinks it sufficient for us to maintain that Jesus Christ is exalted to a state of the highest glory and happiness in the immediate presence of God, and universal dominion; without attempting to form an idea of the manner in which this exaltation took place. All this may be regarded as the offspring of a determination, on the part of the writers enume-

⁹⁴ Which was, I believe, made to begin with the full moon nearest after the vernal equinox: but the subject is involved in obscurity.

rated, to mould Christianity into the shape of their resolved preconceptions.

i. *Incongruity* of a continued abode of the Saviour on earth. On his own part:—from the constitution and mode of action of his now changed and glorified body, unsuitable to our mode of life. On our part:—our religion is a life of *faith*; calling us off from the dominion of the senses, and ever inculcating the cultivation of mental and moral principles of action, abstractedly from sensitive motives. *Obs.* The great impropriety of speaking concerning heaven, as contemplating corporal beauty in Jesus, embraces, kisses of his love, *et sim.*

ii. But the glorified Saviour must occupy *some* place.—Brennecke's opinion, that he lived twenty-seven years in privacy (Bretschneider, *Dogm.* II. 229). Dr. Priestley's, that he is probably on earth,—whether having the property of being invisible, or in some indiscoverable situation.

iii. A *local heaven*, is the doctrine perpetually assumed in Scripture. It is perfectly consonant with philosophical views. It is not inconsistent with the spirituality and omnipresence of the Deity; for only *manifestations* of the properties which belong to God are the objects which are presented to the created intellect; upon the fact of such manifestations being *made* by God, we are dependent for all the perceptions of Him which we or any other creatures can exercise;—the *manner* and *degree* of those manifestations must be ever dependent on the sovereign will of God, and may be endlessly diversified:—we may therefore most reasonably conceive of some portion in the vast magnificence of the created universe, which God *has adapted* for the purpose of the most exalted, comprehensive, and eternal manifestation of his glorious perfections;—and it appears next to unavoidable, that we should conceive that portion to be placed in the Sidereal Heavens, whose remote regions present sights of splendour the most surpassing, and whose extent far exceeds that of the solar system.⁹⁵

iv. To this glorious place it is impossible that Christ should have passed but by rising from the surface of the earth, and ascending till hidden by the clouds.

v. Had Jesus not been thus translated to the heavenly world he must either,

⁹⁵ V. Sir W. Herschel's papers [in the *Philosophical Transactions*, from 1780 to 1818,], and Sir John Herschel's *Treatise on Astronomy*, ch. xii.

1. Have died again—(but this would have been destructive of his character and claims as the deliverer from death and the author of immortal life. John v. 24—26. xi. 25, 26. Rom. vi. 9):—or

2. Have lived perpetually on earth; and, to answer the purposes of his mediatorial offices, he must have continued conspicuously active in the government of the world and the operations of grace for the instruction, conversion, and salvation of men. This would have been (as before said) inconsistent with the circumstances proper to the present state; and would have given a worldly and temporal character to his kingdom, which was intended to be spiritual, governing men's outward conduct by the voluntary consideration of facts not presented to the senses.

vi. The ascension of the Saviour may be justly regarded as a part of his resurrection; the necessary completing of one great act, which was to be the transition from the state of humiliation to that of exaltation. All that could be seen on earth was but the beginning of this great transaction. In a few moments he must have been borne out of the sight or any perception of his disciples: not visibly ascending to a great elevation, but at a short apparent distance hidden by a cloud. That clouds, lightning, wind, and other atmospherical phænomena, and indeed universal nature (כָּל עֲבָדָיו), *may be* employed by the Deity for any of his wise and good purposes, whether of judgment or of mercy, it would be absurd to deny. That, if in any case suitable, it is probable that they *would* be so employed, is equally evident. It would be a most absurd objection to say that they are natural productions, and that they have constant objects to attain in the constitution of the physical system: for this is only saying that they are formed and used according to the appointment of their Creator, and it does not exclude them from any extraordinary or occasional application. The lightning on Mount Sinai, while it attested the Divine authority in the giving of the law, would not an atom the less have its usual beneficent operation in purifying and cooling the atmosphere, in the forming of water, and in the diffusing of showers rich in blessing. That, finally, these agents of nature *have been* so employed by the all-wise, almighty, and condescending Deity, is manifest: and hence much of the sublime imagery of the Scriptures. Exod. xix. 16—19. Heb. xii. 18, 19. Matt. xvii. 5.

vii. This fact is of great importance in its religious *applications*.

1. It constitutes the link of connexion between the work of Christ on earth, and that which he carries on in heaven. Heb. iv. 14. v. 9. vi. 19, 20. viii. 1. ix. 12, 24. x. 12. xii. 2.

2. It is connected with the consolatory assurance to believers in Christ, that their disembodied spirits shall, immediately after death, enter the heavenly state. John xiv. 1, 2. xvii. 24. Acts vii. 55, 59. 2 Cor. v. 6—8.

3. Our Lord represents his *departure*, of which his ascension was the last degree, as the necessary means of the most important blessings to his people. John xvi. 5—7.

4. It affords powerful reasons for our cultivating a spiritual, heavenly mind; not allowing worldly things to attract our strong affections; but moderating our regards to them, that we may the more intensely attach our minds to the holy and glorious realities of eternal blessedness through our exalted Redeemer. Col. iii. 1. Phil. iii. 20.

III. His state of *supreme honour, authority, and power*.

This exalted condition is expressed by the figurative phrase, “Sitting at the right hand of God.” The figure has been explained before [p. 537]. The facts and doctrines belonging to this head have already come into consideration, under the Regal Office of Christ. I add one or two particulars.

1. The dignity adverted to is a predicate of the *Mediatorial Office*. (Matt. xxviii. 18. Acts iii. 19, 21. Phil. ii. 9—11). Let not this be forgotten:—it is the subject of our entire consideration in the present branch of the course.—On Acts iii. 19, 21, *vid.* Beza *in loc.*; Ernesti *Opusc. Theol.* p. 433 *et seq.*; Knapp's *Vorlesungen*, II. 178. Ἀποκατάστασις = διόρθωσις, Heb. ix. 10. Ἀχρη, *during*: as in Acts xx. 6; Heb. iii. 13. Ἀποκατάστασις, “quam diu N. T. tempora durant, quibus per religionem Christianam omnia in statum meliorem sunt redigenda:” (cited by Bretschneider, *Lexic. N. T.*, as the opinion of *some*; but he refrains from giving his own).

2. The New Testament speaks of this state as to endure during the whole period of the Gospel dispensation, to the final scene. Acts iii. 21, *supra*. 1 Cor. xv. 25.

3. It is preeminently connected with the large and rich bestowment of Divine influences for the illumination and salvation of men. John xvi. 7. Acts ii. 33.

4. It has a close connexion with the ministry of the Gospel and the ordinances of the Christian Church. (Eph. iv. 7, 11, 12). This is the system of instrumentality by which the Redeemer carries on the great plan of his grace. The fulfilment of his promise of the Spirit to the apostles, has guaranteed to us in their writings, associated with the other Scriptures, a perfect rule of faith. All the reasons for the infallibility of their oral teaching, must apply the more strongly to their writings.

5. It comprehends the entire fact and doctrine of the Intercession of Christ: *supra*, [p. 532-3].

6. It is a grand motive to persevering resolution and delight in obedience. Heb. xii. 2.

CHAPTER V.

ON THE IMPARTATION OF SALVATION.

LET it be permitted us to imagine that the inheritance of a princely domain, with high titles and privileges, were discovered to vest in a miserable human being, a very outcast of respectable society. It is not even known *where* he is. At last, it is discovered that he is in a far distant land. There the messengers of his extraordinary fortune find him:—but in the depth of wretchedness. He is a criminal, in prison, condemned to punishments painful and disgraceful, and to fines which it appeared for ever impossible for him to pay. What can be done, in order to bring him to the dignity and happiness of his fatherland? The first step would be to open a negotiation with the government whose laws he had violated. The endeavour is successful. Arrangements are made by which the claims of equity and wisdom are honourably met and satisfactorily adjusted. For adequate considerations, the penalties are remitted. The fines are paid to the utmost farthing. The most complete reparation is made to the interests of the public. All the debts due to private persons are discharged with amplest interest. The honour, the welfare, and the humanity of the whole nation are universally satisfied, and all men say, “Let him go free!”

What now should hinder his happy voyage home?—Alas, he is utterly unfit for the land of his ancestors. Were he seen there, all men would abhor him: all would flee from him. Nor could he derive a moment’s happiness from all the glory of his palace and his vast possessions. He is filled with disease and covered with the foulest eruptions, and is an object loathsome to behold. Before he can be removed from his wretched cell, he must be restored to health so far that he may walk and enjoy the light of day, and not be altogether too offensive

to be touched or looked upon. But, more than this: he is ignorant, low-minded, of tastes and habits the most brutalized. His mind must be formed anew. He must be freed from his baseness of soul. A new order of thoughts and associations must be created within him. He must be educated and fitted for his destined dignity; or it would be useless and pernicious to introduce him to it.

Such is fallen, guilty man. Though an object of God's sovereign and everlasting love, though redeemed from the curse of the law and the damnation of hell, and though the inheritance of heaven is prepared for him, he is utterly disqualified for any holy and blessed station in the whole kingdom of God. A change must pass upon him, of the most radical and penetrating and enduring kind. His moral loathsomeness must be removed. His tastes and dispositions must be effectually altered. His understanding must be enlightened: his modes of judgment must be corrected: the whole tendencies of his intellectual being and his moral feelings must be reformed. He "must be born again,—created anew."

Here then is a new field for the Divine operations. All that has been done in the way of grace and redemption on the behalf of man would be of no avail for his real and final blessedness, were it not to be inseparably associated with a suitable course of influences producing the most momentous effects in him subjectively. He is to be made *holy*; restored to "the image of God." This is the process which must bring him immediately to the beatific presence and boundless happiness of God. Man must now be *united to God*, that the restoration may be indestructible. His *character* must be *altered* and his *state* must be *changed*. All the precedent and extraneous works of grace are subordinate to this. They are the removing of obstructions and the establishment of preparations. This is the advancement of the work for which they were the conditions of a previous necessity. This forms its last term, and which raises it to the perfection of heaven.

SECTION 1. ON THE CALLING OF SINFUL MEN TO THE ENJOYMENT OF SPIRITUAL BLESSINGS.

DEF. I. The *External Call* of the Gospel:—A gracious proposal, invitation, and command, addressed to men as guilty

and ruined sinners, that they may receive all the blessings of redeeming grace, conferred by the Lord Jesus Christ, as the Sovereign Head of the Christian Economy, in the way and for the purposes which he has revealed. Matt. xx. 16.

Thus it includes,

1. A declaration of truth. *E. g.* Acts x. 36—43. xiii. 16—41. xvii. 22—31. 1 Tim. i. 15. 1 John iv. 14. v. 9—12. Rom. iii. 20—26. x. 6—10.

2. An invitation to divine blessings. Matt. xi. 28, 29. xxii. 2—4. John vii. 37. Is. lv. 1—7. Rev. xxii. 16, 17.

3. A command to receive them. John vi. 29. xii. 36. Acts xvii. 30.

PROP. I. To shew that the *external* call of the Gospel is, by the Divine command, to be addressed to all the fallen children of men.

EVID. 1. Our Lord's commission. Matt. xxviii. 18—20. Mark xvi. 15, 16. Luke xxiv. 47.

2. The proceeding of the apostles. Acts iii. 19, 20. xiii. 46, 47. xxviii. 28.

SCHOL. In order to escape from any apparent admission of the doctrines of God's distinguishing grace and sovereign personal election, some divines¹ have thought it necessary to maintain that, by the apostles themselves and their coadjutors, the Gospel was actually announced to all and singular the nations of mankind, including the inhabitants of America and of other countries discovered in recent times. In support of this opinion they adduce the passages, Matt. xxviii. 19. Mark xvi. 15, 20. Acts ii. 5, 6. Rom. i. 5, 8. x. 18. Col. i. 6, 23. Tit. ii. 11.

Chrysostom and Theophylact affirm that the apostles distributed the whole earth into parts, of which each took one for the sphere of his ministry, and that they so announced the glad tidings to all mankind. Ambrose maintained the literal universality of the call of the Gospel, in this sense. Augustine opposed the tradition mentioned, as destitute of any credibility.

Those modern divines referred to, who cannot assert a literal universality of announcement by the apostles, have recourse to a variety of ways for the support of their opinion. *E. g.* That

¹ *E. g.* Some of the Fathers. But with this view especially Wendelin and other Lutherans; as Quenstedt, Hutter, Neumann. Also the old Pelagians, the Socinians, Remonstrants, Quakers.

the universality of the primæval revelation, criminally corrupted and lost, is equivalent to a renewed announcement. That almost every person in heathen countries has heard of Christians, and that they have a peculiar religion; that therefore those persons should use means, by travelling or otherwise, as they may, to become acquainted with Christianity. Buddeus, with pious integrity, acknowledges (*Instit. Theol. Dogm.* p. 681, b) that he cannot reconcile the undeniable facts of the case with his own and the generally received doctrine of his communion upon Universal Grace.

The modern Lutherans generally hold, either that the light of nature is not only hypothetically sufficient, but actively effective, for the salvation of men; or that, in the state after death and until the final judgment, the calls of the Gospel and other means of grace are continued.

Reply. 1. It is manifestly contrary to historical fact, that the gospel was by the apostles and evangelists, or in any subsequent period has been, actually made known to all of mankind. We remark, further,

2. That the passages cited must be understood as general idioms of speech (= Mark i. 5).

3. That the notifications of God and moral responsibility made to men by the works of creation and his visible providence, are not indeed to be confounded with the annunciation and invitation of the Gospel; but yet they are mercies and advantages of unspeakable value. They supply to the reason and conscience abundant evidence, which ought to be and might be received and improved to a very valuable extent of moral conviction of some principal truths on which religion is built. If, in any case, real holiness exist in the heart of any heathen; that must be an effect of Divine grace, and will certainly lead to eternal salvation. But we have no evidence of the existence of such an instance.² V. the admirable passage of Witsius, *De Œcon. Fœd.* III. v. 8—15.

4. That the doctrine of Universal Grace, as held by these parties, is contrary to the Scriptures, and inconsistent with impartial reason. According to their own shewing, it ought to be called, not Grace, but Justice.

5. That the entire system of the Gospel Annunciation is an

² Dr. Wardlaw's *Disc.* [on the Socin. Controv. p. 5, 6].

effect of *grace* in the proper and strict sense ; and that in the actual limitation and direction of its course among men, the adorable and unsearchable sovereignty of that grace is conspicuous. Ps. cxlvii. 19, 20. Acts xiv. 16. xvi. 6, 7.

6. That these considerations do not diminish but strongly enforce the duty of universally labouring to diffuse the glorious gospel.

COR. The duty of Christians to promote the most extensive promulgation of the Gospel.

Enforced by

1. The Divine command.
2. Christian compassion.
3. The beneficial effects of Christianity on men's present condition.

4. Facilities afforded :—unexampled in past time.

5. Guilt of neglecting this duty. Such neglect involves disobedience to God :—cruelty to our fellow-men :—insensibility to the grace and glory of Christ :—absence, or a low state, of personal piety :—no sympathy with the best Christians.

PROP. II. To shew that it is the duty of all, to whom this external call is addressed, fully and cordially to comply with it.

EVID. 1. It is a natural and necessary duty, inseparable from the state and obligations of a rational creature, to give instant and implicit credit to every DIVINE testimony. *Faith in the gospel* is merely a short expression for believing certain most important things to be as God in his word assures us that they are.

2. Compliance with the Gospel is only an act of obedience to the declared will of God, an act necessarily and unalterably *right* in itself, what therefore *ought* to be done, and the omission to do which is absolutely wrong and indefensible.

3. There is nothing in such compliance but what is in harmony with all the dictates of pure reason.

4. There is nothing required above the natural powers, physical and mental, of a sane human being. Unless we suppose that *possible* and *actual* signify the same thing.

5. The Scriptures contain many express commands, addressed to unconverted sinners, to comply with the call of the Gospel. Examples (besides passages cited in p. 550) : Ps. ii.

10—12. xcv. 8. Deut. x. 12, 13. Prov. i. 22, 23. Is. lv. 6, 7. Jer. iii. 12, 13. Hos. xiv. 1, 2. Joel ii. 12, 13. Mark i. 15. Acts ii. 38. 2 Cor. v. 20. vi. 2.

6. Non-compliance is regarded in Scripture as a great and aggravated crime, requiring the severest punishments. John iii. 18, 19. v. 40. xvi. 9. Luke xix. 27. 2 Thess. i. 8; ii. 12.

V. Fuller's *Gospel Worthy of all Acceptation*, Pt. II. Hinton on the *Work of the Holy Spirit*.

DEF. II. The *Internal Call* of Effectual Grace:—A spiritual and gracious operation of the Holy Spirit upon the mind of a sinful man, exciting a serious and diligent *attention* to the truths of the Gospel as they are understood by the ordinary inlets of human knowledge, disposing the will and affections to a sincere *approbation* of those truths and concurrence in their practical design, and effectually determining the active faculties of the mind to those *exercises* which are required by the nature and purport of the external call.

Acts xvi. 14. 1 Cor. i. 9. Rom. xi. 29. Heb. iii. 1. 2 Tim. i. 9. Rom. viii. 28, 30.

SCHOL. I. It has been made a question, Whether the *instrument* of God's gracious and effectual call is always and necessarily his word, as contained in the Scriptures.

i. Some contend for the affirmative, in the sense of believing that an explicit knowledge of some truth or truths, not merely as certain truths, but under the express notion of their being declared in the letter of the revealed word of God, is always the instrument of the holy and saving call. (Luther *et alii*, *ap.* Bretschneider, II. 528, notes 348, 350, 352. Isaiah viii. 20. Ps. xix. 8, 9 [Heb.]. Luke xvi. 29. Rom. x. 14, 15. 2 Tim. iii. 16.)

Reply. That this is generally the case will not be doubted. But the sense, matter, or sentiment, which is the instrument of this divine effect upon the soul, may be, and often has been, derived from some other source, or produced on some other occasion; the party not even knowing, at the time, that such sentiment was contained in the Scriptures. Now truth lies in the *sentiment*: the letter is but the vehicle of it: and if the sentiment be brought to the mind in any other way than by a knowledge of the letter of Scripture, it is not the less a truth, not the less important: and in many cases such scintillations of divine truth have been produced from events apparently casual and alien, and far from having any immediate con-

nexion with the written records of revelation. An example is afforded in the case of the Princess Amelia Gallitzin : Hengstenberg's *Evang. Kirchenzeitung*, 1829 [No. 61, 62].

Yet let it be especially observed that, even in such cases, it is but the striking of the spark which takes place from some occasion extraneous to the written or spoken word of the Bible : the continued process of conversion is always, so far as facts are brought to our knowledge, carried on by means of Scriptural communications. The case above cited is fully corroborative of this fact.

ii. Others, in the opposite extreme, contend that the Scriptures are a dead letter, and that their benefit depends upon new, particular, and immediate revelations. (Weigel and his followers. Böhme and his adherents. The Society of Friends, till lately become more cautious. Swedenborg. Some modern teachers.) *V. supra*, on the Prophetic Office of Christ, p. 522, Schol. 5.

Reply. 1. The passage, 2 Cor. iii. 6, which is adduced in support of these views, refers not to the Scriptures, but to the Mosaic dispensation.

2. The ordinary operations of the Holy Spirit consist not in the communication of new knowledge objectively, nor of new faculties subjectively ; but in giving a right impulse and direction to the powers and capacities of mind which naturally belong to men.

3. The admission of this claim would nullify the determining authority of Scripture, because it could never be certainly known that some new revelation was not on the point of being made.

4. There are warnings in the New Testament, which, in most decided and awful terms, condemn the principle of these assumptions. 2 Thess. ii. 2. 2 Cor. xi. 13—15. 1 John iv. 1, 2.

SCHOL. II. In the year 1621 a controversy arose in the Lutheran Church concerning the Power of the Scriptures as the word of God. It had its origin in John Corvin, of Lübeck, decrying and reviling the writings of the holy and devoted John Arndt. Corvin's colleague, Hermann Rathmann (d. 1628) took up the opposite side. It was essentially but a form of the ever-during contest between spiritual darkness and light. It was fanned into a flame,—and in its results was

made a vehicle of the opposition to Spener and the Pietists.

Calixt and others maintained that the natural power of the word was "*elevated*" by the Spirit of God to [the production of] supernatural effects.

Calov, and Quenstedt, asserted a secret and mysterious *union* of the Divine gracious influence with the word, so that there is a supernatural power *proper to and inherent in* the Scriptures, distinctly from all use and application of it.

V. Bretschneider [*Dogm.* II. 647—52]. Hahn, p. 549. Walch's *Streitigk. d. Evang. Kirche*, I. 524 *et seq.*, *præs.* 528-9. Miller's *Schilderungen*, IV. 445.³ [*Supra*, p. 35-6].

PROP. III. That the designs of *Divine mercy* may not be frustrated, it is necessary that there should be such an internal and spiritual call, rendered effective upon individual minds.

EVID. 1. Observation of the insensibility and obstinate impiety of mankind in general, under the most powerful outward means. Is. xlix. 4. liii. 1.

2. Our own experience as to the manner in which we became obedient to the Gospel. *Truths*, known in letter and theory before, made impressions and produced effects totally different from what had been heretofore experienced, and were seen in new beauty and interest.

3. Scriptural testimonies: Is. xxix. 18. liii. 1. Ezek. xxxvi. 26. 2 Cor. iv. 4, 6. Eph. ii. 1. iv. 24. 1 Cor. ii. 14. Rom. viii. 7, 8.

4. The Scriptures ascribe *all holiness* to Divine influence. 1 Cor. i. 29—31. iii. 5—7. iv. 7. 2 Cor. v. 5. 1 Thess. v. 23—24. Phil. ii. 13. Ps. lxxx. 19, 20 [Heb.]. Heb. xiii. 20 *et seq.*

5. Prayer for such influence. Ps. li. 10, 11. cxix. 12, 18, 27, 33, 34, 73, 133. Eph. i. 16. Col. i. 9—11. Heb. xiii. 21.

V. Bellamy, *True Rel. Del.*, p. 174—7, 184-5.

PROP. IV. To prove the *reality* of the internal and effectual call, and to state the doctrine of the Scriptures concerning its essential particulars.

³ [Compare p. 300, 310 of the same volume. The full title of the work is, *Historisch-moralische Schilderungen, zur Bildung eines edlen Herzens in der Jugend.* 5 vols. sm. 8vo. 1755. 4th ed. Halle and Leipz. 1767. The author, John Peter Miller, a Lutheran divine, was Prof. Theol. at Göttingen, and a great admirer of Mosheim; d. 1789, æt. 64.—ED.]

SOL. 1. Passages cited under Def. II. [p. 553].

2. The state out of which (*terminus à quo*) the believer has been called: the dominion of sin. Col. i. 13. 1 Pet. ii. 9, 10. Ignorance and enmity (= darkness. Eph. iv. 18. v. 8, 11. vi. 12. 1 Thess. v. 5; *et compluries*).

3. The sovereign and effectual Agent. 1 Cor. i. 9. John i. 12. vi. 44—46. James i. 17, 18. (Jer. xxxi. 18, 19, 33. xxxii. 39, 40.) Acts xvi. 14. Eph. i. 17—19. ii. 10.

4. The nature of the operation. It is a *communication to the mind, by an immediate operation from the Holy Spirit, of a perception of the intrinsic worth, excellence, and beauty which belongs to holiness*. It may be called an *infused habit of holiness*. This perception is analogous to a taste for what is beautiful and excellent in nature or the fine arts, or an ear for music. It is not a mere logical conviction of the fact that holiness is excellent, though that accompanies it in various degrees, according to the intellectual talents and information of individuals: but it is a practical sense or perception, which spontaneously acts on the presentation of objects suitable to it. (*Vide* Pres. Edwards's *Sermon* on Matt. xvi. 17; *Works*, VIII. 8, 9, 18.) Matt. xvi. 17. xi. 25, 27. It is called in Scripture a *new heart*, Ezek. xxxvi. 25, 26. It is also represented by the image of *light*, Acts xxvi. 18. 2 Cor. iv. 6. Eph. i. 17, 18. 1 Pet. ii. 9.

5. The state to which (*terminus ad quem*) the believer is called: union with Christ, and all its blessings. (*V. passages under art. 2.*) 1 Cor. i. 9. iii. 21—23. 1 Thess. ii. 12. Heb. xii. 22. 1 John i. 3, 7.

6. The outward ministration of the Gospel, being the usual means by which those truths and considerations which are now felt to be of supreme importance are presented to the mind, may, though in a sense not strict and absolute, be called the *instrument* of this work. But it is evident that, properly speaking, there is no instrument in the first communication of the holy principle or infused habit. It must, from its very nature, be immediately from God. 1 Cor. i. 21. 2 Thess. ii. 13, 14. Rom. x. 14.

V. Edwards on the Will, p. 404 *et seq.*; and *Miscell. Obs.* [Edinb. ed.] vol. II. ch. iv. esp. § 39, 43—5, 52—4, 56—62, 70, 74. *Dickinson on Conversion*; in his *Sermons and Tracts*.

SCHOL. I. On the secret (1) and the revealed (2) will of God.

(1). The whole purpose, or universal decretive plan of God. It extends to all beings and events. Of the latter, some are accomplished by mechanical causes; others by voluntary agents without their own design; others are sinful, yet, for wise and holy ends, permitted.

(2). Including a manifestation of moral pleasure or displeasure. The intimations of this will are summed up in the verse,

“Prædicat, prohibet, promittit, præcipit, implet.”

Between the objects of conception thus distinguished there is no opposition; for,

1. The term *Will* is here used in two very different senses. The first is that of a purpose or fixed intention; the second is that of a command to another. The first expresses what *God will do*; the second, what *man ought* to do.

2. They refer to different *agents*, God, and man.

3. They respect different *acts*. The first, the exercises of wisdom and omnipotence in executing the designs of righteousness and grace; the second, the exertion of a created being, who has all the physical powers which the case requires, to perform a just and reasonable command.

Compare p. 153, 414.

SCHOL. II. On the proper meaning and use of the terms *irresistible, unfrustrable, et sim.*, as applied to this work of Divine grace.

It is not intended to be affirmed that the carnal heart is not reluctant; nor that all corruption is annihilated in the renewed character: but that the Divine power certainly effects the end. Observe also that the very essence of this work implies a change of will so that it now *chooses* rightly.

V. Edwards, *Works*, VIII. 443-4, 447; 453.

SCHOL. III. On what is called by many *Common Grace*, and its essential difference from that which is *Saving*.

This is not Scriptural phraseology:—it is needless:—and tending to embarrassment.

V. Dr. Williams, in his edition of Doddridge, V. 232-3. Witherspoon *On Regeneration*, p. 135, *et seq.* Edwards, *Works*, VIII. 443, § 31, 464, § 62.

SCHOL. IV. ON THE RELATION OF THE EFFECTUAL GRACE OF GOD TO THE NATURAL AND MORAL POWERS OF MAN [ILLUSTRATED IN A SERIES OF SUBORDINATE PROPOSITIONS.].

DEF. POWER. By the observation of certain regularly occurring phænomena, both physical and moral, which take place as antecedents and consequents, we gain the ideas of *cause* and *effect*: and to that property in a subject which appears to us to produce or work the effect, we give the name of *Power*.

*Active*⁴ Power:—Power, properly so called.

*Passive*⁵ Power:—The capacity of receiving impressions; susceptibility; receptivity.

Natural Power: That which works its effects in subjects corporeal (= material, physical,) or in those which, though mental, involve not the notion of moral good or evil; such as mere intellectual perception,—or the drawing of a conclusion from premises,—or the distinguishing or the susceptibility of receiving pleasure or pain from what is supposed to be beautiful or the reverse in natural scenery, or in works of human skill.

Moral Power: Disposition, prevailing inclination in a rational being to any proposed course of action which has a respect to moral good or evil⁶.

Obs. Ignorance or neglect of these distinctions, and the practice of using the terms, *power*, *ability*, *capacity*, *potentia*, *vires*, *et sim.*, without a careful observance of the sense intended, and strictly adhering to that sense, have been principal causes of the deplorable controversies, which have been for ages carried on, upon the Will of Man in relation to the Grace of God.

*Will*⁷:—(1). The faculty or property of the mind by which it chooses amidst two or more proposed objects. (2). The exercising of that faculty, the act of choosing, willing.

Freedom, and its opposites, *restraint* and *constraint*, belong not to the will but to the rational being possessed of the faculty of willing.

Hence it is not correct to say, “My will is free,” or “possesses

^{4 5} These terms are adopted by Locke; but they are unnecessary, and tend to obscurity.

⁶ *V. supra*, p. 377, art. 6.

⁷ *V. Locke On the Understanding*, B. II. ch. xxi. § 1 *et seq.*

freedom," but the correct mode of speaking is, "I, who am the subject of will, who possess and exercise the power of willing, am free;" or, "I am deprived of my freedom, by restraint or by constraint."

Dr. Woods, quoting Mr. Halyburton,⁸ on "Pelagians and others,—their commendation of man,—and praise of his *free-will to good*,"—adds, "The phrase doubtless meant *a will free from moral corruption, or from bias to evil*." *Renewal of Sinners the Work of Divine Power*, p. 18.

PROP. I. To adduce the leading Scriptural expressions which describe the state of the human mind with respect to divine and holy objects. (*V. supra*, p. 376-7.)

ENUMERATION :

"The $\gamma\gamma$ (forming, framing, making-thought, thinking, mental working) of the heart of man," is declared to be "evil." Gen. viii. 21; vi. 5; and *vid.* the LXX. version of these passages.

(Τὸ φρόνημα τῆς σαρκὸς,—θάνατος,—ἔχθρα εἰς Θεόν. Rom. viii. 6, 7).

Ψυχικὸς ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος κ. τ. λ. 1 Cor. ii. 14.

Τὸν παλαιὸν ἄνθρωπον, τὸν φθειρόμενον κ. τ. λ. Eph. iv. 22.

Ἡ ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορά. 2 Pet. i. 4. Compare ch. ii. 12.

Ἡθέλησα—οὐκ ἠθέλησατε. Matt. xxiii. 37.

Οὐκ ἠθελον ἐλθεῖν. Matt. xxii. 3. Οὐ θέλετε ἐλθεῖν κ. τ. λ. John v. 40.

"Men have loved darkness—because their deeds were wicked." John iii. 19.

"They" [the willing victims of Antichristian delusion] "received not the love of the truth." 2 Thess. ii. 10.

There are "those that rebel against the light." Job xxiv. 13.

"Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush." Jer. vi. 15. viii. 12.

PROP. II. Man, in his natural state, that is from the time that his moral feelings develope themselves, and when they are

⁸ [*V. Halyburton's Memoirs*, Pt. II. ch. iv; p. 46 in the Lond. ed. of 1718.—Ed.]

not evidently counteracted by principles of religion, manifests himself to be under the influence of an entire disinclination and inaptitude to pay due esteem to the Adorable God, or to yield obedience to his authority.⁹

The characteristic symptoms of this moral state are admirably portrayed, in reference to a single case of poetic story; but the picture is drawn from a knowledge of the human heart;—the infatuated love of Medea for Jason, Ovid. *Metam.* lib. vii. 10—21.

Or it may be illustrated by the difficulty which many persons feel in obtaining a sufficient strength of motive to rise early in the morning. We are aware of the great advantages which this practice will give us; the command of time, the easy management of our engagements, the confusion, hurry, and inconvenience that will certainly accrue from the loss of the morning time, the disappointment which we shall experience. How clear and powerful these considerations, on the preceding evening! How ineffectual, how perversely eluded, in the early morning!

Or, fearful illustrations may be drawn from the awful propensities of some persons to particular sins:—covetousness;—cruelty;—impurity;—drunkenness.

PROP. III. The practice of sin, both in the internal feelings and thoughts which constitute the operations of the mind, and in the repetition of external acts, renders the dominion of sin more complete over the faculties and character of man. This takes place by several concurrent processes:

1. The resistance is diminished, till it ceases.
2. Delight is taken in sin, more and more.
3. The laws of animal irritability and of mental association bring the nervous and the muscular systems into a morbid facility for wicked action, and the intellectual faculties become more subjugated to the brutalizing influence of sensualism, or to the entire ascendancy of the more spiritual sins of pride, ambition, envy, jealousy, hatred, revenge, deceit, hypocrisy; and these are more especially the sins of devils.
4. A recklessness is produced, a sort of infuriated desperation, which betrays many unhappy persons into a plunging deeper and deeper still into sin. Too probably this was the case with the late Lord Byron.

⁹ V. Dr. Woods, *l. l. supra*, p. 4, 5.

Where these two latter states of mind are not produced in this awful condition of intensity, their place is taken by self-complacency, and a delusive stillness or insensibility of the conscience.

PROP. IV. This state of a reluctant will with respect to an object, and a total inclination to its opposite, is as *real* and *sure* a preventive of attachment to that object, of sincerely preferring it, and of seeking it for its own sake, as the want of natural power would be. Yet no sane person can regard those two states as of the same nature, or consider them both as equally innocent or equally blameable. In all cases of a legal obligation or a juridical inquiry, the want of power, means, or opportunity (if not purposely induced) excuses; but the absence of inclination never does.

PROP. V. What has been thus advanced respecting our faculty of choosing or willing, does not imply, as a matter of *necessary* existence in any way, either previous, or co-ordinate, or subsequent, any particular state of the perceptive, understanding, and reasoning faculties of the mind. These may be in any imaginable degree of strength and clearness, from the highest that may belong to an angel or a devil to the lowest that may be found among the most dull and insensible of human beings. The objects, indeed, upon which the mind works, in its actual exercises of volition, may be indefinitely various, as to their large or confined comprehension, or the clearness or obscurity of the manner in which they are comprehended; but all this is without any necessary condition of goodness or badness, that is, of holiness or sinfulness, in the intellectual agent. Those properties belong to the *manner* in which that agent exercises its faculty of *volition*. I do not mean to say that, in a morally depraved mind, intellectual error, and that usually great and deep, does not exist, promoting, and in its turn promoted by, the depravity; but that its existence is not a necessary condition to that depravity. The most wicked of the fallen angels have, in all reasonable probability, very clear, correct, and extensive knowledge of the perfections and government of God, and of the infinite moral excellence of God in all his attributes and works; yet they hate those Divine objects. On the other hand, a poor heathen convert to Christianity, very recently brought out of darkness into God's marvellous light, possesses very little ob-

jective knowledge of sacred realities, and that little probably associated with much of anthropomorphism and other incongruous alloy; yet it contains the essence and elements of the sublimest truth, and that essence and those elements so combined as to produce a just result in all those exercises of the understanding which are the instruments of the sanctified power of willing. Hence this poor convert contemplates the holy majesty and beauty of Jehovah, and rejoices in the Divine glory which his mind thus beholds.

Thus the mind possesses the faculty of attending to any object to which the person is pleased to apply it, and of becoming acquainted with all that is cognoscible concerning that object. It can exercise this faculty in an indefinite variety of degrees, and in all the modes of attachment, indifference, and aversion.

But the actual state of the human mind, with respect to the most important of all objects to which it can attend, is the result of its depraved moral power, *i. e.* its prevailing tastes and inclinations, its governing dispositions. Men neglect and pervert the knowledge which they have attained, and they refuse to apply their mental powers to the efforts requisite for the attainment of more. They “detain the truth in unrighteousness,” *i. e.* by such applications of it, and combinations with other and alien things, as deprive it of its proper character, its sanctifying tendency. Influenced by “enmity against God,” and “not approving to hold God in acknowledgment,” they have yielded their minds to all manner of corruption and dishonour, forming wrong ideas of God and the truths connected with him, welcoming them when proposed by others, straining their ingenuity and talents to gloss over false and vile notions, and even applauding the grossest absurdities if they may but serve to supersede and keep out of sight the solemn realities of truth the most rational. *Φάσκοντες εἶναι σοφοὶ μωραίνουσι.* The clearest evidence in favour of facts and doctrines which bear most evidently the characteristics of holiness, the very beauty and glory of God, they refuse to consider, or they elude, or with the most marked argumentative injustice they pronounce to be invalid. In many cases, the person does not choose to apply his powers of understanding and reasoning to religious things, especially those of the most important and influential kind. Or he

makes some application of this kind, generally in a very partial way, for the gratification of curiosity, or for the promotion of worldly interest, or from the love of speculation in philology, psychology, the history of the human mind, or other theoretical science. With the highest degree of these or similar modes of studying sacred things, such a mind entertains a deeply-rooted dislike to those qualities in sacred truth, as a whole or in its parts, which constitute its essential property and true excellence,—its manifestation of the moral attributes of God, in such a mode and to such a degree as the particular case may admit. Thus are fallen men willingly and pertinaciously given up to a “vainness of their mind” (*ματαιότης*, Eph. iv. 18), fruitless speculations, void of all real good: “darkened in their understanding, estranged from the divine life,” that state of habits and feelings which would ally them in sweet society with the Supreme Perfection, “because of the non-acknowledgment” of God “which is in them, because of the callousness of their hearts,—having become insensible (*ἀπηλγηγκότες*).” But all this evil rests upon the perverse use of the *voluntary* powers.

PROP. VI. This deplorable state is exemplified, in all its parts and connexions, with relation to the calls of the Gospel. Christ calls, but the miserable sons of men will not attend, consider, apply to themselves, or obey. They “put” the word of God “away from them.” They “reject the counsel of God,” (Luke vii. 30; his gracious direction and command by the ministry and baptism of John,) “to themselves;” so well adapted as it is to promote their highest interest. They “make light of it, and go their way” to the occupations and pursuits which they like better. Thus do persevering unbelievers conduct themselves: thus should we certainly all act, were we merely left to ourselves, and to take the course freely chosen and resolved upon by ourselves, without any constraint whatsoever.

But have any, have we, obeyed the call of the Gospel, believing the truth and receiving Christ Jesus as our Lord? *Why* have we done so? What determined us to this choice, so different from that which our own minds, left to themselves yet acting freely, would have adopted? “Who is it that hath made us to differ? What have we, that we have not received?” The *Power* of God, directed by his infinite wisdom and sove-

reign love, is the cause of this great effect. "It is not of him that willeth, nor of him that runneth; but of God who sheweth mercy." This heavenly and efficacious power has acted in the manner which is certainly determinative of the end, yet so as not in the smallest degree to violate the freedom of the mind which has been the subject of this gracious operation. This is one of the august prerogatives and unrivalled powers of the Most High, that he can turn the springs of human feeling and action, the primary causes of volition and affection, so as efficaciously to determine the mind to the proper object; and that without the slightest infringement of human liberty. This is the triumph of his free and absolute love, a display of "the exceeding greatness of his power towards us who believe,"—"to the praise of the glory of his grace."

Such is then the glorious and wondrous fact. The grace of God acts with an efficacious determination of its benevolent design, while it preserves, in the most perfect security and the freest exercise, the voluntary faculties of our nature. "From Jehovah is this;" and it is worthy of Him.

See an instance of the astonishing confusion of thought which must becloud a pious mind embracing the Arminian hypothesis, in the excellent Thomas Gisborne; *ap.* Ryland's *Pastoral Memorials*, II. 309—15.

PROP. VII. However certain is the fact that the efficacious cause of a sinner's complying with the outward invitations of the Gospel is the influence of Divine power acting in perfect accordance with human freedom, it is only *the fact* that is known to us. As, in every department of scientific investigation, it is only facts and phænomena that are accessible to our knowledge, and the intimate essences of things, the actual touch (if I may so say) of causation, and the mode of the operation in every instance, are hidden from us; so it is in the great subject before us. We know not the moment when, nor the process by which, the power of God acts in this effective and victorious manner upon the mind of man. But we do know that the first sensible effect of that action is a giving of efficacy on the mind to rational considerations which had been till then inefficacious: so that the developement of the process becomes a *triumph of just motives*.

Hence appears the reasonableness of the plan adopted by

the Supreme Wisdom, for the administration of the Gospel and the communication of salvation to sinful mankind; the announcing of the word of life. We are to lay down truth and evidence, to reason, argue, remonstrate, entreat, and in the name of our Lord command, our fellow-sinners, that they renounce their hostility and receive the blessings so graciously set forth by sovereign mercy. "We *persuade* men:" and while we are pursuing this course with simple faith, prayer, and self-renouncing, we know that our labour will not be in vain.

PROP. VIII. But hence also it appears how unscriptural and pernicious must be the practice of exhorting unconverted men to the performance of certain outward actions, considered apart from internal and holy exercises, for which it is tacitly assumed or openly averred that they have not power. The command of Christ is "Repent and believe the Gospel." If we stop short of this, we are nullifying the Gospel.

V. some unhappy passages of Luther and the *Formula Concordiæ* in Bretschneider, *Dogmatik*, II. p. 567, note 395, and p. 575, note 409.—On the other hand, *vid.* Fuller's *Works*, I. 174.¹⁰

SCHOL. V. On the great error, sin, and danger of ministers enjoining unconverted men *merely* to perform acts which are totally destitute of all spiritual and holy nature; and on the notion on which this practice is usually founded, of *antecedent sincerity*¹¹ in such unconverted men,—and of a power to perform acts and exercise dispositions, without the grace of God, predisposing and preparing for conversion.¹²

The Synergist system adopts this [notion of human power], but it reverses the order and gives to God the initiative.

The error animadverted upon involves a lamentable confusion of ideas. The divines who resort to this theory (Jansenists?—some Lutherans¹³) often treat on man's inability to believe and repent and other special acts, as if it were clearly

¹⁰ [See also Schol. 5, *infra*. The partial repetition was probably occasioned by the two articles having been written at very different periods: but it appears to have been sanctioned by the deliberate judgment of the Author, and is therefore retained without alteration.—Ep.]

¹¹ The whole question turns on the definition of *sincerity*.

¹² V. Miller's *Schilderungen*, IV. 349 *et seq.*

¹³ Yet [the doctrines of the Semipelagians and the Synergists are] condemned in the *Formula Concordiæ*. V. Bretschneider, *Dogm.* II. 565, notes 391 and 394.

and perfectly *natural*. They say that the natural man can perform certain outward acts ("opera externa, disciplina honesta, civilis justitia"), but that for *spiritual* acts he has no *understanding* nor *will*, any more than "a statue of salt, a stock or a stone." *Form. Conc.* and Luther, *ap.* Bretschneider, II. 566—7, notes 393, 395; p. 575, notes 410, 411, 412.

Vid. Edwards, *Works*, VIII. 429 *et seq.* Bellamy's *True Rel. Del.* p. 169—73.

SCHOL. VI. On the evasion of Arminians and other Latitudinarians, that the doctrine of Efficacious Grace is founded on ignorance and misinterpretation of figurative diction in the Scriptures, such as *creating a new heart, being born again, raising from the dead*.

Figures, in Scripture, are intended to elucidate, not to obscure. The same [doctrine which we deduce from these figurative expressions is likewise] declared in plain language.

Vid. Edwards, *Miscell. Observ.* II. ch. iv. § 22—27.¹⁴

SCHOL. VII. On the assertion of the same class of opponents that the clear language of Scripture, on this and connected subjects, refers only to external privileges and the common blessings of a Christian profession.

This is Dr. Taylor's boasted scheme. (*Vid.* his *Key to the Apostolic Writings*.) It is inconsistent with the *descriptions* as well as the appellations of the New Testament. V. Doddridge, *Sermons on Regeneration*, Postscr. to Pref. [*Works*, Leeds ed. II. 375—80]. Also, in Sect. 4. of this chapter, Schol. 2. near the end.

SCHOL. VIII. On the *gross absurdity* of the Semipelagian or Arminian scheme:—*viz.*

1. That Universal Grace implies a communication from God to all mankind of certain powers ("moral power" (!) according to Mr. Gisborne) to do the will of God and obtain salvation: and that, without this, it would be unjust to require faith, repentance, or any act of obedience.

2. That upon the basis of this or these powers, every man who is converted takes, of his own unbiassed will, *the first step* towards God.

3. That the Holy Spirit then communicates a new measure of grace, more special and powerful than the universal grace

¹⁴ [*Works*, VIII. 437 *et seq.*; but with large omissions.—Ed.]

before mentioned, aided by which the converted person makes a more sure and easy progress in the feelings and actions of religion.

4. That yet the person may, at any step of this process, or in any subsequent stage of it, not only resist partially, but reject and abandon, totally and finally, the Divine influence which, had it not been thus renounced, would have led on to salvation.

The Lutheran doctrine maintains both the initiative step and the subsequent grace of perseverance and progress to be altogether of Divine grace,¹⁵ yet it receives this (4th) position.

The first three of these positions are affirmed or implied by Muntinghe, *Theol. Christ. Theoret.* I. § 304; where observe his notion of *idoneæ vires*,—and the *Church*,—and Arg. 4.¹⁶

This scheme supposes the first of a series of voluntary acts to be without a cause: *i. e.* it supposes the first and determining act of virtue or holiness to be either accidental or causeless.

V. Edwards *On the Will*, Part II. § ix. III. § 7; *Works*, I. 199—204, 306. *Miscell. Observ.* II. ch. iv. § 37-8, 51, 55, 72-3, 78, 81.

SCHOL. IX. On the *unholy tendency* of the scheme examined above.

The *liberty of indifference* for which they (the Arminians, &c.) plead, is subversive of the very essence of virtue, a holy DISPOSITION.—Their scheme gives to the creature the deciding point of the honour of his own conversion and holiness.

V. Edwards, *Miscell. Observ.* II. ch. iv. § 8—11, 90. *Essay on the Will*, Pt. III. § vi.

SCHOL. X. On the PURE and HOLY TENDENCY of the doctrine of Efficacious Grace.

1. It teaches us to look to the most inward *disposition* of the soul (the “heart”) as the seat of sin and holiness, and of moral desert.

2. It inculcates the necessity of this inward principle being holy, and not merely that outward acts and habits appear so.

3. It teaches that for this radically corrupt disposition we

¹⁵ V. *Form. Conc.* ap. Bretschneider, II. 567, note 394.

¹⁶ [“Probabile . . . omnes sub Evangelio viventes certæ *Spiritus Sancti mensuræ* consortes esse, quam, *si ei non resistant*,” &c.]

are justly blameable, because there are abundance of motives and reasons for the opposite disposition.

4. It reminds us that this corrupt and criminal disposition cannot *cure itself*: to suppose which would be absurd. Hence, profound *humiliation* and *self-abasement* before the righteous God.

5. [It enforces the fact, and urges us to cherish the feeling of our] absolute dependence on God.

6. Connexion [of the just belief of this doctrine] with a devotional spirit: prayer and praise.

SECTION 2. OF REGENERATION AND CONVERSION.

LEMMA. In what has been advanced concerning the nature of Effectual Calling by grace, we are to distinguish—(1) the *communication* to the soul of a Divine and holy principle, and (2) the *first active operation* of that principle. The former is *Regeneration*, in which the subject is wholly passive: the latter is *Conversion*, in which he is spiritually active.

PROP. VI. To state the Scriptural doctrine on the *nature, necessity, properties, and effects* of REGENERATION.

SOL. On the *term*: John iii. 3—8. i. 13. 1 ep. John, ten passages; *vid.* Schmidii *Concord.* [s. v. *γεννάω*]. Matt. xix. 28. Tit. iii. 5. Gal. iv. 29. 1 Pet. i. 3, 23. (These are, I think, all the places in which the figure occurs.)¹⁶ The figure of *Creation* is equipollent: Gal. vi. 15. 2 Cor. v. 17. Eph. ii. 10, 15. iv. 24 (*id.* Col. iii. 10).

1. On the nature of regeneration: *v. supra*, Def. II. p. 553.
2. Its necessity: *supra*, Prop. III. p. 555.
3. Properties: to be readily inferred from the preceding parts of this chapter.

It is

- (1). An act of God,—the Holy Spirit.
- (2). Momentary.
- (3). Sovereign and effectual.
- (4). Affecting *immediately* the will,—then *mediately* the understanding and the judgment.
- (5). Communicating a new principle or cause of action; the spiritual life.

¹⁶ Illustrations from Jewish and Roman legal phraseology: Wetstenii *N. T. in Joh.* iii. 3. Bretschneid. *Lex. N. T.* s. v. *Ἀναγεννάω*.—Adoption, the consequent of regeneration as a law-idea: Wetst. *supra*.

(6). Indestructible, because of the will and power of its author.

4. Effects.

Repentance.

Conversion.

Obedience : sincere,—entire,—persevering.

V. Witherspoon on *Regeneration*, esp. ch. ii. § 1—3. Edwards on *Religious Affections*, p. 141—7 [*Works*, IV. 109-13].

SCHOL. On the opinion of some that regeneration is conferred in baptism, by the efficacy of the Holy Spirit working with that ordinance. Notice the sense in which the Fathers use the word *παλιγγενεσία*,—and the diversity of sentiments among modern professed Christians.

See citations, (*Concil. Trident.*, Hay, and Tomline,) in *Amer. Bibl. Repos.* for 1839, I. 107 *et seq.* Brenner's *Dogmatik*, II. 99 *et seq.* Stapf, [*Theol. Mor.*] IV. 148 *et seq.* *Offices for Baptism and Confirmation*, and *Catechism*, of the Church of England. Bingham's *Works*, [8vo. ed.,] III. 113 *et seq.* Waterland on *Regeneration*. Doddridge, *Sermons on Regen.*, Pref. Dickinson against *Waterland and Wetmore*. *Mastricht*, p. 768, § 31. Forbesii *Instructiones Hist. Theol.* lib. x. c. 8—10. Suiceri *Thesaurus* [s. v. *Παλιγγενεσία*]. Tomline against *Calvinism*; and Dr. Williams's *Reply*.

PROP. VII. To state the Scriptural doctrine concerning the nature, terms (*termini*), and acts of saving CONVERSION.

SOL. The term, *Conversion*. Examples or illustrations occur in Isaiah lix. 20 (= Acts iii. 26). Jer. xxxi. 18. Ezek. iii. 19, 20. Mark iv. 12 (John xii. 40. Acts xxviii. 27). Luke xxii. 32. Acts iii. 19.

Plainly, *Conversion* is but another term to denote the *corresponding* in the voluntary affections of a sinner to the call of heavenly grace : in other words, the relinquishing of a wrong course (*i. q.* the entire collection of mental principles and practical habits), and the entering into a new course.

Therefore the terms Effectual Calling, the Impartation of the Spiritual Life, Regeneration, Renewal, Change of Mind (*μετάνοια*), Conversion, are expressive of the same general object viewed under different aspects.

V. Bretschneid. *Lexic. N. T.* s. v. Ἐπιστρέφω.

SECTION 3. OF FAITH AND REPENTANCE.

DEF. III. FAITH, taken generally.

Faith is an act of the mind of a sinful person, under the influence of a spiritual perception of the truth and excellency of the subjects made known to mankind by Divine revelation, yielding a full credit to those truths upon the testimony of their Revealer as that testimony is contained in the Holy Scriptures.

Examples of Definitions:—"Ipsum credere nihil aliud est quàm cum assensione cogitare." Augustin. *De Prædestin. Sanctorum*, sub initio. "Divinæ erga nos benevolentiae firma et certa cognitio, quæ gratuitæ in Christo promissionis veritate fundata, per Spiritum Sanctum et revelatur mentibus nostris et cordibus obsignatur." Calvin. *Inst.* III. ii. 7. "Certa cognitio paternæ erga nos per Christum benevolentiae, fiduciaque in eâdem sicuti in evangelio testatum est, quæ studium piæ vitæ, id est, Dei Patris voluntati obsequendi semper conjunctum habet." Dean Nowell's *Larger Catechism*, p. 190. "An assured resting of the soul upon God's promises of mercy in Jesus Christ, for pardon of sins here and glory hereafter." Owen's *Catechism*. "A proper reception of Christ and his salvation," or, "A proper active union of the soul to Christ as a Saviour." Pres. Edwards, *Works*, VIII. 558. "Approbation of God's way of saving sinners by Jesus Christ, to the praise of the glory of his grace." Halyburton, *Life*, Edinb. 1715, p. 72; Pt. III. ch. ii. § 7. "A perception of the truth, and persuasion of it, upon its proper evidence." Mr. Maclean, *Works*, I. 81. "An assent unto truths credible upon the testimony of God delivered unto us in the writings of the apostles and prophets." Bp. Pearson *On the Creed*, p. 12. "The act of faith is to cast ourselves upon God's mercy in Christ." Sibbs's *Fountain Sealed* [ed. 1638], p. 210. (*V. Owen on Justification* [ed. 1677], p. 99, 122, and, especially, p. 125.) "An inclination (*zuneigung*) of the whole heart to Jesus; an inward accordance (*übereinstimmung*) of the soul with God's purpose of conferring salvation only through his Son." Roos's *Christliches Hausbuch*, II. 332; Nürnberg. 1808. "Credens,—*h. e.*,—qui in consilio Dei, propter Christum beatis homines, placidè conquiescit." Fr. Volkmar Reinhard *De Consol.* ap. *Commentationes Velthusen, Kuinoel, et Ruperti*, VI. 367. "A gift of God to our hearts by which we lay hold upon Christ, who for our sakes was born, died, rose again, and ascended to heaven,

and for whose sake we obtain forgiveness of sin, eternal life, and salvation, out of pure grace, without any merit or worthiness of our own. Luther: *v. Luther's Geist*, IV. 358 *et seq.*, and § 4047. *Works*, Walch's ed. XXII. 743. "The certainty or sure strong confidence in my heart, that I with my whole heart hold for sure and true the declaration of God by which is offered to me, without any merit of mine, the forgiveness of sins, grace, and salvation, through the Mediator Christ." Melancthon, in *Apologia Conf.* p. 61.

V. Edwards, *Miscell. Observ.* II. ch. vii. § 7, 24, 29, 31. Belamy's *True Rel. Del.* Disc. ii. § 7.

SCHOL. I. On the Scriptural acceptations of the terms *πίστις*, *πιστεύω*, *ἀπιστία*, *πείθω*, *πεποίθις*, *ἀπέλθεια*, &c,

V. a separate Lecture on Faith [printed as an Appendix to this Section].

SCHOL. II. On the remarkable diversity of definitions and explications of faith; and on the causes which have probably occasioned that diversity.

i. [Leading varieties of erroneous definitions]:—

Class 1. The *implicit* faith enjoined by the Church of Rome. "I believe what the Church believes, without knowing what it is."—V. Stapf [*Theol. Mor.*] IV. 291. II. 7 *et seq.* *Concil. Trident.* Sess. vi. c. 8.

Class 2. A credence merely historical and intellectual. V. *Luther's Geist*, § 4045—7. Melancthon, *supra*.

Class 3. [A distinct assurance of *personal* salvation.] "*Firma nostræ in Christo electionis persuasio.*" Ravanelli *Biblioth.* (But his larger explication somewhat mitigates the objectionable features of this definition.) "My being verily persuaded that Christ is *mine*, upon the grant and offer of him in the word to me in particular; believing that he loved me and gave himself for me,—that I shall have life and salvation by him, and that whatever he did for the redemption of sinners, he did it for me." *Assoc. Synod's Catech.* Part II. (Very similar are the definitions in the Heidelberg and Dutch Catechisms.) "A real persuasion that the Blessed Jesus shed his blood *for me*, and fulfilled all righteousness *in my stead*; that, through this great atonement and meritorious obedience, he has purchased, even *for my* sinful soul, reconciliation with God, sanctifying grace, and every spiritual blessing." Hervey's *Theron and Aspasio*, Lett. x. III. 179, ed. 1755. Great danger of this notion.

V. Owen on *Justification*, [ed. 1677,] p. 111—13, and especially p. 138. Mastricht, p. 57. col. 1. Witsii *Æcon. Fœd.* III. v. 20.

ii. Probable causes of this diversity: chiefly,

1. Inattention to the nature of believing in ordinary cases, as an operation of the mind.

2. The want of spiritual religion.

3. Confounding faith and its effects.

V. Picteti *Theol.* lib. IX. c. iv. § 13. Edwards, *ubi sup.* § 37, 38. Fuller's *Gospel Worthy of all Acceptation*, Pt. I. Baxter's *Life of Faith*, Pt. II. ch. vii. *et seq.*

PROP. VIII. To state in a clear and Scriptural manner, the nature, principle, essential act, and secondary acts, of saving FAITH.

SOL. 1. Nature of saving faith. Believing, giving credit to, being persuaded of (metaphorically, embracing, relying on) the testimony of Divine Truth, concerning the way of salvation by the Lord Jesus Christ. (On the analysis of believing, as a mental act, *vide my separate Lecture*.)¹⁷

2. Principle. Spiritual perception; *v. supra*, p. 556.

3. Essential act. Receiving Christ. V. Lect. on the Specific Act of Faith, [Append. to this Section,] p. 583-4. O'Brien, in *Eclectic Rev.* for May, 1834, p. 348.

4. Secondary acts. The application of the same principle to all the opening discoveries of divine truth, in the progress of knowledge subsequently attained.

SCHOL. I. What is that evidence which is the immediate ground of credit, in the spiritual and saving belief of the Gospel?

Reply. The perception of beauty, sweetness, and excellency in divine truth. "Maneat ergo hoc fixum, quos Spiritus Sanctus intus docuit solidè acquiescere in Scripturâ, et hanc quidem esse αὐτόπιστον.—Etsi enim (Scriptura) reverentiam suâ sibi ultro majestate conciliat, tunc tamen demum seriò nos afficit quum per Spiritum obsignata est cordibus nostris." Calvin. *Inst.* I. vii. 5. V. the commencement and some other portions of Cudworth's *Discourse on 1 John ii. 3, 4*; appended to his *Discourse on the Lord's Supper* [3rd ed. folio, 1676].

This is a kind of evidence which is accessible to the unlearned, and is usually enjoyed by them in a very high and

¹⁷ [Appendix to this Section, p. 580—1.]—Ed.

convincing degree. Argumentative evidences are of great importance and utility, both for our own satisfaction and for the refutation of others; but they are not the proper ground of saving faith.

SCHOL. II. On the difference between true faith, and that assent to the facts and doctrines of revelation which many wicked men suppose themselves to possess.

1. That assent is merely to outward facts, but not to their intrinsic beauty and excellency. (It may then be properly enough called a merely historical faith.) But this intrinsic beauty is as much the object of the Divine testimony as the former, and even more so.

2. That assent is not to the truth and authority of God, but to some infinitely lower ground.

3. The wide difference appears in their respective *effects*.

V. Edwards, *ubi sup.* § 88. Fuller, p. 19, 20—22. Bellamy's *True Rel. Del.*, p. 390-6.

SCHOL. III. On the "faith" necessary for the operation of a miracle, in the apostolic age; both with respect to the instrument and the subject.

So far as we can know this point, certainly obscure and now undiscoverable, the "faith" referred to seems to have consisted in a firm persuasion of the power of Christ to produce the effect;—and on the part of a human instrument (*e. g.* Peter or Judas), a *miraculous* assurance impressed on the mind that it *would actually* be produced.

SCHOL. IV. Is the possession of a spiritual and holy disposition antecedent to the first *act* of faith; and whether is it so in the order of nature or that of time?

Reply. Distinguish thus:

1. The principle must precede the act, and that principle (V. *supra*, p. 556), includes a decided bias of the heart to holiness, and is the work of the Holy Spirit. Phil. i. 29. Eph. iii. 16.

2. The *mere* act of crediting a testimony, considered alone, is like any other mental act separate from affections; as perceiving, remembering, abstracting. It is, therefore, *per se*, morally neutral. But in this insulated form it does not ever exist. Therefore I conceive that the dispute, whether faith be a part of holiness, is nugatory.

V. Edwards, *ubi sup.* § 53. Fuller, p. 159—219.

PROP. IX. To assign, in a clear and Scriptural manner,

the *nature, exercises, and characters*, of REPENTANCE UNTO LIFE.

SOL. Terms:

Μετάνοια (Matt. ix. 13). Luke xxiv. 47. Acts v. 31. xi. 18. xx. 21. 2 Cor. vii. 9. 10.

Μεταμέλεια (in the LXX). Hos. xi. 8. The verb, Prov. xxv. 8. Ps. cx. 5. Jer. xx. 16.—Matt. xxi. 29, 32. xxvii. 3. This term refers more to change of *purpose* than to change of *mind*, the inward principle; and usually refers to particular *acts* rather than to habits. V. Aristot. *Ethic. ad Nicom.* iii. 1. p. 85. [Oxon. 1809].

Μετάνοια is the term used for *Christian Repentance*.

1. *Nature* of this repentance. The new spiritual principle is exercised upon our relation to the *Holiness* of God and to *sin* as opposed to that attribute. The *reason* (*judgment*) is thoroughly *convinced* of the *intrinsic* evil (=vileness, baseness, abhorrent character) of sin. Ps. v. 4, 5. li. 3, 4. Rom. vii. 12. The *feelings* and consequently the *volitions* of the soul are excited against sin, upon the principle of veneration and love to the Divine holiness. Job xlii. 5. Nehem. ix. 33. Rom. vii. 24.

ii. Its *exercises*.

1. Hatred and abhorrence of sin. Job xlii. 6. Jer. xxxi. 19. Ezek. vi. 9. xxxvi. 31.

2. Sorrow and regret, in the memory and consciousness of sin. Ezek. vii. 16. Zech. xii. 10—12. Luke vii. 38, 44—47.

3. Self-reproach and self-condemnation, the opposite of extenuating and excusing.

iii. Its *characters*.

1. *Sincerity*, founded in love to the holiness of God; and not merely nor principally in dread of penal suffering. Ps. xv. xvii. 1—3. (=Ezek. xiv. 1—7; xx. 1—4; xxxiii. 30—33.) Matt. vii. 21—23.

2. *Universality*, in reference to sin both in its principle and in every form and mode of it. Ps. cxix. 128. Rom. vi. 11—22. Phil. iv. 8. 1 Thess. v. 23.

3. *Continuity*. Not merely at the first and proper conversion, but habitually. Ps. xix. 13; lxxiii. 21, 22. 1 Tim. i. 12 *et seq.*

4. *Practical renunciation* of and *opposition* to sin. Acts xxvi. 20. Luke xv. 18, 19. 2 Cor. vii. 11.

COR. I. Faith, Repentance, and Conversion, in many points of view with regard to their secondary acts, *coincide* or *run into each other*. *V. supra*, p. 569.

(Observe on the important use of this Corollary in explaining many passages of Scripture, and in showing that the differences among good men on these subjects are in a great measure the consequence of mutual misunderstanding and inaccuracy of distinction and expression).

V. Edwards's Eight Sermons, p. 104—15. *Mastricht*, p. 54, 56. *Scott's Disc. on Repentance* [*Theol. Works*, IV. 78].

COR. II. That faith and repentance are the indispensable duty of all who hear, or have opportunity of hearing, the Gospel: *V. supra*, Prop. II. of this chapter, p. 552.

SCHOLIA. On the most dangerous errors with reference to this subject, their sources, and mode of counteraction.

I. The Roman Catholic doctrine of *Contrition* and *Attrition*. According to this system, *Contrition* is sorrow for sin, and detestation of it, from a principle of love to God, *sincere* though it may be feeble and imperfect: *Attrition*, sorrow and regret on account of sin, *solely* from the feeling or fear of punishment.

The Council of Trent (Sess. xiv. Can. 3, 4) laid down the Sacrament of Penance (*Pœnitentia*) to consist of *Contritio*, *Confessio Oris*, et *Satisfactio Operis*. The first of these was distributed into Perfect and Imperfect; the imperfect being equivalent to what is called *Attrition*. *V. Walch's Streitigk. ausserh. d. Luth. Kirche*, II. 450 *et seq.*—Serious controversy concerning the *meaning* of the artfully ambiguous decree of the Council. The Jesuits patronized the lax side; the better part of the Popish divines, the opposite. Le Drou (Rome, 1707)¹⁸ attempted to strike a middle course, but this was by adding *a little* love to God to the idea of attrition. He was vehemently opposed by Michel.¹⁹

V. Vie de Boileau par Des Maizeaux, p. 202 *et seq.* Boileau, *Lutrin*, ch. vi.; *Épître* xii. Pascal, *Les Provinciales*, Lettre x. Stapf, *ubi sup.*, IV. 180 *et seq.*

¹⁸ [P. L. Le Drou, *Dissertationes de Contritione et Attritione*; reprinted at Munich in 1708.—ED.]

¹⁹ [Aug. Michel, *Discussio Theologica*; maintaining the sufficiency of mere attrition. Le Drou published a rejoinder in 1716; *Confutatio Discussionis Theol. &c.* See an account of the whole controversy in Walch, *ubi sup.*—ED.]

II. Some have maintained²⁰ that to every man's lot there is affixed by God a determinate period, a "day of grace," shorter, in many cases at least, than the duration of life;—after which conversion is impossible. On this doctrine we remark,

1. That it has no Scriptural authority. On the contrary, the Gospel gives unlimited invitations.

2. It has no foundation in the perfections of God, or the merit of Christ, or the power of the Holy Spirit, which are all unbounded.

3. It can only be regarded as resulting from the subjective state of the sinner, which doubtless may become so hardened by impious habits, with blasphemy, hatred and contempt of every religious thought or act, wicked society, habitual practice of sin, particularly *intoxication*,—that conversion becomes, *on the part of man*, in a most dreadful degree, IMPROBABLE; an equivalent expression for a high moral impossibility. But this is no *bar a parte Dei*.

4. Such a doctrine is likely to distress those persons in particular to whom it is by no means justly applicable.

5. The affirmative of the proposition seems to imply a presumptuous intrusion into the counsels of God: and also

6. To disparage the glory of Divine grace.

III. Is conversion possible at the very close of life?

The negative of this question is maintained by Cyprian, Ambrose, many of the old Socinians and Remonstrants, Edward Harwood, and others. The principle of those Fathers and their adherents rested chiefly on the passage, Heb. vi. 4; to refute which the Romish Church, in the third century, doubted the authenticity of that epistle. The latter divines based their denial on the notion that conversion is a man's own act, in the sense of its being impossible except where there remains a considerable space of time for effecting a thorough alteration in a person's mental associations, and the habits of his life.

1. Certainly, the reasons for suspicion in such cases must be very strong, and therefore we should be very cautious and reserved in our opinions and declarations of such supposed saving conversions.²¹—Cases of criminals.

2. The passages adduced (Jer. xiii. 23. Matt. iii. 10. vii. 21.

²⁰ Walch's *Streitigk. d. Luth. Kirche*, II. 851 *et seq.*

²¹ "Poenitentia sera, rarò vera." *Adag.*

xx. 1—6. 2 Pet. ii. 20 *et seq.*) express a very strong and dreadful subjective moral impossibility.

3. The delaying of repentance and conversion, under the idea of turning to God, &c. in the last illness, or a little before death, is most presumptuous, in the highest degree dangerous, and most likely to be followed by increasing insensibility till total recklessness or incurable despair is produced.

4. Yet, *if* the sinner, at the latest hour, do really turn to God by faith in the Redeemer, he is undoubtedly pardoned, renewed, accepted by God, and initially sanctified: but the evidence cannot but be small, the fruits in holiness scanty and immature, and the heavenly rewards of active obedience and usefulness few or none.

IV. On the absolute necessity of a renewed character to the *right* discharge of the work of the ministry.

Controversy on this subject: [noticed above, p. 35-6, notes].—*Vindication of Human Learning*, [8vo. 1663], by Edward Reyner (ejected from Lincoln).—*De Theologiâ Irregeneriti*, 1622—5; Cramer for the necessity of conversion, Evenius against it.—Controversy in Spener's connexion.—The question was concerning the idea of theology formed in the mind of an unregenerate person,—is that idea true or false? But it spread into the question before us.²²

Ex sententiâ meâ, an unconverted man *may* have intellectually right ideas; a self-deluded or a consciously hypocritical man *may* preach truth, and that may be blessed to the salvation of men. But their hearts are *against* the essence of the truth which in its *form* they maintain. Awfully increased guilt of such persons;—induration;—*probable* adoption of the worst errors. (*E. g. C. F. Bahrtdt.*)²³ It is aggravated

²² Walch's *Streitighk. d. Luth. Kirche*, IV. 627 *et seq.*, 1125 *et seq.* Hossbach's *Spener*, II. 215 *et seq.*

²³ [Dr. Charles Fred. Bahrtdt (son of J. F. Bahrtdt, Lutheran Superintendent and Prof. Theol. at Leipzig) was born at Bischofswerda, Aug. 25, 1741. Educated at Leipzig, he became, at the age of twenty-one, Prof. Extr. of Sacred Philology, and preached with great applause; but his private life was such that in 1768 he was compelled to quit the city. It is painful to trace his subsequent career. Highly gifted by nature,—far from destitute of learning, though of a flimsy and unreliable kind,—sometimes in high office,—and never without patrons or adherents,—he was driven from place to place, as much by his own unquiet disposition as by the just indignation which his frivolous unbelief and his scandalous practices excited among the friends of religion and morality. At last he found refuge at Halle, under the fitting patronage of Frederick II. and

sin for such men to enter into the ministry,—or for us knowingly to encourage them.

See Tracy's *Great Awakening* ch. i. Boston, 1842.

V. The danger of mistaking strong affections and confident assurance of safety, for true conversion. *V.* the inestimable passages of Pres. Edwards, *On Religious Affections*, Pt. II. § xi., p. 105—12 (*Works*, IV. 78 *et seq.*); and *Miscell. Observ.* II. 478—80 (*Works*, VIII. 575-7). Bellamy's *Paulinus*.

On this whole Section, compare Edwards, *Miscell. Observ.* II. ch. vii. *passim*; and Fuller's *Gospel worthy of all Acceptation*, *passim*.

APPENDIX TO SECT. 3.

THE "SEPARATE LECTURE ON FAITH,"²⁴ REFERRED TO AT PAGES 572 AND 573.

I. I shall endeavour to give a plain and scriptural account of the nature of true and saving faith.

i. Explain believing in general, as an operation of the mind.

DEF. [*Supra*, p. 571].

The word *faith* is generally, and I apprehend justly, considered as equivalent in signification to the word *believing*. Both are deriyed from words, in the two ancient languages which have been the sources of the English tongue, whose primary idea is *holding fast*, or, when applied to actions of the mind, *trusting*, *relying*, or *confiding*.

Πίστις, from πείθω (3rd pers. sing. pres. pass. πέπεισται), which is from the obsolete πείθω, and probably πίω and πέω, to *tie*, *fasten*. Hence πείσμα, a mooring or towing rope. *Fides*, *foi*, *faith*, doubtless from the same root.—Πίστις properly denotes confidence in a person or thing. Πίστιν παρέχειν τινι,²⁵ i. q. πιστεύειν. Πίστιν ἐπιτίθεναι, to give assurance; a man who gives the strongest assurances or pledges of what he says or promises, was said πιστεῖς ποιήσασθαι.

Πίστει χρήματ' ὄλεσσα, ἀπιστήν δ' ἐσώσω. THEOGN. [*Gnom.* 829. ed. Gaisf.]

Sometimes it is used for *fidelity*: Rom. iii. 3. Tit. ii. 10.

his minister Von Zedlitz. Here he sank from a private teacher of rhetoric and morals into a coffee-housekeeper and publican; planned and executed, for his own advantage, a daring fraud upon the leading theologians and literary men of his day; lampooned the King, and was imprisoned; and at last died, in the wretched occupation which he had chosen, of a loathsome disorder, the consequence of his continued irregularities. See a graphic sketch of his history, with some affecting illustrations of the state of mind and morals which prevailed among the German students of theology at that period, in Tholuck's *Vermischte Schriften*, II. 110—19; and compare p. 38-9, 98-9. Also the *Conversations-Lexicon*, 9th ed. art. *Bahrdt*, which supplies some further details.—Ed.]

²⁴ [An 8vo MS. of about 16 pages. The original not having been found among Dr. Smith's papers, the Editor has been under the necessity of using a verbatim copy made by himself when a Student at Homerton.—Ed.]

²⁵ So in Acts xvii. 31.

Πεποίθησις· confident expectation or reliance in a matter which gives joy. 2 Cor. iii. 4. viii. 22.

Ἀπιστία· the defect or weakness of a just confidence (Mark ix. 24. Luke xxiv. 11, 41): generally with the idea of contumacy (Mark xvi. 16. 2 Tim. ii. 13). There is the same idea, but still stronger, in ἀπειθεια and ἀπειθέω.

BELIEVE is from the old German *beglauben*, which is from the Celtic *law*, the hand; Welsh, *llaw*; Gaelic, *lamh*.²⁶ The radical idea is *grasping with the hand, laying hold on*.

Because *believing* is a very common word, and the use of it is very familiar among men, some have imagined that it expresses a *simple idea*; and they have been strenuous in asserting the extreme simplicity of the subject of Theological Faith, and the perfect ease with which it may be comprehended.

The *act of believing* derives a variety of modifications from the nature of the subject about which it is conversant. But, not only so,—it is, in itself, a *very complex act*, or a combination of acts, of the mind. It is resolvable into the following elements, or constituent parts:

1. An apprehension of some assertion, whether of a fact or a sentiment, communicated to the mind as an object *to be known*: and this apprehension must be carried to such a degree of completeness, that we become conscious of understanding the object in a manner sufficient for the purpose of a satisfactory apprehension.

2. A conception of the quality of *Truth*, as distinguished from and contrary to *falsehood* in every form. Truth is the conformity of signs (whether mental or verbal) with the things intended to be signified by them. Some sense of its value and usefulness, according to the nature of the subject, is necessary in order to believing.

3. A knowledge of some principle or rule of *evidence*, as a criterion for the distinguishing of truth from error. (Evidence, in our apprehensions, is various, according to the nature of the subject: but all evidence, when traced up to its very last term, resolves itself into the most simple of all propositions,—My consciousness of my own existence.)

4. A perception of the *agreement* of the fact or sentiment apprehended, with its proper criterion.

²⁶ Vid. Wachteri *Glossarium Germanicum*. [Recent philological inquiry suggests a partial correction, but at the same time a substantial confirmation of the etymology given above. *Believe* can hardly be from *be-glauben*, the proper force of which is, to attest, accredit, authenticate. The prefix *be-* in *believe*, *belief*, must rather be regarded as equivalent to the *ge-* in the Anglo-Saxon *gelyfan*, *geledfa*, and the *g* in the German *glauben*, *glaube*; the latter of which were most probably in their original form *ge-lauben*, *ge-laube*. (See the full prefix retained in the Gothic *ga-laubjan*, to believe, trust, entrust to; *ga-laubeins*, faith, fidelity,—Alem. *gi-loubo*,—Dutch *ge-loove*. Compare also A. S. *gelyk*, Germ. *gleich*, like; *et sim.*)

Perhaps it will not be deemed superfluous to attempt to point out the relation between the foregoing words expressive of belief, confidence, &c., and the Welsh *llaw*, hand. The derivative noun *llawr*, in the same language, signifies the *palm* of the hand (Goth. *lofa*); and this would seem to be the more immediate representative of the etymon sought after in the present connexion. The simple, primitive idea of believing, trusting, &c. will then be either that of (giving and) accepting a promise by the *striking of hands*,—a notion which is countenanced by the fact that, in German, *geloben*, to promise solemnly, to vow (from *loben* or *lauben*, to promise), and *glauben* (*ge-lauben*), to believe (to accept a promise), are thought to have been originally one and the same word; or else that of *putting into* or *leaving in the hands* of another,—which is supported, in German, by the analogy with *glauben* (*ge-lauben*) of such forms as *er-lauben*, to give leave, *ur-laub*, leave (specifically, leave of absence),—in Latin by the philological relations of *credo*,—and still more directly in Anglo-Saxon by the apparently natural connexion of *lyfsan*, to leave, to allow, *leaf*, *geleaf*, *leafa*, leave, permission, with *geledfa*, belief, *gelyfan*, to believe. Such a connexion, if admitted, would go far towards proving what is already allowed by many competent philologists—the identity of the syllable *lieve* in *believe*, &c., with the verb *to leave*; and would thus virtually settle the question under consideration, so far as our own language is concerned.

It is proper to acknowledge that these remarks are partly suggested, as well as confirmed, by some observations of Prof. Key in the *Proceedings of the Philological Society*, III. 130-1. Comp. vol. II. p. 55; and Wachteri *Glossar. Germ.* s. v. *Glauben, Lauben, Law*,—Ed.]

5. A sense of importance, or of personal concern, so great as to excite an observable degree of interest in the mind, or, in other words, of attention and feeling, according to the nature of the subject.

Thus, *believing*, in the proper and full sense, is distinguished from

Indifference: a state of mind in which we cannot so properly be said to believe, as, not to disbelieve; i. e. we do not deem the subject worthy of serious attention.

Opinion: a deeming it probable that the matter is as asserted; or an inclination in favour of admitting it, but not a decided conviction.

Presumption: the taking up of a persuasion, in consequence of a prepossession or fond bias of our passions, without having sufficient grounds of evidence in its favour.

ii. Apply these remarks to *religious believing*, or *faith in the Gospel* of our Lord Jesus Christ.

1. There is an apprehension of an assertion, with a competent understanding of its meaning. This assertion is the Divine "Testimony that God hath given of his Son." 1 John v. 11. John iii. 16. 1 Tim. i. 15. Eph. ii. 4, 5, 8.

2. A conception of Divine Truth, as having a peculiar beauty and excellency on account of its proceeding from God, and partaking of his pure, glorious, and amiable perfection. To the believing soul, divine truth has a beauty and glory which is peculiar to itself, and which is a reflection of the excellent majesty of the Infinite and Ever Blessed Jehovah. This discovery, I apprehend, is a principal part of that light which the Spirit of God communicates to the soul in the work of regenerating grace. (2 Cor. iv. 6).

3. A criterion, or rule of evidence, arises from those deep impressions of the glory, holiness, and grace of God which are communicated by the Holy Spirit to the soul. These are connected with a convincing manifestation of the propriety and excellency of the moral government of God; and of the purity, spirituality, extensive requirements, perfect justice, and unchangeable obligation of the law of God. Such impressive convictions in the understanding have correspondent emotions and affections in the active powers of the soul, called in Scripture "the heart." Sin not only is seen and acknowledged to be infinitely evil and odious, but is felt to be so in the personal consciousness and application of the sinner to himself. The soul feels a pungent and humiliating sense of extreme necessity, of wants the most important and urgent, of the lowest unworthiness, of absolute inexcusableness, and of righteous exposure to "everlasting destruction from the presence of the Lord." This consciousness of want and vileness is connected also with a knowledge, more or less clear and explicit, that "there is mercy with the Lord,"—that the provisions of the Gospel are richly adequate to supply the wants of the soul, and that the Lord Jesus Christ is an Almighty, an All-sufficient, an Infinitely Gracious Saviour. It is also to be observed, that in many cases, especially where the individuals have enjoyed the blessing of a judicious and Christian education, or of a clear evangelical ministry, there is an accompanying conviction of these truths, founded on the rational and external evidences of revelation.

4. A perception of the agreement of the assertion proposed to the mind, with the great and unerring criterion of sacred truth. That assertion has been conveyed by the letters and words of a book presented to the eye, or by the living voice of a preacher or a friend. But "faith has come by hearing." The report of the Gospel, thus communicated, appears arrayed in its heavenly beauty, its holy and attractive glory; the sinner is solidly convinced that this is indeed "no cunningly devised fable," that it is the testimony of God who

cannot lie, the record of eternal truth and love. He believes it with his whole heart, and "he that believeth hath *the witness in himself*."

5. There cannot but be a feeling of the importance of these divine realities, and of their most close relation to the sinner's personal and eternal interest. This is so manifest in itself, and so implied in what has been advanced already, that it needs only to be mentioned.

These five operations of the mind appear to me to be combined to the production of the *act of true believing*. Not that they are exhibited in their distinct and separate form; for in the complex acts of the mind, the several parts usually coalesce too closely to admit of such distinct observation; and to analyze them requires a patient and persevering exercise of thought. Still less can it be supposed that an awakened and converted sinner will be at all disposed to institute a philosophical examination of the views and feelings, so awful and sacred, which are passing in his soul.

If this attempt to analyze and describe the act of believing the Gospel, in its very first existence and operation, be correct, or an approach to correctness, it is evident,

(i.) That a considerable part of this new state and habit of the mind consists of a *passive reception* of impression, *i. e.* views and feelings. Such a passive reception necessarily implies an *Author* and *Communicator*: and who he is, cannot be a matter of question. (Phil. i. 29. 1 Cor. xii. 3.)

(ii.) That the parts of believing which are strictly the exercise of the mind's own active powers, *rest upon*, and are the *necessary consequences of*, those divine influences and impressions.

(iii.) That, in the act of believing, the mind exercises itself in the most free and voluntary manner. Its apprehensions of spiritual blessings are strong; it feels the deepest concern in them; and it exerts the most ardent desires for them, desires the perfect reverse of everything constrained or compelled. And yet this energetic activity is clearly the result of motives produced by efficacious grace. So true it is that a work upon the heart, of sovereign and invincible grace, is perfectly consistent with the utmost degree of practical liberty or free-agency.

(iv.) That true faith differs essentially from

(1). Educational belief. The first notification of religious principles to our children must necessarily be on the ground of their confidence in our veracity. But soon some degree of acquaintance with the intellectual evidence is capable of being communicated to them. And the *divine light* and *holy influence* are to be by them and us diligently sought, which will give the best and clearest evidence of the truth. Without this, educational belief will not purify the heart,—will not enable its possessor to overcome the allurements of the world,—will not give victory over death,—nor safety in the eternal state.

(2). Crediting the mere external forms of sound doctrine, while there is no sense of their divine beauty and holy excellency. A man may be notionally *convinced* of the divine origin of Christianity, and may preach or write admirably upon it, while totally destitute of "the faith of God's elect." The spirit of party, the zeal of controversy, the resentment of opposition, will lead a man to have strong theological opinions: and these may be strengthened by the secret bias of worldly interest. But all this is not genuine faith. "I deny not," says that great master of learning and reasoning, Dr. Cudworth, "that Systems and Bodies of Divinity are useful in a subordinate way:—but he is a true Christian indeed, not he that is only *book-taught*, but he that is *God-taught*; he that hath an unction from the Holy One, he that hath the Spirit of Christ within him.—

Ink and paper can never make us Christians ; can never beget a new nature, or living principle in us ; can never form Christ, or any true notions of spiritual things in our hearts. Words and syllables . . . cannot possibly convey the living notions of heavenly truths to us. The secret mysteries of a divine life, of a new nature, of Christ formed in our hearts,—cannot be written or spoken. Language and expressions cannot reach them : neither can they ever be truly understood, except the soul itself be kindled from within, and awakened into the life of them."

(3). A mere passiveness in receiving impressions. That impenitent sinners are justified by the passive belief of the truth, without doing anything, without feeling any motion in the heart, without any act, exercise, or exertion of the mind whatsoever,—is the doctrine advanced by Mr. Sandeman. What an extravagant defiance of reason, experience, and the word of God !

(4). A presumptuous persuasion of my personal safety, irrespective of the consciousness of a purifying faith, and the evidences of sanctifying grace.

iii. True Faith may be further characterized from its immediate *effects* :

Hatred of sin, from a discovery of its real evil.

Forsaking sin.

Self-renunciation.

Submission to God,—in his justice and his grace. Readiness to receive cordially every discovery which he may make of himself, and of his will.

II. We are now to inquire what is the *specific act* of *saving faith*.

By the *specific act* we mean that act of the mind which *directly* and *necessarily* arises from the principle, of faith,—which is the *proper* and *characteristic exertion of that principle*,—and in which the *real nature, design, and tendency* of genuine faith is made apparent.

This act or exercise is expressed in Scripture by the terms "coming to Christ,—looking to him,—receiving him,—eating the flesh of the Son of Man, and drinking his blood,—trusting in him,—and being fully persuaded of his truth and faithfulness."

It is that which our old and excellent divines usually denoted by the phrase, perhaps too familiar, but very expressive and easily understood, *closing with Christ*. President Edwards expresses it thus, "The whole act of acceptance, or closing of the soul or heart with Christ." (*Works*, VIII. 546.)

"Faith is an assured resting of the soul upon God's promises of mercy in Jesus Christ, for pardon of sins here and glory hereafter. Dr. Owen's *Catechism*."

Faith, considered generally, is sincerely and most earnestly ready to give *entire credit* to every part of the Testimony of God. It desires to know that testimony more, and sees that there is room for perpetual growth and improvement in that knowledge. Every new discovery of that testimony it receives, with cordial assurance of its truth and approbation of its excellency. Thus faith is a gracious habit :—but a habit composed of a series of acts.

But the first, most immediate, and specific Act of Faith, concentrates its regards upon the Person, Character, and Offices of Christ ; as revealed in his sacred testimony : especially,

His *sufficiency* :—as God ;—as possessing human nature ;—in his active and passive righteousness ;—in his exaltation :—His loveliness and majesty.

The *suitableness* of his salvation.

His *willingness* to save.

These views determine the soul to *apply* directly to the Lord Jesus ;—to *receive* him in all his relations, characters, and offices ;—to *cleave* to him with

earnest affection and devotedness ;—and to *rest* upon him as a Saviour infinitely powerful, gracious, and faithful. (Phil. iii. 8.)

The believing soul, with lowly reverence, prostrates itself before the Most Holy and Righteous Jehovah :—confesses the vileness, guilt, and inexcusableness of sin :—acknowledges the justice of condemnation :—renounces self-dependence and every ground of creature-trust :—

“But Thy word of Truth informs me of a Saviour, thine eternal Son, the Brightness of thy Glory, the express image of thy person,—incarnate,—obeying,—suffering and dying :”—

“And that he invites and commands sinners to come to him ; and assures them that whosoever believeth in him shall not perish, but shall have everlasting life :”—

“This precious assurance I *believe*, embrace, and rest upon ; it is all my salvation and all my desire :”—

“Lord, I believe ! Help thou mine unbelief ! Blessed Jesus, into thine hands I commit my soul, my immortal interests, my greatest and highest welfare :—upon thee I cast myself wholly :”—

“Embracing thy righteousness,—atonement,—purifying grace,—redeeming and preserving power ; waiting for thy mercy unto eternal life :”—

“Lord, to whom should I go ? Thou hast the words of eternal life.”

“Saviour of sinners, Redeemer from guilt and misery, Prince of life, Author of eternal salvation ! On THEE I cast myself. Save, or I perish ! Speak but the word, and thy servant shall be healed.”

“If thou look upon me, and save me,—it will be an act of wondrous grace, free, sovereign, absolute, and ever-glorious :”—

“If thou cast me off, and say, ‘I have no pleasure in him,’—Thou art righteous :”—

“But *Thou wilt not reject* the contrite sinner’s plea,—his only plea, *THYSELF* !—I am thine ; O save me !—I shall not die, but live, and declare the works of the Lord. Behold, God is my salvation, I will trust, and not be afraid ; for the Lord Jehovah is my strength and my song, He also is become my salvation.”

SECT. 4. ON UNION TO CHRIST, AND JUSTIFICATION.²⁷

[PRELIMINARY REMARKS AND DEFINITIONS].

I. The relations of man to God as a rational creature, a subject, and an expectant ; the interests of time ; the foresight of a future world ; the feelings of nature ; the actings of reason and conscience ; and the dictates of the Scriptures, unite to shew that no inquiry can exceed in importance this great question, How may I stand well with my Maker ? How may I obtain acceptance and favour with Him ? “How shall man be righteous with God ?” Job ix. 2.

(On this subject, Justification, see much important matter in

²⁷ [The matter of this section is derived from an 8vo MS. of about forty pages, *On the Doctrine of Justification*,—forming part of a distinct series, to which the small MS. mentioned in the note at p. 437 also belonged, but designed at the same time to supersede the mere outline on Justification, contained in the original Syllabus.—ED.]

the late excellent Dr. C. C. Tittmann's *Opuscula Theologica*, p. 322—78.

II. *Justification*, in the most general consideration of the term, is the state of being freed from defect or ground of blame, which had been or might have been alleged; and of possessing all the good properties which of right ought to be in the person or thing referred to.

E.g. In English Law, "Justification is a special plea in bar, maintaining or shewing good reason in court why one did such a thing which he is called to answer." Broke, *ap.* Jacob.

Justificatio is not a Civil Law term, nor indeed a good Latin word. (The idea was expressed by *Purgatio, liberari culpā, purgare se alicui de aliquā re*. "Purgatio est, cum factum conceditur, culpa removetur." Cic. *de Invent.* I. xi.)

Δικαίωσις, in classical use, denotes the statement of the cause, argumentation upon it, prosecution, judicial decision, and even the penalty. In the LXX. it occurs for מִשְׁפָּט, Lev. xxiv. 22. But the idea is illustrated by Deut. xxv. 1. Prov. xvii. 15. Matt. xii. 37.

III. Justification, in the theological sense, is the state of an accountable creature in which he is regarded by the Omniscient and All-righteous Judge as being free from blame, exempt from punishment, and an object of the Divine approbation.

IV. Bringing down this general definition to the circumstances of fallen man,

The Justification of a sinner is a judicial act of God by which he pardons all the sins of the sinner, and regards him as the fit object of complacency and reward.

"A person is said to be *justified*, when he is approved of God as free from the guilt of sin and its deserved punishment, and as having that righteousness belonging to him which entitles to the reward of life." Pres. Edwards's *Disc. on Justification; Works*, VI. 236.

SCHOL. I. On the Scriptural terms occurring in relation to this subject.

Δίκαιος, from δίκη, radically means *conformable to justice or rectitude*. Τὸ δίκαιον *equity*. (Isocr. V. Stephani *Thesaur.* s. v.) Τοῦτο γάρ ἐστι δίκαιον Eph. vi. 1. Ὁ ἐὰν ᾖ δίκαιος, δόσω Matt. xx. 4. Δίκαιον παρὰ Θεῷ ἀνταποδοῦναι 2 Thess. i. 6.

Various significations of δίκαιος

1. Observant of the social virtue, *reddere suum cuique*.

2. Obedient to the laws of God. Luke i. 6. xviii. 9.
3. Universally holy. Matt. xxv. 37, 46. 1 John iii. 7.
4. Innocent. Matt. xxvii. 19, 24.

5. Kind. In this acceptation it occurs frequently in the Old Testament. (V. Gesen. *in* צַדִּיק, and observe the citations from Cicero.) In the New Testament: Matt. i. 19. 1 John i. 9.

Hence one who is properly *δικαίος*, is perfectly conformed to the everlasting rule of rectitude. Thus it is predicated of the Blessed God: John xvii. 25. Rom. iii. 26.²⁸

Δικαίωω to esteem, judge, decide, declare, or treat as righteous. Luke x. 29. xvi. 15. xviii. 14. Rom. ii. 13. iii. 28, *et multoties*.

Classically: to deem right and fit, to defend one's self against a charge, to condemn, to punish. (V. Stephani *Thesaur. s. v.*) To execute the sentence of the law upon an offender.

In the LXX. (Dan. xii. 3, for הַצִּדִּיק, to make righteous, or convert to righteousness), its most usual signification coincides with the usage of the New Testament. All the other places in which it occurs are the following:—

For צַדִּיק: Gen. xxxviii. 26. xliv. 16. Exod. xxiii. 7. Deut. xxv. 1. 2 Sam. xv. 4. 1 Kings viii. 32; 2 Chron. vi. 23. (Particularly observe these two passages). Job xxxiii. 32. Psalm xviii. 10. l. 5. lxxxii. 3. cxlii. 2. Isaiah v. 23. (xlii. 21, צַדִּיק). xliii. 9, 26. xlv. 25; (deserving special notice). l. 8. liii. 11. Jer. iii. 11. Ezek. xvi. 50, 51.

For זָכָה: Ps. lxxiii. 13. Mic. vi. 11.

For הַרִּיב: Is. i. 17. Mic. vii. 9.

For בָּתֵּן: Ezek. xxi. 18.

In the Apocrypha: Tobit xii. 13. Wisd. Jes. i. 19. vii. 5. ix. 15. x. 32. xiii. 24. xviii. 2, 22. xxiii. 12. xxvi. 24. xxxi. 5. xlii. 4.

Δικαίωσις (occurring but twice in the N. T.) seems to be the act of deciding, declaring, or constituting righteous. Rom. iv. 25. v. 18.

Classically, it is used in the very different, though cognate, senses of *defending*, *condemning*, and *punishing*. [*Supra*, p. 585.]

Δικαίωμα.²⁹ (The following are all the passages of the N. T. in which the word occurs).

1. In the sense of *legal prescription*: Luke i. 6. Heb. ix. 1, 10. Hence, *requirement of law*: Rom. viii. 4.

²⁸ Compare the different acceptations of this term in Scripture, as given in Reinhard's *Dogmatik*, p. 468. [4th ed. Sulzb. 1818.]

²⁹ V. Schleusneri *Lexic. s. v.*

2. *Judicial declaration*: Rom. i. 32. Apoc. xv. 4. "The act of judgment is from one offence to condemnation, but the act of grace is of many offences (*i. e.* pardoned), to the judicial declaration of acquittal." Rom. v. 16.

3. *Righteous act*: Rom. ii. 26. Apocal. xix. 8. "Consequently, as by one offence (the act of judgment has come) upon all men to condemnation, so also by one righteousness (*i. e.* Christ's whole obedience, the act of grace has come) upon all men to the declaration of being righteous (so as to be entitled to eternal life)." Rom. v. 18.

Δικαιοσύνη the quality or state of being righteous; opposed to *condemnation*: 2 Cor. iii. 9,—and to *wrath*, Rom. i. 17, 18. It is used in correspondence with *δίκαιος*, the various applications of which are enumerated above. But, in the Epistles of Paul, it often occurs in the peculiar sense of *the way in which the favour of God may be obtained,—the method of being justified or constituted righteous*. *E. g.* Rom. i. 17. iii. 21, 22, 25, 26. ix. 30. x. 3, 4, 5, 6. Gal. ii. 21. iii. 21. 2 Cor. iii. 9.

SCHOL. II. Some writers, apparently from indifference or from a want of sensibility to the nature and greatness of Gospel-blessings, confine the notion of justification to the mere forgiveness of sins, and disregard that view of it which respects the right or title to the rewards of Divine approbation. That the latter should be included in the idea, appears from the following considerations.

1. Justification must be understood in a way of exact correspondence to *the law* to which it has reference. All codes of human legislation consist of two classes of precepts, (1) the prohibitory, and (2) the requisitive. *E. g.* (1) Not to rob, defraud, murder, &c. (2) To pay lawful tribute, or perform the allotted share of service, for the public safety and prosperity. Though a man have committed no offence of the first class, yet, if he have neglected to fulfil the obligations of the second, he does not stand clear in the eye of the law, he is not justified. Or, suppose a subject to have been found guilty of violating both classes of the laws, it would be necessary, in order to his being reinstated in the condition of a good subject, that he should both make restitution for the wrongs which he has committed, and compensate for the loss of those dues or services which he ought to have rendered.

Now, the Law of God, which must necessarily be worthy of

absolute rectitude and wisdom, embraces these two classes of precepts in the most perfect extent of each. Indeed, the positive or requisitive class takes the precedence, and is the divine formula of the law : "Thou *shalt* love the Lord thy God," &c. And, if this were perfectly fulfilled, the necessity of the prohibitory or negative class would be superseded. To beings in a state of original righteousness, this would be all that would be applicable as the promulgation of their Maker's law : of specific prohibitions they would scarcely be able to form an idea. It is manifest, therefore, that, in order to the justification of a sinner, upon the ground of his necessary and unalienable amenableness to the pure and perfect law of God, he requires not only to be discharged from the penalties incurred by his violations of that law, but to be invested with the rights and claims which God has been pleased to annex to obedience : he needs both absolution of guilt and a right to eternal happiness.

2. The Scriptures definitely lay down these two classes of spiritual good as accruing to believers in Christ. John iii. 15, 16. v. 24. Acts xxvi. 18. Rom. v. 1, 2.

3. The Scriptures represent, not only the expiatory sufferings, but the holy character and actions, of the Saviour, as the ground of justification. Rom. v. 18, 19.

From these considerations, perhaps the following may be a more perfect definition, as well as *Proposition of our Doctrine*.

DEF. (IV.) and PROP. (X.) The Justification of a sinner in the sight of God consists of the bestowment of a full pardon of all his sins, and a legal title to the happiness of the world to come, as the meritorious result of the atoning sufferings and perfect obedience of the Lord Jesus Christ, conferred and received in the way which God has appointed, namely by faith in the Gospel.

Other definitions :

"Beneficium fœderis gratiæ, quo Deus electis à se vocatis, propter Christi justitiam fide apprehensam, peccata omniâ remittit, atque jus ad vitam æternam plenum donat, manifestatâ porro sententiâ per verbum et Spiritum variis gradibus et momentis ad eorum conscientiam, ad suæ gloriæ laudem." Marckii *Compend*. xxiv. 4.

"Justificatio est actus Dei quo hominem, ob meritum Christi fide apprehensum, justum reputat et gratiâ suâ dignum." Seileri *Compend*. *Minus*, p. 204. Erlangen, 1779.

“Justificatio est decretum Dei de condonandis peccatori propter Christum delictorum pœnis ac tribuendâ verâ felicitate.” Reinhard’s *Dogmatik*, p. 467.

“The judicial decision of God, imputing to a person (truly believing) the merits of Christ, and so regarding and treating him no more as a sinner, but as a righteous person.” Bretschneider, II. 254 (where see Note 184); shewing that the sense of the Lutheran Church is most decidedly opposed to the Popish and Puseyite doctrine of Justification as being the production of an inherent righteousness, infused by the Holy Spirit, and consisting in love, which produces virtues and good works).

EXPLIC. Justification therefore includes

1. *Remission* of the *penalties* incurred by sin. Expressed by the terms ἀφεσις (of very frequent occurrence in the N. T.,) and παράσις (found only in Rom. iii. 25). V. Bretschn. *Lexic. N. T.* s. v.

That which is thus expressed is a negative idea.³⁰

In the *natural* course of things, the Divine intention to forgive sin could be ascertained, on the part of a creature, only

³⁰ [“The Pardon of Sin does not consist in any alteration effected in the nature and qualities of *sin*, as if it could be excused, defended, palliated,—rendered in itself less vile and blameworthy, or in its tendency and effects less pernicious;—nor in any alteration in the nature and attributes of God, as if he hated sin less, and so were disposed to connive at it;—nor is it that he undergoes a change from any external cause, from blind wrath and fury to placability and kindness;—nor that he thinks, considers, or regards any thing whatever as different from the reality and truth of things,—that things done have not been done, or that things not done have been done (*e. g.* that believers are not sinners, their sins being no longer their own,—but that by their being imputed to Christ *he* became a sinner):—nor in any relaxation of the obligations of pardoned sinners to universal and persevering holiness. Neither, accurately speaking, is pardon the *declaration* or *annunciation* of grace, amnesty, or forgiveness. The notification is only a consequence of the fact.

“But Pardon is the expression of a negative idea, the *not punishing* an offence: or it may be defined,—*A determination announced by the competent authority to remit the punishment incurred, or the penalty due, for a violation of law.* Thus the Scriptures use the terms ‘not visiting for sin,’—‘not remembering,’—‘not dealing with us according to our sins,’—‘passing by transgressions.’”]—*Lecture on the Pardon of Sin*, p. 2. [The original MS. of this separate lecture cannot now be found. For the copy from which the above extract is taken, the Editor is indebted to the kindness of his friend, the Rev. Henry More, of Lowestoft. A second extract will be found below. The remainder of the lecture is occupied chiefly with a concise recapitulation of previous discussions, in this work, respecting the nature and reasons of punishment (*supra*, p. 391—5, 424),—the possibility and conditions of pardon (p. 425—34 *et al.*),—&c.—ED.]

by the event, at the time of God's judicial decision for eternity.

Supranaturally, God has revealed his purpose in this respect :—to remit the penalties of sin to such of mankind as shall be found in such and such circumstances.

The being found in those circumstances is the evidence that the remission is by God determined, and will of necessary consequence take effect in the final decision of his justice.

Those circumstances all centre in one, the *moral union* or cordial concurrence of the sinner in the plan of God for glorifying his grace and his rectitude.³¹

2. Reception into the full enjoyment of the *favours* of God, which includes the Divine complacency and the possession of the most pure, perfect, never-dying *happiness*, which is essentially and exclusively the result of *holiness*.

This is by "the imputation of the righteousness of Christ :"—which appears to me to be this fact, that the honour rendered to the moral government of God by the obedience of the Mediator is so great in its excellence and value, as to *merit*, on the strictest ground of equity, the highest reward ; and this is the reward above every other thing gratifying to the benevolent Saviour, that the glorious salvation should be conferred on all who are united to him. Their holy happiness is "the joy set before him," the result of "the travail of his soul," contemplating which, "he is satisfied."

EVIL. I. Justification is not by any virtues, merits, works, penances, or satisfactions that men can perform.

i. By the necessary law of created existence, every dependent being owes to God a full and perfect appropriation of his faculties and capacities, as an absolute and unalienable due to the Creator, Sustainer, and Benefactor, the Being of Supreme excellence. Of all the acts and modes of this appropriation, not the creature's own opinion, but the authoritative will of Deity, is the *rule*.

The proper idea of *Merit* is the performance of some good

³¹ ["By the moral concurrence of the sinner, the grand end is obtained of his *united deliverance and change* of character to holiness.

"Upon this ground of a moral concurrence in the mind of the sinner with the reasons and intentions of the Redeemer's sufferings, God is graciously willing to remit the punishment of sin, in its greatest and most awful inflictions, both natural and positive,—those which are spiritual and eternal."] *Lect. on Pardon*, p. 7.

to another which the agent was not under an obligation to perform. Now, though this, in a reduced and imperfect sense, may be predicated of some acts between man and man, it can have no place with regard to any acts of a creature towards God, its Maker and absolute Proprietor. The creature is *bound* to employ all its powers, according to the will of God, and for the purposes of his glory and service; and can never be at liberty to convert them to other purposes.

Whatever reward, therefore, Adam might have obtained had he persevered to the end of his trial in the course of obedience, it would have been, not in a strict and proper sense merited, but conferred from the Divine approbation of holiness, or by special favour, or by a peculiar constitution or promise.

This argument applies, *à fortiori*, to the state of a *sinful* creature. Not only can he merit nothing, but he is already a subject of guilt and condemnation, under the Divine displeasure; and all his dispositions and acts are so debased and defiled that their goodness is as nothing and their guilt is infinitely great.

The *obligation* of respect, love, and honour to any being is in proportion to the *desert of that being*: but the *value* of such respect is in the proportion to the *dignity and powers of the being* who pays it. All the evil that is in sin arises from the obligation which it violates, and is proportionate to it. But that obligation is as the desert, *i. e.* the excellency, glory, and amiableness, of the Divine Being; which is necessarily supreme and infinite: and the excellency of other beings, in comparison of this, is as nothing; for they have *none* of their own, all that they have being derived and held solely from God. Consequently, the evil of sin is thus objectively *infinite*; while the value of a creature's obedience, by the other part of the reasoning, is infinitely small or nothing, even were it the obedience of a sinless creature.

Utterly hopeless, then, must be the pretension of a fallen creature's meriting pardon and favour from God.

ii. The Scriptures declare, in the most solemn and emphatical manner, that justification does not and cannot arise from any works performed by sinful men.

Gal. ii. 15—21. That the reference is to *moral* states and qualities is manifest from verses 17, 18, 21; where the apostle

repels the objection of a plausibly supposed immoral tendency.

Eph. ii. 8, 9. It is evident from verses 3 and 5, that the apostle refers to works of a moral and not ceremonial kind:—and also from the fact of this epistle being addressed to *heathens*.

Tit. iii. 3—7. Here it is apparent from verse 3, that the *ἔργων* in verse 5 refers to *moral* actions.

Rom. iii. 20;—27, 28. Comp. verses 9, 19.—iv. 5.—iv. 6—8. Thus, while the ceremonial law was in full force, David lays down justification as being without works: but, while the ceremonial law was in force, obedience to it was a matter of *moral* obligation, and therefore would have been a ground of justification if any obedience were such.

SCHOL. It is by many contended that, in all these or any other passages in which the Scriptures deny that our acceptance with God is effected by “the works of the law,” that phrase is intended to denote only performances according to the ritual or ceremonial law given by Moses to the Israelites; and that it therefore by no means bears against the position that moral goodness, consisting of sincerity of mind and virtuous actions, is the proper ground of our being entitled to the Divine favour.

If we admit that in *a few* passages,³² the apostle Paul employs the term *the law*, to denote the political and ceremonial law of the Hebrews; still we conceive that it is at least *usually* taken in a general sense, including not only that temporary establishment, but *the whole comprehension* of the Divine Preceptive Will. We also admit that, in some passages, the opinion of the meritorious efficacy of circumcision and a descent from Abraham, is expressly confuted. But we conceive that, in those places, ceremonial works are rejected from being the ground of justification, as species under a genus which is altogether thus rejected; and that the rejection of the whole genus is manifest from the universal terms employed, in the passages adduced above.

As further evidence that where the term *law* stands in connexion with the subject of justification it extends to all moral obedience, we adduce the following considerations:

³² Koppe thinks, in *none* at all. “*Leges rituales—quantum video, nunquam solæ, exclusis ceteris moralibus, νόμος dicuntur.*” In *Rom.* vi. 14.

1. It is a law, obedience to which is represented as a matter belonging to the moral state of the soul before God. Rom. ii. 28, 29. viii. 4. xiii. 8—10. Gal. v. 14.

2. It is the law of the *Ten Commandments*. 2 Cor. iii. 7.

3. The violations which are opposed to it are moral offences. Rom. ii. 17—23. iii. 9—19, 20. vii. 7, 12, 14, 16.

4. It is that law, which, by its discoveries, as a manifestation of the Divine holiness and a rule of human duty, furnishes us with a knowledge of the nature and evil of sin. Rom. iii. 20. vii. 7.

5. The highest curse is denounced against the violation of it. Gal. iii. 10. (= Deut. xxvii. 15—26, where ritual observances are not once mentioned). Rom. iii. 18.

6. It is that which declares the righteous displeasure of God against transgression; and this agrees much more to the moral than to the ceremonial law. Rom. iv. 15. "*Leges delictis pœnas annunciant.*" Koppe *in loc.*

7. It is that rule of right and prohibition of wrong, the substance of which is, to a certain extent, impressed on the minds of men destitute of external revelation, by the natural dictates of reason and conscience. Rom. ii. 14, 15.

8. The observance of it is represented as infinitely more important than circumcision, and therefore, by parity of argument, than any other ceremonial institution. Rom. ii. 26, 27.

9. It is very strongly laid down as an unavoidable inference from the N. T. doctrine on this subject, that "it excludes boasting:" but this would not be true if we disclaimed only ceremonial acts, and were in reality justified by our own moral excellencies, as they would furnish a much more obvious and natural ground of self-valuation and boasting than any that can be imagined to lie in ritual observances. Rom. iii. 27. Eph. ii. 8, 9.

10. Justification is denied not only of "the works of the law," but of "*works*, our own righteousness, and works of righteousness," put in the most general, comprehensive, and absolute terms. Rom. iv. 5. x. 3. xi. 6. Tit. iii. 5. Eph. ii. 8, 9.

11. It is that law which is *not abrogated*, but *established*, by the Gospel: but the ceremonial law is so abrogated. Rom. iii. 31.

12. Deliverance from the power of this law, with respect to the obtaining of justification, is represented as furnishing to

superficial thinkers an apparent allowance for immoral conduct: (= Rom. vi. 15). It would be no plausible way of arguing, "Because I am not under the obligation to perform the Levitical ceremonies, I am at liberty to violate the rules of moral obedience."

II. It is impossible that justification should be effected by any other than a perfect righteousness.

For justification is a standing right with regard to the requirements of a law: but whatever falls short of those requirements cannot, by possibility, be such a standing right, which is only another term for compliance with them. To those who say that we are not now under a law which requires perfect obedience, but that the new law of the Gospel requires, in order to justification, only imperfect obedience, though it must be sincere; we reply that whatever law we are under, and be its requirements what they may, those requirements must be complied with, or else there can be no justification under or by them. If this law require no more than an imperfect obedience, no more is our duty; all beyond an imperfect obedience is superfluous, and the want of it no sin. Therefore such an imperfect obedience would be, in the supposed circumstances, a perfect righteousness; and the quality of imperfection, to whatever degree it might exist, would be no sin. Into such absurdities does the Pelagian or Arminian doctrine betray its supporters.

But, if it be conceded that, as the accountable subjects of God, we are naturally and necessarily under the obligation of a law which represents the unchangeable purity of his nature, which therefore forbids all sin, and requires all holiness, it unavoidably follows that we must have a righteousness absolutely perfect according to this law, in order to our being accepted upon the ground of it by the Infinite and All-righteous Judge.

III. Such a righteousness, by anything in our own persons or character, is plainly impossible for us to have; for we are confessedly sinners and guilty before God.

Cardinal Bellarmine, in the midst of his long and laboured work *De Justificatione*, in which, with wonderful ingenuity, he maintains the merit of human works, makes the following one of his grand propositions on which to rest his replies to objections. "Sit tertia propositio: *Propter incertitudinem propriæ justitiæ et periculum inanis gloriæ, tutissimum est fiduciam totam in solâ Dei misericordiâ et benignitate reponere.* Explicio

propositionem: non enim ita accipienda est quasi non sit homini totis viribus studendum operibus bonis, aut non sit in eis confidendum, quasi non sint vera iustitia, aut iudicium Dei sustinere non possint; sed hoc solum dicimus, tutius esse meritorum jam partorum quodammodo oblivisci, et in solam misericordiam Dei respicere; TUM quia nemo absque revelatione certò scire potest se habere vera merita, aut in eis in finem usque perseveraturum; TUM quia nihil est facilius in hoc loco tentationis quam superbiam ex consideratione bonorum operum gigni." *Opera*, IV. 404, G; ed. Colon. 1615.

Thus does this adroit and powerful controversialist beat down at a stroke all the practical application of his labour of 114 double folio pages. Among other authorities, he cites four good sentences from the Catholic Liturgies, of which this is the last,—"in Canone post consecrationem; 'Intra quorum nos consortium, non æstimator meriti sed veniæ, quæsumus, largitor, admitte.'"

IV. It is entirely agreeable to the dictates of reason and justice that the perfect righteousness of another (if such could be found) should be available, under a constitution of Divine mercy, to procure the pardon and acceptance as righteous of sinful beings, who are otherwise under an absolute incapacity of obtaining those blessings.

i. It involves no contradiction, but may be conceived of as hypothetically possible, that an act, or series of acts, of moral righteousness should be found so transcendent in excellency and merit as to DESERVE, as its proper reward, that God should justify those for whom the performer of such righteousness was interested.

ii. It comports with the dictates of natural feeling and reason, that the rewards of eminent excellence and usefulness should not only rest upon their primary object, the meritorious person himself; but should embrace those who have a near connexion with him, for example, his family and dependents.

iii. It is agreeable also to the analogy of providence. We constantly see families and other communities of men brought into the possession of ample enjoyments, as the consequence of actions eminently praiseworthy, performed by persons with whom they have some bond of conjunction, though they have in no way whatever concurred in the distinguished actions.

The fact is not less certain, though it is much more difficult

and mysterious to our powers of reconciling it with the wisdom and rectitude of the Divine government, that men become sufferers to a great extent of degree and duration, in consequence of the imprudent or wicked behaviour of others, in whose conduct they could have no possible participation. Innumerable instances occur in daily life: but of the great and universal one no Christian can be unmindful. "By the offence of one, death hath reigned through that one:—through one offence (judgment has passed) upon all men to condemnation:—through the disobedience of that one man, the many have been constituted sinners." Rom. v. 17, 18, 19.

iv. But the circumstances in which a redundancy of merit in relation to God, properly speaking, could exist, are compatible to *no created* nature. (*V. supra*, p. 590-1). He, therefore, to whom such a redundancy can be ascribed, *MUST* be a *DIVINE* person.

v. It is also necessary that such a Deliverer should have a relation of *union* and *property* with those on whose behalf his righteousness shall be accepted, which shall furnish a just and reasonable ground for the imputation of his merit to them; in other words, for their being equitably interested in it. (*V. Four Disc.* p. 57; 3rd ed. p. 51).

vi. Admitting these conditions in the case supposed, it would follow that the intervention of this perfect and infinitely meritorious righteousness, wrought by a Divine Person who had at the same time a conjunction of rightful interest and property with those on whose behalf he thus mediates, would not be an arbitrary, irrational, blind, undistinguishing measure; but would be an arrangement founded in reason and nature, analogous to many obvious facts in the natural government of God, conducted by wisdom and equity, and effective of the most excellent and desirable purposes.³³

Most unjust, then, are the representations³⁴ made by the opponents of the Christian doctrine of Justification by the Atone-

³³ Very properly called *Satisfaction*, *i. e.* the doing what was requisite to compensate for the injury perpetrated, and to restore the moral harmony which had been violated. τὸ ἱκανὸν ποιῆσαι. Mark xv. 15. *Satisfaction* is a law-term. Tertullian, who was a Roman jurist, says, "Christus peccata hominum omni satisfactionis habitu expiavit."

³⁴ *Letters on the Religion Essential to Man*. Pt. I. lett. 19; *ap.* Stapfer, I. 392. Belsham's *Reply to Pye Smith*, p. 14.

ment and Righteousness of the Lord Jesus Christ; though unhappily they have been, in some degree, countenanced by the injudicious language of some of its friends.

V. The Holy Scriptures plainly and clearly declare that God, out of his free grace to sinners, “pardoneth all their sins, accepteth them, and accounteth their persons righteous in His sight, not for any thing wrought in them or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone.” (*Westminster Larger Catech.*)³⁵

Gal. ii. 15, 16. iii. 10—13. v. 4. Tit. iii. 4—7. 1 Cor. i. 30.

2 Cor. v. 18—21. Καταλλάσσω and διαλλάσσω, and their substantives, have respectively the same signification. (Schol. in Thucyd. iv. 59. Ed. Bipont. vol. v. p. 469). Διαλλαγῆναι τὸ δι’ αὐτοῦ τοῦ ἐχθροῦ παρακληθῆναι καὶ φιλιωθῆναι (Suid.) Compare Matt. v. 24. 1 Cor. vii. 11. Col. i. 20 and Eph. ii. 16: ἀποκαταλλάσσειν to bring into harmony.—Here, the *restoration to harmony* is explained by μὴ λογίζεσθαι τὰ παραπτώματα. Verse 21; the converse imputation of sin and righteousness, a *divine* righteousness, δικαιοσύνη Θεοῦ.

Rom. iii. 19—23.—iv. 4, 5.—iv. 6—9, 16, 23—25.—v. 1, 2; 8—11; 15—21.³⁶—viii. 1—4; 29—34. ix. 30—33.—x. 3—10.—Eph. i. 7.—Phil. iii. 7—9.—Heb. i. 3.—Rev. i. 5.

COR. It is plain, from the express language of Scripture, and from the essential meaning and implications of the doctrine, that the fact of the IMPUTATION of the atonement and righteousness of Jesus Christ is the basis of a sinner’s justification.

V. M’Lean’s *Works*, II. 187-8.

SCHOL. The following appears to me to be a simple, clear,

³⁵ Locus Justificationis . . . solus Theologum facit.—Hæc doctrina nunquam satis tractari et inculcari potest. Eâ jacente et pereunte, jacet et perit simul tota cognitio veritatis. Eâ vero florente, florent omnia bona; religio, cultus verus, gloria Dei.” LUTHER. (In Theod. Fabricii *Loc. Comm. Lutheri*, [ed. Lond. 1651], Class. ii. p. 96).

“Diffundit se Justificationis doctrina per totum Theologiæ corpus; et, prout fundamenta hic vel bene vel male jacta sunt, eò universum ædificium vel solidius augustiusque adscendit, vel male statuminatum fœdam minitur ruinam.” Witsius *De Œcon. Fœd.* III. viii. 1.

V. an invaluable pamphlet, *Remarks on the Nottingham Controversy between Wilkins and Stuart*, 1823, p. 41—56.—Picteti *Theol. lib.* X. c. iii. § 9, art. 2; § 12.

³⁶ V. M’Lean’s *Works*, II. 165 *et seq.*

and just representation of this fact : that the perfect obedience of the Lord Jesus Christ is so valuable and meritorious in the estimation of infinite justice, as to *deserve* the rewards of eternal happiness, not for himself only, but for *all who are his*, *i. e.* all who are legally and virtually one with him ; the *effect*, therefore, is to them the same as if they had performed a perfect righteousness, but with all the accessory circumstances of advantage arising from the relations of mediatorial grace.

VI. The way in which God has appointed that a sinner may actually receive the blessing of Justification is *cordially believing the Gospel*.

Sinners are said to be “justified *by faith* :” *πίστει, ἐκ πίστεως, διὰ πίστεως*. Two things to be considered :

i. The *faith* which operates to this end ;—a sincere, active, affectionate receiving and resting upon the testimony of the Scriptures concerning the Lord Jesus Christ, as a Divine and complete Saviour.

ii. The *manner* in which faith conduces to the effect.—Not as a work ;—nor as a condition meritorious ;—nor as a condition *sine quâ non*, for such is repentance, conversion, holiness. But as that which forms, on the part of the sinner, the UNION of his soul to the SAVIOUR ; and which is the first and immediate result of his uniting himself to the soul by the work of his vivifying spirit. (*V. Edwards's Works*, VI. 238 *et seq.*)

SCHOL. I. On James ii. 14—26.

The subject of this passage is not the justification of the person before God, but that of the character and religious profession before men. *V. Matt. xi. 19. xii. 37. Also Jer. iii. 11.*—The faith of which the apostle speaks is a pretended faith.

SCHOL. II. On Dr. Taylor's scheme.³⁷ [*Supra*, p. 567].

REMARKS. 1. The blessings to which the Israelites were chosen, called, redeemed, sanctified, adopted, &c., &c., were outward and sensible enjoyments of the land of Canaan, fertility, security, &c., under a dispensation of constant miracles.

2. Christianity has no such enjoyments to bestow. It brings nothing distinctive into the political and civil state of those nations which profess it, except what flows from its *moral influence*. *E. g.* The abolition of idolatry and its impure and cruel

³⁷ *Vid.* his *Key to the Apostolic Writings*, *præs.* ch. xii. and xvi., and ch. x. Observe the use of the term *Antecedent* throughout ; and p. 388, 396, 410, of the edition in Bp. Watson's *Tracts*, [Vol. III.].

rites:—better systems of jurisprudence:—charitable institutions:—the improved tone of public manners:—in short, every thing that comes under the head of the Temporal Benefits of Christianity. But it would be absurd to regard these great blessings and enjoyments as being “justification, sanctification.”—Ecclesiastical establishments I regard as altogether an abuse, and contrary to Scriptural Christianity.

3. Under Christianity, those “antecedent blessings” are nugatory, except under the consideration of their being subordinate means to spiritual ends. For, if a man become sincerely and perseveringly virtuous, he will be finally happy without them as well as with them.

4. Dr. Taylor ought to have shown precisely *who* these privileged persons are. Do the blessings referred to attach to *every one* who is born of Christian parents, or is baptized, or lives in a Christian land, or is geographically called a Christian, —however ignorant, irreligious, careless? Or, is some measure of knowledge and serious profession necessary? If so, what measure?

5. Upon his scheme, the possession of heaven would be an “antecedent blessing”! And, *to be consistent*, he must call it so. All his arguments lead to the making *glorification* an antecedent blessing, as much as *justification*, &c. (V. § 108 of the *Key*; but he ought to have added Rom. viii. 30).

6. The whole body of real Christians is nothing but the sum total of the units, each of which is a real, *i. e.* morally holy, Christian. The New Testament knows nothing of *ungodly believers*. V. Dr. Erskine’s *Theol. Dissert.* p. 73, 103.

7. The designations, *elect, redeemed, called*, &c., in the epistles, have clearly a respect to *individuals*, and are associated with moral character. This is, indeed, a principal point of the controversy; but we rest on the careful, critical, and faithful interpretation of the passages, V. Erskine, *ubi sup.* p. 111 *et seq.*, 119 *et seq.* Doddridge, *Pref. to Sermons on Regeneration; Works*, II. 378 *et seq.*

8. It is much more rational to regard the designations in question as applied to the ancient Israelites, *typically and improperly*, with a view to the spiritual instruction of the Israelites at the time, and to prepare the way for the *proper* application of the terms in the most full and extensive manner under the New Testament. (V. Erskine, p. 109.)

9. There is a constant strain of fallacy, not to say of disingenuous art, in his manner of writing: introducing copious and very striking collections of Scripture passages, but enervating them by inserting his assumed and gratuitous interpretations. *E. g.* § 146, 147.

SCHOL. III. The Roman Catholic doctrine on this great subject overlooks the proper forensic meaning of the word Justification, and confounds Justification and Sanctification.³⁸ "Justification . . . an act of God by which men previously unrighteous become really righteous, by the infusion into their souls of holy love, by the Holy Spirit;" or, by "an infused habit of grace." (*Conc. Trid.* Sess. vi. cap. 7. Brenner, II. 74, 75, 77-8.) And thus they make room for *degrees* of justification, and for bringing in human works both moral and ceremonial, (in penances, pilgrimages, payments, and presents of valuable articles to the Church, &c.); and those not only from the person himself, but from the treasure of superabundant merits of Christ and the saints.³⁹

The advocates of this doctrine chiefly rest upon the second chapter in the Epistle of James, and on some passages *improperly rendered* in the Vulgate, or *misinterpreted*; Ps. cxix. (Vulg. cxviii.) 5, 8, 12, 16, &c. (תקוה and תיקוה). Rev. xxii. 11.

V. Muntinghe *Theol. Theor.* II. § 581.

SCHOL. IV. The Old Socinian and Remonstrant Doctrine,⁴⁰ followed by many in the Church of England,⁴¹ is that *Faith itself* justifies; understanding the term synecdochically, as *comprehending* a righteous and holy life. This comprehensive notion of faith presents an object as the ground of justification, which is, in reality, no other than human obedience, indefinitely imperfect, but accepted by God in pursuance of a supposed Gospel-Covenant. As the notion of the Atonement held by these divines is that of an *Acceptilation* from the Saviour,⁴² so this is an *acceptilation* from the sinner.

V. Maastricht, p. 809, [§ 22]. Edwards, *Works*, VI. 257-9, 337, 339.

SCHOL. V. Many, both in the Lutheran and the Reformed Communions, have represented the faith which is the instrument of justification as consisting in "a confident persuasion

³⁸ V. *Apol. Conf. Aug. ap.* Wegscheider, p. 490, b. ³⁹ Hahn, p. 517—19.

⁴⁰ V. Faustus Socinus *ap.* Stapferi *Theol. Pol.* III. 398 *et seq.*

⁴¹ *E. g.* Bishop Bull; *hac in re infelix.*

⁴² [V. *supra*, p. 444-5.—Ed.]

of MY interest in the redemption wrought by the Lord Jesus Christ,"—*equally* indeed on his part for all mankind,—but *appropriated* by my fiducial reliance,—yet capable of being lost totally and finally.

V. Hahn, p. 519, 520. Mastricht, p. 813 [§ 27].

SCHOL. VI. The doctrine of the Society of Friends also partakes of the error of the Roman Catholic doctrine, confounding the physical (or hyperphysical) sense of Justification, (which is very improperly assigned to it,) with the proper forensic sense.

V. Barclay's *Apology*, Prop. vii. Bevans's *Brief View*, p. 81—5.

The same radical error appears in the systems of the Mystics (especially so called)⁴³ of the seventeenth century.

V. Stapfer, IV. 354-5 (§ 72, 76). 359 (§ 89).

SCHOL. VII. The Wesleyan Methodists often seem to have imbibed a notion which partly confounds Justification with Sanctification, and partly considers Justification to be the full assurance of personal pardon. Hence they use language in journals, &c., often distressing to a reflecting mind.

SCHOL. VIII. Some persons, from a professed solicitude to maintain the honours of God's sovereign grace and the perfection of the work of Christ, have affirmed that Justification is an immanent act in the Divine Mind, existing necessarily and unchangeably from eternity: and they assert that the elect never were in a state of condemnation, but always,—while they were living in sin,—before they had existence,—yea from eternity, were pardoned, endowed with the favour of God, and were his adopted children.

Reply. 1. Confusion is made under the term *Immanent Acts*. These are such as have their completeness and metaphysical termination in the Infinite Mind. Such are Understanding, Choosing, Determining. But those which have their metaphysical termination *ad extra* are *Emanant Acts*; and such is Justification.

2. The eternal *purpose* to justify is, by this theory, confounded with the *act* of justifying. The *certainty* of the effect is one thing, and the actual presentation of it is another.

3. Justification, as an emanant, definite act, taking place at a

⁴³ V. Stapfer, IV. 380.

certain moment of time, and connexively dependent on preceding acts in the subject, is no more incongruous with the idea of the Divine unchangeableness than the idea of creation, the incarnation of the Redeemer, or the reception of believers to glory. Of *actuality* in the Infinite Being, we are capable of forming only very imperfect conceptions : but we are sure of the fact of a constant activity in the application of the Divine perfections, and yet of an absolute and glorious unchangeableness.

4. The Scriptures always speak of Justification as a *change* of state, and they describe the antecedent state of the person as guilty, condemned, and under the judicial wrath of God. John v. 24. Rom. v. 1. 1 Cor. vi. 11. Eph. ii. 1—3. Col. i. 21. Tit. iii. 3—7.

5. Speculatively, this method of representing the subject has no solid reason or systematical advantage to recommend it; and practically, it is calculated to do very great harm. It is usually associated with very daring, hazardous, and paradoxical language; even meriting to be called impious. (V. Witsii *Animadv. Iren.* c. x.)

SECTION 5.—ON ADOPTION.

LEMMA. From the *right to life*, or acceptance into the favour of God, which forms an essential part of justification, results a relation of the believer to God which is further revealed under the name of ADOPTION.

PROP. XI. To state the Christian doctrine of ADOPTION according to its *true nature*, properties, and *privileges*.

SOL. i. In the sense most approaching to the proper, *i. e.* producer, author of being, God is the Father of the whole creation; and especially the rational part of it. Job xxxviii. 7. Mal. ii. 10. Acts xvii. 29.

ii. The term is used metaphorically; and the idea is forensic, derived from the usage of *adopting* among ancient nations. It involves:

1. The *highest perfection* of the restoration of a sinner to the *favour* of God. The most dignified and glorious form of that favour. John i. 12. 1 John iii. 1—3. Eph. i. 4, 5. iii. 15.

2. The great fact of *likeness* to God. 1 John iii. 2, 3, 9, 10. v. 1. Rom. viii. 29.

3. The sure possession of the greatest happiness: under the figure of an inheritance, or a rich estate given by a father “out

of natural love and affection:" (English law-term). Eph. i. 11. Col. i. 12. Rom. viii. 17.

4. The privilege of constant access to God, in acts of love, reliance, supplication, and praise. Rom. viii. 14—16.

5. The contrast of the privileges of the N. T. state of true Christians,—and that of the O. T. Gal. iv. 1—7.

SCHOL. How is the Holy Ghost the "Spirit of Adoption" (1)? And what is denoted by the "spirit of bondage" (2)? (Rom. viii. 15).

(1) His work of renewal and sanctification is the evidence of our *change of state*, from condemnation to acceptance; (= restoration, as above, Prop. XI. ii. 1). The reality of this work is substantiated by such a corroboration of the believer's consciousness as is imparted by the work itself, that work being from the Omnipotent.

(2) The sense of subjugation to sin and the condemnation of the law:—hence, dread of penal evils, in the present and especially in the future state.

SECTION 6.—ON SANCTIFICATION AND GOOD WORKS.

DEF. V. The term SANCTIFICATION.

קָדַשׁ (קָדַשׁ), קָדַשׁ, הִקְדִּישׁ, *ἀγιάζειν* from *ἅγιος* expressing the general idea of that which is separated to the Deity, and consequently to be held, used, treated with corresponding feelings;—to purify;—John xvii. 19, "morti me devoveo" (Bretsch. *Lex.*) 'Ἀγιασμός' Rom. vi. 19, 22. 1 Thess. iv. 3—8. 1 Tim. ii. 15. Heb. xii. 14.—1 Pet. i. 2; 2 Thess. ii. 13. —1 Cor. i. 30.

Justitia (quod jus est,=justum,=jussum), denotes conformity to a rule given as a precept. It must be perfect, *ad amussim*, or it does not exist at all. Hence there can be no justification but by a *perfect* righteousness.

Sanctitas is a quality,—devotedness, and therefore, agreeableness, to God: (*sancitum* = *sanctum*), what God has signified his approbation of, a right disposition towards him. However imperfect, *it is good* so far as it exists, or in whatever degree it exists.

HOLINESS in a creature is love to the Supreme Moral Excellence:⁴⁴ or, conformity of the voluntary powers to the

⁴⁴ Compare p. 171-2, *supra*.

approving will of God : or, the disposition of the voluntary faculties and the moral affections to will and pursue all that God commands, and to reject and oppose all that he forbids.

Sanctification (ἀγιασμός· a verbal substantive, from the passive participle of ἀγιάζω) is the being set apart to the love, service, and honour of God. Or, the being made holy. Or, the principle communicated by the Holy Spirit in regeneration, advancing, strengthening, diffusing its influence, consolidating the mental habits which are its effects, and finally matured to such perfection as the subject is capable of.

Understood passively or intransitively, it is *the state* of being thus well affected towards God : actively, or transitively, it is *the efficiency* of Divine power exercising its proper influence upon the human mind, so as to *produce* that state.

SCHOL. On the *relation* of Sanctification to Regeneration, Conversion, and Justification ; and its *distinction* from each of those blessings.

Regeneration is the *producing* of the inward principle of religion (= the spiritual life,—*supra*, p. 556, art. 4) : *Conversion* is the first acting,—*Sanctification* the continuance, activity, and health of that life. *Justification* respects the state of the soul, with regard to the law and judicial decisions of God the Eternal Judge : *Sanctification* respects the conscious principles which govern the practical determinations of the mind. Justification is an *act*, which takes place once and indefeasibly, and is incapable of addition or diminution : Sanctification is a *state*, progressive and admitting of degrees. Justification is an act of Divine *benevolence* in union with *justice*, grounded on the mediation of the Lord Jesus Christ : Sanctification is a work of Divine *power* upon the rational susceptibilities. Justification is an act performed *for* us ; Sanctification an operation performed *in* us. Justification constitutes the *right* to blessedness ; Sanctification is the process of *qualifying* for it. All believers are fully, equally, and for ever *justified* ; but their *sanctification* exists in a very unequal diversity of form and degree.

On the distinction between Justification and Sanctification, v. a *Reply* by J. P. S. to Mr. Thos. Gibson's *Questions* in the *Monthly Repository* for 1825, p. 78 *et seq.*

PROP. XII. To state the doctrine of the word of God concerning the believer's *Sanctification*, its *nature* (1), *parts*

(2), *extent* (3), *efficient cause* (4), *instrumental causes* (5), *rule* (6), *progression* (7), *active results* (8), and *necessity* (9).

SOL. (1). The nature of sanctification has been just before explained. (Def. V. and Schol.)

(2). It includes, 1. Opposition to all sin:—Matt. xvi. 24. Rom. vi. 6. Eph. iv. 22. Gal. v. 24.

2. Active resolution, attention, watchfulness, and striving after all moral purity. Rom. vi. 4, 13, 22. Eph. iv. 24.

(3). It extends to all the faculties of the mind and organs of the body. 1 Thess. v. 23.

(4). The efficient cause of sanctification is the Holy Spirit. Rom. viii. 13, 14. Gal. v. 22. 2 Thess. ii. 13. 1 Pet. i. 2.

(5). Instrumental causes: all the ordinances of religion, for instruction, affection, and devotion.

(6). Rule:—the notified authority of God.

(7). Progression: evident,—from the nature of mental voluntary habits, that by repetition they acquire power;—from the Scriptural representations of union to Christ, John xv. Eph. iv. 15, 16;—from the commonitions, 2 Cor. vii. 1. Phil. iii. 12—14. 2 Pet. iii. 18.

(8). Results:—Good works. *V. infra*, Prop. XIII.

(9). Necessity: apparent from the following considerations. Sanctification is the great *design* of all the works of grace extraneous to itself: Tit. ii. 11 *et seq.*—Necessity for the *perfection* of our nature; Heb. xii. 14.

The *commands of God*, all centering in the exhortation, 1 Pet. i. 15, 16.

SCHOL. I. On the question, Whether sinless perfection be attainable in the present life? On the sentiments and reasonings of those who hold the affirmative. If it be not attainable, how can it be the duty of believers to desire and seek it? And how can the defects of the saints be criminal and inexcusable?

Reply. 1. It cannot be said that a state of sinless perfection is in this life *naturally impossible*. For there is no sin which men are naturally necessitated to commit; nor any duty, inward or outward, naturally impossible to be performed. We only want the disposition, resolution, and constancy.

2. Yet we have no reason to think that any mere man, since the fall of our first parents, has, for even a day or an hour, been in a *sinless* condition in the present life.

3. We have great reason to believe the contrary. For,

(1). The most holy men have always manifested the deepest sense of the presence of sinful dispositions and defects in themselves.

(2). The histories of the most eminent saints in both the Old and the New Testament shew the presence of imperfection. This is exemplified even in those who were most free from any charge; Moses, Isaiah, John, Paul.

(3). The circumstances of our connexion with the body and the external world, bring occasions of sinful defect or sinful action into constant act. The Scriptures speak often of "the flesh" as a perpetual occasion of sin.

(4). Hence, the condition of the people of God on earth is, in the Scriptures, represented as one of conflict against certain principles inherent in us, which are causes and occasions of actual sin. Gal. v. 17. Rom. vii. 1 John i. 7—10.

(5). The injunctions to watchfulness and prayer and striving, appear to presuppose sinfulness in the subjects. Heb. iii. 13. xii. 1.

(6). The persons who have laid claim to the attainment of sinless perfection, or who have theoretically vindicated the notion, are manifestly labouring under gross ignorance of the nature of that obedience which the law of God requires,—connected with which will be very flattering ideas of human goodness, as in the case of the Pelagians, old Socinians, Remonstrants, and Roman Catholics; or they delude themselves by a loose and ambiguous use of words, *meaning* no more than we contend for.⁴⁵

(7). Even those persons whose connexions of system or party might lead them to contend for this notion, if men of real piety, have not claimed it for themselves.

4. We maintain the doctrine of a perfection of *sincerity*, and of *parts*. V. Bates on *Spiritual Perfection*, ch. v. Dwight's *Syst. Div.* III. 223-4.

Even the Roman Catholics, Fenelon (*Maximes des Saints*, p. 118, 272) and Stapf (*Theol. Mor.* IV. 2 *et seq.*) concede the essence of the question: and so, I conceive, does Mr. Watson, *Inst.* III. 204, *imâ pag.*

⁴⁵ See my *Introd. Essay to Bates on Spiritual Perfection*, p. vii. *et seq.* [Sacred Classic Edition; Lond. 1834.—ED.]

SCHOL. II. On the Popish doctrine of Evangelical Counsels. Of these they make twelve: *viz.*

- (1). Self-denial; Matt. xvi. 24.
- (2). Perpetual continence; Matt. xix. 12.
- (3). Voluntary poverty; *ibid.* 21.
- (4). Not swearing; Matt. v. 34.
- (5). Non-resistance to wrong; *ibid.* 39.
- (6). Submission to injuries; Luke vi. 29.
- (7). Never refusing to give alms; *ibid.* 30.
- (8). Concealment of acts of beneficence; Matt. vi. 1—4.
- (9). Renouncing forethought and provision for temporal wants; *ibid.* 31.
- (10). Constantly avoiding the giving of occasions to sin; Matt. xviii. 6—9.
- (11). Brotherly reproof; *ibid.* 15.
- (12). Doing ourselves whatsoever we recommend to others; Matt. xxiii. 3.

These are usually comprehended in the reduced number of three:—Voluntary poverty,—perfect and perpetual continence,—and implicit obedience to a spiritual superior. These are the engagements taken under a solemn vow for the monastic life. V. Stapf, *Theol. Mor.* IV. 75—80.

Reply. 1. The distinction between commands and counsels has no solid foundation, and is contrary to sound principles of moral obligation. The most limited and rarely occurring acts of compliance with the notified will of God are duties to the persons and under the circumstances to whom and in which they are applicable.

2. The distinction is exceedingly pernicious, and leading to self-righteousness and superstition.

3. The particular passages of Scripture adduced are misunderstood. (Examine each).

V. Stapferi *Theol. Polem.* IV. 111.

SCHOL. III. In what consists the true difference between the moral virtues apparent in many unregenerate characters, particularly in some illustrious heathens, and Evangelical Holiness?

Reply. In motive, rule, and end. Their highest principle was pride. With their best virtues, abominable vices were rampant.

V. Horat. *Od.* I. xxii. 1, and Baxter's Note.

SCHOL. IV. On the Antinomian notion that a believer's sanctification consists in the imputation of Christ's holiness to him: (for which they allege the authority of 1 Cor. i. 30).

Reply. This passage is, by a metonymy, effect for cause.—The notion is absurd and the thing impossible, as qualities cannot be imputed to another person except by being imparted. The innumerable precepts of the New Testament can refer to only personal qualities and acts.

PROP. XIII. To show the proper *nature*, and the true idea of the *necessity*, of GOOD WORKS.⁴⁶

SOL. 1. Good works are outward acts of every kind in personal and social life, performed from a motive of love to God, respecting his authority as the rule, contemplating and aiming at the good of our fellow creatures, and seeking the glory of God as the ultimate object.

2. They are necessary, *not* of merit, nor when opportunity and means exist not: but, as the expression of the heart,—as fulfilling the design of religion (Tit. ii. iii.),—and as a recognition of the authority of God.

SCHOL. In what sense are the holy tempers and actions of the saints considered as objects of *complacency* and ground of *reward*, in the sight of God?

Reply. Not in the sense of merit. But, because they possess, however imperfectly, the quality of holiness;—they flow from filial love and a desire to please and honour God;—they are fruits of union to Christ and of the work of his Spirit;—and the very nature of things requires and necessitates that it should be so. This is exemplified in the fruits of the labours of the apostles, spreading through all time.

V. Edwards's *Eight Sermons*, p. 88 *et seq.* Mr. Fuller; *Serm.* iv. and vi. [*Works*, VII. 94-8, 153 *et seq.* esp. 162].

SECTION 7.—ON PERSEVERANCE.

PROP. XIV. To state the *true nature* and *evidence* of the *certain* PERSEVERANCE of the saints in faith and holiness to eternal salvation.

Obs. Some excellent divines prefer a term deduced from the act of God rather than from that of man: they say, therefore,

⁴⁶ Expanded into the [MS.] course of *Christian Ethics*.

Preservation, or Conservation. This is the proper cause; *Perseverance* is the effect.

SOL. Perseverance falls under a twofold consideration:

(1). With regard to the *fact*. Every sincere believer in Christ will actually persevere in the principles, habits, and practice of faith and holiness, to the end of his life. *Obs.* I would not use the phrase "*cannot fall*:" for such a total fall is physically possible.

(2). With regard to the *cause*. This is the almighty and gracious influence of the Holy Spirit, by which he preserves in a state of living union with Christ all that sincerely commit themselves to Him as the Saviour, so that they shall certainly continue in that state of privilege and holy character through the whole period of their probation. He *communicates* the causes of good,—and *controls* and *defeats* those of evil.

Observe that therefore the Perseverance of the saints is *Persevering*.

ARGUMENTS:

1. From the nature of sovereign and gracious Election. Eph. i. 4—6. 1 Pet. i. 2. Rom. viii. 28.

2. From the value and efficacy of Redemption. 1 Pet. i. 18, 19. ii. 9. Tit. ii. 14. Eph. v. 25 *et seq.* Its perpetuity is secured by the Intercession of Christ. Rom. viii. 33, 34. Heb. vii. 25. (Explain ἐντυγχάνειν).⁴⁷ John x. 28, 29. xvii. 2.

3. From the nature of the Work of the Holy Spirit. The ground of its commencement is equally valid for its permanence, *viz.* sovereign grace. Eph. i. 13, 14. 2 Cor. i. 21, 22. John iv. 14. 1 John iii. 9. Gal. ii. 20. Col. iii. 3.⁴⁸ 1 John ii. 19; οὐ . . . πάντες, a Hebraism.⁴⁹

4. Declarations and promises that gracious power shall be exerted for this purpose. Is. liv. 10. Jer. xxxii. 39, 40. John x. 29. 1 Pet. i. 5. John xiv. 19. 2 Tim. ii. 19.

SCHOL. I. On the propriety and wisdom of the Scriptural cautions and admonitions against apostasy, though addressed to real believers.

⁴⁷ [*V. Script. Test.* 4th ed. II. 23.—Ed.]

⁴⁸ "Sanctis in regnum Dei per gratiam Dei prædestinatis non tantum tale adjutorium perseverantiæ datur, sed tale ut eis perseverantia ipsa donetur." Augustin. *De Corrept. et Gratiâ*. [§ 34. *Opera*, ed. Bened. X. 507, b, c.] "Ipse eos facit perseverare in bono qui facit bonos." Id. *Epist.* 163.

⁴⁹ [*V. Winer's Grammatik d. N. T.*, 5th ed. p. 196; Syntax, ch. ii. § 26.—Ed.]

The habits of holiness are preserved and improved by exercise. This exercise is maintained by *means*,—viz. study of the Scriptures; secret devotion; social ordinances; watchfulness of our passions, ideas, words, and actions. The Scriptures address exhortations, warnings, threatenings, precepts, promises, which all have their proper tendency to the promotion of holiness, *i. e.* to persevering. If a real believer were to apostatize, &c., and so die, he would certainly perish: but our doctrine denies that this, though physically possible, ever did, or ever will, occur. The cautions, &c., are a part of the means to this end, and so *appointed by God*.

SCHOL. II. On the *aggravated* evil of sin in believers, and the reconcilableness of God's *highest displeasure* against it with the perpetuity of his love to them.

On the first head, compare p. 366, *supra*. With regard to the second, there is no discrepancy between the two objects. LOVE to a *person* does not imply approbation of *his faults*. On the contrary, a good and wise person is the more tenderly alive to defects and evils in those in whom he is affectionately and deeply interested. Holiness and love are displayed in the chastisements, outward and inward, with which God visits the sins of his people.

SCHOL. III. State and refute the most important objections against this doctrine.

Obj. i. The weakness and mutability of man.

Reply. This is sufficiently answered by the manner in which we have above stated the doctrine. Our weakness is a powerful argument presumptive in favour of the doctrine, as here it meets with an adequate remedy: but, on the opposite sentiment, this weakness is really subjected to all the most dangerous and melancholy contingencies.

Obj. ii. This sentiment tends to make men easy and carnally secure.

Reply. A palpable *ignoratio elenchi*. See Merle d'Aubigné, *Hist. de la Réformation*, II. 459.

Obj. iii. From particular instances [alleged to be subversive of the doctrine]. (David. Solomon. Peter.)

Reply. The objection is invalid, unless we accurately knew the hearts and moral states of the persons, both at the time [of their falling into sin] and afterwards: and this God has not revealed.

David :—probably infected with the notions of Oriental sovereignty. Unsuspected error of polygamy. Prosperity, indolence, luxury, unguarded passion. Under all these circumstances, (which *cannot exist* under Christianity,) he might be very insensible to his real guilt, keeping up dull forms of religion, and immersed in state-business and court-pleasures. And see Ps. li. 11, 12.

Of Solomon we have no sufficient information ; but if he died in impenitence, we have as much reason to say that he never had true religion, as that he had fallen from it.

Peter :—his self-confidence ;—terror ;—apprehension from his outrage on Malchus ;—once involved, he was hurried further on by agitated feelings and the deceitfulness of sin : but this was followed by speedy, deep, sincere repentance.

Obj. iv. From certain passages of Scripture.

Ezek. xviii. 26. *Reply.* This probably refers to the external, political righteousness of the Jewish Covenant.

Heb. vi. 4. *Reply.* The reference is to miraculous gifts and illumination, without real grace : or, if not, it asserts the consequent, *supposing* the antecedent. (Compare Acts xv. 29. 1 Tim. iv. 16. Heb. ii. 3. 1 Pet. iii. 6. 3 John 6.) *Vid.* Marcii *Exerc. Text.* 47, Pt. 3, or in De Moor, vol. V. p. 173—6.

2 Pet. ii. 20—22. *Reply.* What is meant here is only an external profession.

Luke viii. 13.

1 Tim. i. 19.

1 Cor. ix. 27.

1 Cor. x. 12.

Heb. x. 38 = Hab. ii. 3, 4 : עָפְלָה (i. e. נָפְשׁוֹ), lifted up with self-confidence. The Septuagint ὑποστελλεται must be taken as an impersonal. *V. Rosenmülleri Proph. Min.* III. 392. Thus our common version is fairly justified.

Rev. ii. 5.

(Rev. ii. 10, 25. iii. 11. *Cautions*, belonging to Schol. 1.)

[*V. Edwards's Works*, VIII. 474, 475-6, 483, 492—7].

SCHOL. IV. On the abuses of this doctrine, their unreasonableness and heinous wickedness.

It is abundantly evident, from the preceding remarks, that all abuse of the doctrine to security in sin, is as unreasonable as it is awfully base and wicked.

SCHOL. V. This doctrine has a direct and most important tendency to holiness.

1. It proceeds on and involves the absolute necessity of *all* holiness, as God's means to the end; and as, in fact, the ESSENCE of *salvation*.

2. It affords the basis of a strong appeal to love, gratitude, hope and confidence. 1 Cor. xv. 58.

3. It furnishes a powerful argument for conversion. This is admirably urged by Witsius, *Econ. Fæd.* III. xiii. § 44, 45.

4. The adverse sentiment leads tender consciences to deep and needless bondage,—and those who are not of tender consciences to pride and self-righteousness. *Vid.* the language of the Remonstrants themselves, *ap.* De Moor, V. 177.

5. This doctrine is eminently exalting to the Divine glory: but the effect of the opposite doctrine is the reverse. *Vid.* Witsius, *ubi supra*, § 42, 43.

On the whole subject of Perseverance, *vid.* Pres. Edwards's *Miscell. Observ.* II. ch. v. [Works, VIII. 474 *et seq.*]

SECTION 8. ON CHRISTIAN HOPE, ASSURANCE, AND JOY.

PROP. XV. To state the *nature, objects, Author, foundations*, and chief *properties* of Christian HOPE.

SOL. 1. In its nature, Christian hope is an expectation of future good; but, specifically, of holy blessings in persevering grace, the consummation of the work of sanctification, and the heavenly perfection.

2. With regard to its objects, it embraces,

(1). Persevering in grace. 1 Pet. i. 13. Activity for God.

(2). Overcoming all enemies. 1 Thess. v. 8.—The world.—Sin.—Satan.—Death.—2 Tim. iv. 18.

(3). The heavenly glory. Tit. i. 2. ii. 13. iii. 7. Col. i. 5.

3. The Author of Christian hope is God, the Holy Spirit. Rom. xv. 13. v. 5. 1 Pet. i. 21.

4. Its foundations.

(1). The mediatorial work of Christ. Col. i. 23, 27. 1 Thess. i. 3. 1 Tim. i. 1. 1 Cor. xv. 19.

(2). The Scriptures; especially promises, direct or implied. Rom. xv. 4.

5. As to its properties, this hope is

(1). Solid. Rom. v. 5. Heb. vi. 11. 1 Pet. i. 3.

(2). Purifying from all sin. 1 John iii. 3.

(3). Consolatory. Rom. v. 2. viii. 24.

(4). Animating to the performance of duties and the bearing of trials. Rom. v. 4. 1 Thess. i. 3. Phil. i. 20. Ps. xlii. 5.

PROP. XVI. To state the doctrine of Scripture concerning the *nature* and the *grounds* of a *personal* ASSURANCE of salvation.

SOL. [V. Edwards on *Religious Affections*, Pt. II. § xi., III. § xiv., and Appendix; *Works*, IV. 75—8, 85-6, 311—51, 354-5, 365-74. Bellamy's *True Rel. Del.* p. 194-8.]

COR. The distinction between Faith and Assurance.

(V. *supra*, p. 570 *et seq.*)

SCHOL. I. Point out the most common and dangerous mistakes on this subject.

[V. Edwards, *ubi supra*, p. 78—88, 354-5, 365—74. Bellamy, p. 198—201, 392-6.]

SCHOL. II. What are the true reasons of the *doubt*, and, in some instances, *desperation*, which take place in many real Christians with respect to their spiritual state?

Reply. Most commonly, a morbid temperament of the *bodily constitution*: and this is not to be removed by reasoning or any moral means. You might as well attempt to argue a person out of a fever or a palsy.—Other causes resolve themselves into either *error*, or *defective knowledge* of the Gospel, or *negligence* in holy duties: this kind of despondency may be dealt with by instruction, application to the heart, and prayer.

PROP. XVII. To state the *nature* and *grounds* of spiritual Joy.

SOL. 1. Its nature.

Χαίρειν χαρά in the N. T., a kind of calm delight of the soul; habitual feeling of satisfaction and a disposition to humble exultation; serious, unaffected, rational cheerfulness. I incline to think that the ordinary sense of the word *joy* rather is that of an emotion or a passion, than of the steady disposition evidently intended in the Scripture passages which contain this term.

This state of mind is an enjoyment *peculiar* to genuine Christianity, in its proper power. It is opposed to the *irrational mirth* of the irreligious,—and to the *melancholy* which must oppress them if they think *truly* of their state and prospects. Such habitual gloom we find indicated by the thought-

ful heathen.⁵⁰ It is likely to lead reflecting men, not being true Christians, to *licentiousness*, for drowning unwelcome thoughts, or to *infidelity* explicit or implicit.

This tranquil delight of the soul has been wondrously exemplified in the *sufferings* of many true Christians. *E. g.* Philpot.⁵¹ Buchowitz⁵² (Hoornebeck).

It is *consistent* with holy mourning for sin. 2 Cor. vii. 10.

2. Its grounds.

(1). The evidenced favour of God. Isaiah lxi. 10. Luke x. 20. Rom. v. viii. Phil. iv. 4.

(2). The experience of sanctification. Rom. xiv. 17. xv. 13.

(3). The diffusion of religion, the joy of benevolence. 1 Thess. ii. 19, 20. iii. 7—9.

(4). The dominion of God. Ps. xcvii. Rev. xi. 15—17.

(5). The prospects of eternity. 1 Pet. i. 4—6.

V. Hoornebeck *Theol. Pract.* II. 79 *et seq.*

On this whole section, compare Pres. Edwards's *Treatise concerning Religious Affections*. [*Works*, vol. IV.]

That class of the BLESSINGS OF REDEMPTION which immediately relates to DEATH and the FUTURE STATE, will be considered in Book VI. ch. iv.

⁵⁰ V. a remarkable paper in the *Edinb. Rev.* [A long and anxious search has failed to lead to the identification of the article here referred to. Possibly some reader may be more fortunate than the Editor has been.—ED.]

⁵¹ [V. Hoornebeck, *Theol. Pract.* II. 88. Or the volume bearing Philpot's name in the series, *British Reformers*, issued by the Religious Tract Society, p. 197, 203, and 170, 185; as noted by Dr. Smith in the margin of his copy of Hoornebeck.—ED.]

⁵² [Wenceslaus Budowitz?—V. the account in Hoornebeck, *ubi sup.*, II. 86-7; on the authority of Comenius's *Hist. Persecut. Bohem.* c. lxii.—ED.]

BOOK VI.

ON THE CONSTITUTION, DISCIPLINE, AND ORDINANCES OF THE CHRISTIAN CHURCH; ITS ULTIMATE EXTENT IN THE PRESENT WORLD [AND THE CONSUMMATION OF THE DIVINE DISPENSATIONS TOWARDS THE RACE OF MANKIND].

CHAPTER I.

ON THE CONSTITUTION AND DISCIPLINE OF THE CHRISTIAN CHURCH.

PROP. I. To shew that we have reason, *à priori*, to expect sufficient information on this subject from the Scriptures.

EVID. i. Probable and presumptive.

1. Every system of knowledge that is connected with practical applications, either requires, or is greatly aided by, combinations of individuals, for mutual information, assistance, encouragement, and protection against contingent evils. (Examples: societies for the encouragement and improvement of sciences and arts, whether liberal or mechanical. Commercial and municipal corporations. Benefit clubs.)

2. Such a system is religion. Its spirit engages the entire faculties of the individual man;—it prompts to communication;—it involves obligations extending to all social life. Some system of inspection, authoritative requirement, and aid, is therefore highly necessary, to employ this active tendency, and to direct it beneficially.

3. Religion has its social and other visible duties. The observance of these can be promoted by outward and social methods, such and *only* such as operate by presenting *religious* motives. Civil governments can require no more than outward

obedience. If that be fairly rendered, they are satisfied. With the *motive* they cannot meddle. Therefore temporal advantages and disadvantages, and physical coercion, are capable of answering their purposes as means to induce obedience. But the *internal* character of the compliance which religion demands as of *absolute necessity*, puts this case quite out of the range of the requisitions, sanctions, and powers of earthly governments.

4. If religion had not some external institutions, it would not have a manifestation among men as a distinct, substantive, all-important thing:—it would appear like a matter of private opinion:—its nature and evidence could scarcely be made sensible, still less prominent, in the eyes of mankind at large:—and the grand benefits to be derived from social instruction and worship would be lost; and these are of the *first* importance to the majority of men.

5. Without such institutions, the Ever Blessed and Glorious Deity would not be publicly honoured.¹

6. If the formation of arrangements for these purposes had been left to the invention and discretion of men, we could have had no security for their *suitableness*;—they would have partaken of all the varieties of *human character* and *infirmity*;—they would probably have been the *reverse* of *simple*, easily *practicable* in all ages and climates, and adapted for *perpetuity*.² It is therefore proper that a *divine* prescription should interpose.

ii. Arising from Scripture declarations; (amply shewn in Henry Ainsworth's *Communion of Saints*, ch. xvii.)

A strong foundation is laid in the *conduct* and *teachings* of the Lord Jesus. V. Lyman Coleman's *Church without a Prelate*, (Lond. ed.) p. 2, § 5, a, b, c.

All the subsequent passages *assert* or *imply* the doctrine of the proposition. [*Infra*, Prop. II. *et seq.*]

V. Haldane on *Social Worship*, ch. i. ii. Hooker's *Eccl. Polity*, Book III.

PROP. II. To inquire into the Scriptural acceptations of the word *Church*.

¹ V. p. 493 *et seq.* [of the MS. Lectures on *Christian Ethics*; where "the duty of all rational creatures to celebrate the perfections and acts of the Deity, by all proper *outward expressions* of right conceptions and right affections" is insisted upon and exemplified with great fulness of detail.—ED.]

² Awfully evinced in the Latin, Greek, and even Anglican Churches.

SOL. Ἐκκλησία, for קָהָל, עֵדָה, מִקְרָא, is used in the LXX. to denote an assembly of men in general (1 Sam. xix. 20. Ps. xxi. 22. xxv. 12.—Sirac. xxiv. 2); and particularly the general convention of the nation (Deut. xviii. 16. Nehem. v. 13).

In the N. T. the word signifies,

1. Any assembly. Fortuitous; Acts xix. 32, 40. Official: *ibid.* v. 39.

2. The body of the Israelites. Acts vii. 38.

3. The whole body of God's faithful servants. Matt. xvi. 18. Acts xx. 28. Gal. i. 13. Eph. i. 22. v. 25, 27. 1 Tim. iii. 15. Heb. xii. 23.

4. Particular societies. Acts ii. 47. viii. 1. ix. 31. xiii. 1. xiv. 23. Rom. xvi. 4, 5. Col. iv. 15. Gal. i. 2, 22. 1 Cor. i. 2; iv. 17; vii. 17; xi. 16, 18; *et compluries*.—Matt. xviii, 17. Philem. 2. Rev. i. 4. ii. iii.

V. Schleusner, *in vocem* Ἐκκλησία. Turner's *Soc. Religion*, ch. i.

SCHOL. Is there any Scriptural ground for the notion of a *Visible Catholic Church*?

Reply. Those who use this term mean by it, *one definite and exclusive* denomination, which alone is the Church. In this sense we deny the assumption, for the following reasons:

1. Because true Christians are found in a great variety of outward denominations, differing in numerous points.

2. No one denomination can shew that it alone is within the pale of salvation.

3. In the purest of these communities, there is reason to fear that some insincere persons exist.

4. The Universal Church, in the strict sense, can be known only to Him who searches the hearts; it cannot therefore be properly visible. But, if this boasted term were used in the sense of "*all* who give evidence of their being sincere Christians," we readily admit it: but that would not answer the purpose of those who use the term.

V. Isaac Chauncy, *On the Order of the Gospel*; ch. ii.

DEF. *A Scriptural Church of Christ*, in the true and proper sense:—A voluntary association of persons who make a credible profession of faith and devotedness to Christ, formed for the promotion of their reciprocal edification and salvation, by the use of those means which the New Testament points out.

V. *Art. xix. of the Church of England.* Turner, *ubi sup.* p. 5, 6. Bingham's *Works* (ed. 1834), I. 32; the passage commencing "Wherever any number," &c.

PROP. III. To prove that a Scriptural Church is *congregational* in its form, and *independent* of all merely human control in its corporate acts.

LEMMA. The *first Church* (*q. d.*) was formed by the providential combination of circumstances: God directing the union with the good sense and piety of the persons, without any direct institution,—after the example of the Synagogue-arrangements, which were well known and would naturally present themselves.

EVID. 1. The distinction observed in the N. T. when speaking of a Church in a city, and Churches in a province. Acts viii. 1. ix. 31; (see the various readings). xiii. 1. xiv. 23, 27. xv. 3. 1 Cor. vii. 17. xi. 16. xvi. 1. Gal. i. 22. 1 Thess. ii. 14. 2 Thess. i. 4. Rev. i. 4. ii. iii. Rom. xvi. 1,³ 5, 23. Col. iv. 16. Philem. 2.

2. The first Churches could, and habitually did, meet together in one place. Acts vi. 2, 5. xxi. 22. xv. 22. 1 Cor. xiv. 23. xi. 18, 20, 33. [Such an assembly is] called *συναγωγή*. James ii. 2. *ἐπισυναγωγή*. Heb. x. 25.

3. Their union is voluntary (yet not indifferent or optional, as a matter of obligation). Acts ii. 44, 46. Rom. xiv. 1. xv. 7. 1 Cor. i. 10. 2 Cor. ix. 13.

4. Their character, implying selection. Acts ii. 47. v. 14. The addresses of the Epistles to Churches.

5. Their assembling to transact business. Acts vi. 2, 5. xiv. 27. xv. 4, 22. 1 Cor. v. 4. 2 Cor. viii. 19. Matt. xviii. 17. 3 John 6, 10.

6. All the ordinances of a N. T. Church can be exercised without the interference of civil or any other foreign authority; and such interference would frustrate their design and nullify their proper character.

7. The language of Jesus: Matt. xx. 25, 26. John iv. 23, 24. xviii. 36.

Owen *on the True Nature of a Gospel-Church*, [1689,] ch. iv. v. Haldane, ch. v. Coleman, ch. i. ii. iii.

³ *Observe*, that there was a Church at Cenchreæ, distinct from that at Corinth.

PROP. IV. To state the proper qualifications for *full membership* in a Church of Christ.

SOL. Real holiness, evinced by its proper evidences.

ARG. 1. The descriptions in O. T. prophecy, referring to the N. T. Church. Isa. lv. lvi. 1—7. The N. T. Church economy is here described,—its members *loving* and *serving* the Lord,—and the law of the Sabbath (*i. e.* as to its essential principle) still in force, when the whole ceremonial law is abrogated.

2. The descriptions which Christ gives of his people. Matt. vii. 21—23. xiii. 1—43. xviii. 17. All these imply that genuine religion, ascertained by its visible evidences, is necessary.

3. The statements in the Acts, ch. ii. 38, 41, 47.

4. The descriptions of Christian Churches in the apostolic Epistles :—at their commencements ; and in innumerable scattered passages.

5. The nature of the duties specifically incumbent on Church members :—implying personal piety. *E. g.* 1 Thess. v.

6. The character implied in a participation of the Lord's Supper.—“ Remembrance of Jesus.”

V. Owen, *ubi sup.*, ch. i. Haldane, ch. vi. Pres. Edwards *on the Qualifications for Communion*. [Works, VII. 11 *et seq.*]

SCHOL. On the Church Membership of Infants.

ARG. 1. The analogy of the N. T. with former notifications of the Divine will.

The covenant made with Abraham was not the same as that of Sinai ; but it was *the Gospel* in an early, and as yet incomplete, stage of progress. Gal. iii. 8.

The outward seal of that covenant was the symbol and pledge of spiritual blessings ; blessings confined to no dispensation, blessings of the soul, and whose duration is for eternity. Rom. iv. 11. Heb. xi. 13, 16.

The ordinance of circumcision recognized the infants which were its subjects, as in a state of declared and visible covenant with God. Gen. xvii. 7. Deut. xxix. 10—13. Now the covenant here mentioned (in Deut. xxix.) was *not* the Sinai Covenant, but another,⁴ entered into a little before the death of Moses and the entering into Canaan, having probably a reference to the Abrahamic (verse 13), and containing intimations of gospel-

⁴ Verse 1. V. Erskine's *Dissertations*, p. 50, 65.

blessings, *viz.* a Divine work upon the soul to effect its sanctification (Deut. xxx. 6) and a reference to the Gospel (Deut. xxx. 11—14, compared with Rom. x. 5—8).

This state of covenant-relationship was the Church-state under the O. T. dispensation. No other is or can be pretended.

2. The correspondent relationship of men to God, under the N. T. dispensation, is in the existence of a body of persons professing to take Jehovah for their God, their Saviour, King and portion, to obey his laws, rely upon his promises, and be known among men as his special subjects and servants: in a word, being that *really* which Israel was *in a model, shadow, or figurative representation*. Exod. xix. 5, 6. Titus ii. 14. 1 Pet. ii. 9.

3. The admission of Gentiles, by their devoting themselves to Jesus as their Saviour and Lord, into the privileges of the Church-state, was their being added and incorporated into the one state or relationship to God which already existed. Eph. ii. 19, 20. Rom. xi. 17, 24.

4. If the infants of believers are not in this state, analogous to that of the federated infants under the Old Testament, they are reduced by Christianity into a condition of inferior privilege; they have become “losers by Christ.” (Doolittle’s *Body of Divinity*, p. 447.)

5. The language and conduct of the Lord Jesus is in accordance with this view. He plainly recognized children as belonging to that kingdom which he was come to set up, and which is clearly no other than the Church-state under the Gospel. Matt. xix. 13—15.

6. Baptism appears to have been intended to hold the same place under the Gospel dispensation that circumcision did under the former. Col. ii. 11, 12.

7. As we are convinced that national communities are not Churches in the N. T. sense of the term, there is no community which will bear to the O. T. the spiritual analogy of Gospel duties, privileges, and blessings, except the particular Churches of the N. T.

This membership of the children of Christ’s disciples is recognized by their baptism, and is the ground of their right to that ordinance. They become hereby objects of the particular care, watchfulness, tuition, and expectation of a par-

ticular or congregational Church. They should be especially remembered in its prayers. The ordinances of teaching, exhortation, and the pastoral charge, should be conducted with an especial respect to them. When the evidences of converting grace are shewn in them, they are to be solemnly, yet in the most encouraging manner, introduced to the Lord's Table, and the completeness of a decided profession:—but if, when they come to years of sufficient understanding and discretion, they manifest enmity to Christ and holiness, and adopt the spirit and practices of the ungodly, they are to be considered as having abdicated and renounced their privileges.

PROP. V. To state the Scriptural account of the *Officers* in a properly constituted Church.

SOL. Of these there are two kinds or orders: that of Pastors and that of Deacons.

I. *Pastors*, called also Bishops (denoting their work), Presidents (προϊστάμενοι, 1 Thess. v. 12. ἡγούμενοι, Heb. xiii. 7, 17, 24), Elders (or Presbyters, a name of honour), Messengers (ἄγγελοι).

Identity of Bishops and Elders, in the constitutions of the N. T.

[This appears from an examination of] all the passages in which ἐπίσκοπος occurs:⁵ Acts xx. 28 (=verse 17). Phil. i. 1 ["Bishops and Deacons,"]—evidently the whole official body. 1 Tim. iii. 1, 2; (=Tit. i. 5—9.)—The verb, 1 Pet. v. 1, 2.

Acts xiv. 23. These *Elders* ["ordained . . . in every Church" by Paul and Barnabas on their missionary tour] must have been the *Bishops* of those Churches.

A testimony to the fact, and an elucidation of Phil. i. 1, we have in Clemens Romanus; *Epist.* i. cap. 42. Read also cap. 44. (Lord King's *Enquiry into the Constitution of the Primitive Church*, ed. 1712, p. 68-9.)

Various passages of Clemens Romanus which clearly imply the identity of Bishops and Presbyters, are cited in King, p. 65. And even in Irenæus, Clemens Alexandrinus, Cyprian, and others, intimations occur that this was the fact substantially, though from a very early part of the second century, so early as to meet pretty nearly the time of Diotrephes's usurping the

⁵ [Compare the Author's *First Letter to Dr. Lee*, 2nd ed., p. 22.—ED.]

preeminence (3 John 9), we find a superiority of *order* as well as of *degree* gradually creeping in. (Id. *ibid.* p. 52—64, ch. iv.)

That thus early a superiority of *the* Bishop in each church above the Presbyters acquired establishment, appears from various passages in Ignatius (d. A.D. 108 or [116]⁶), Clemens Alexandrinus (d. 220), Tertullian (d. 220), Origen (d. 254), and the author of the *Acta Martyrii S. Ignatii*, in Grabe's *Spicilegium*, II. 12, and Smith's Ignatius, Oxon. 1709, p. 49. (V. Bingham's *Christian Antiquities*, B. II. ch. i. § 2. ch. xix. § 14; *Works*, 8vo. ed. 1839, vol. I.)

In the second and third centuries, this state of the Churches became general: one Bishop, an indefinite number of Presbyters, and the Deacons, whose number likewise was indefinite. Of both these classes, the number seems to have varied according to the size of the Church and the demands of labour in the ministry.

The Bishop was chosen by the whole body of the Church, out of the College of Presbyters in that particular Church;⁷ and even to a very late period, this right of election was recognized. (V. *Capitular.* of Charlemagne, in Bingham, II. x. 2; *Works*, 1834, I. 107.) In fact it still is recognized, by a very remote implication, in the *Congé d'élire* of the English Sovereign. In the Saxon times, the clergy indeed elected, but the right of investiture being rigorously exercised by the Crown, the privilege of election was a nonentity. This right of investiture has been a frequent object of contention between the Western Sovereigns and the Popes.

The passages in Ignatius are: *Epist. ad Smyrn.* § 8, 9, 12; *Ad Polycarp.* § 5, 6; *Ad Ephes.* § 2, 4, 5; *Ad Magnes.* § 2, 3, 4,⁸ 6, 7; *Ad Philadelph.* § 3, 4, 7; *Ad Trall.* § 2, 3, 7, 12, 13; *Ad Roman.* § 2, (here he calls himself "the Bishop of Syria;" surely by a figure,—but it shows the remarkable bent of his mind to magnify or rather exaggerate his office,)—§ 9, (a beautiful passage, breathing the purest humility and piety;

⁶ [V. Murdock's transl. of Mosheim, Amer. ed. I. 92. Guericke (*Handb. d. Kirchengesch.* 6th ed. I. 106, 253) gives the later date alone, apparently without hesitation. Neander, on the other hand, regards the whole narrative of Ignatius's supposed martyrdom with great suspicion; *Kirchengesch.* I. 327, 1140, 2nd ed.—Ed.]

⁷ V. Ignat. *ad Philadelph.* § 10, where Smith reads *διδάκωνον*, but Suicer in his *Thesaurus* (s. v. *Ἐπίσκοπος*, ii. 1. b, α) reads *ἐπίσκοπον*.

⁸ This passage seems to imply that the matter was *controverted*.

Χριστὸς ἐπισκοπήσει). These passages constitute the *arx et propugnaculum causæ* of Episcopalians from the Apostolic Fathers. (V. my *First Letter to Dr. Lee*, [2nd. ed. 1835,] p. 22 *et seq.*)

There appears no just reason⁹ for doubting the *genuineness* of these, the smaller form of the Epistles of Ignatius, or of the particular passages. To me it appears probable that, from some causes or occasions of which we have no positive knowledge, he had a peculiar inclination to extol the pastoral office and its adjunct offices, that he indulged in this with that incautious and extravagant style which appears in his writings in other applications, and that this, setting in with the love of dominion so deeply inherent in human nature, was a principal instrument in promoting the growth of ambition and corruption in this particular respect. But, how very different is this language from the style in which the apostles write concerning themselves in their Epistles!

This idea receives support from the very different style in which Polycarp writes to the Philippian Church. Though in the salutation he mentions himself, evidently as Bishop, (yet modestly using no appellative, and associating with himself the Presbyters,) yet, in § 5 of this scriptural and valuable epistle, he exhorts to be subject to the Presbyters and Deacons, whence we may argue that he regarded the former denomination as including the Bishops.

Another cause of difficulty lies in the occasional use of the terms *episcopus*, *presbyter*, *diaconus*, in their proper etymological meaning: hence they were applied interchangeably. This is stated by Chrysostom, on Phil. i. 1. [*Opera*, ed. Bened. XI. 195.]

The parity and identity of Bishops and Presbyters is also asserted in the writings of some of the much later Fathers:—Theodoret, fl. 460; Œcumenius, fl. 990; Theophylact, fl. 1070,—but his Annotations are chiefly compiled from Chrysostom. (In Suiceri *Thesaur.* s. v. Ἐπίσκοπος, Πρεσβύτερος.)

The true course of the matter appears to me to have been this. In the first Churches, two or more of the most suitable

⁹ But closer inquiry HAS LED ME TO DOUBT THIS. V. *Letters to Dr. Lee*; [*First Letter*, 2nd ed. p. 23, where the “*bishop-idolizing* passages” are rejected as interpolations. Compare Neander, I. 327, 1140: and see an account of the whole controversy concerning the writings attributed to Ignatius, in Cureton's *Corpus Ignatianum*, (Lond. 1849,) Introd. p. xvi.—xxiii.—Ed.]

members were, by apostolic direction and probably often direct interference, appointed to be the spiritual guides, teachers, and pastors of the community; and these were called both *Presbyters*, from their age, or qualities equivalent to the experience of age, and *Bishops*, from their actual office. In course of time, and by the unavoidable influence of circumstances, one of these, the most distinguished for talents and energy, became the president of the others. The earliest indication of this we find in the Seven Churches in Rev. ii. and iii. Perhaps it was in the Proconsular Asia that this state of things became first definitely established, with the approbation of the Apostle John. Tertullian says, “*Ordo episcoporum, ad originem recensens, in Joannem stabit auctorem.*” *Adv. Marcion.* lib. iv. cap. 5.¹⁰ May not the circumstances alluded to in 3 John 9, have had a connexion with this origin? To preclude ambitious strivings after a usurped preeminence, the Apostle John might have said, “Choose from among the Presbyters one whom ye shall, upon all due evidence, think the most fit to be your Bishop, Overseer, general President” (= a Lutheran Superintendent). Some *little* further probability accrues to this supposition from the expression of Clemens Alexandrinus occurring in Eusebii *Hist. Eccl.* iii. 23.—ἀπὸ τοῦ παρακαλούμενος . . . ἐπισκόπους καταστήσων. (Ed. Guil. Reading, I. 113.)

This arrangement had the claim of being the final apostolic appointment, and the advantage of being found practically the most beneficial. It therefore spread rapidly and was universally adopted. Hence, in the principal Churches, it became a point of great interest to be able to enumerate the succession of Pastors or Bishops, from the apostolic founder. Examples of this are afforded in Tertull. *De Præscript. Hæret.* cap. 32; and Augustini *Epist.* 165. (V. Bingham, vol. I. p. 44, 45.)

Yet these Bishops were merely the Overseers or Presidents or Pastors of single and independent congregations. This is clearly established by abundant evidence. (V. King, ch. ii.) The Church of every Bishop met together in one place, statedly, for worship, sacramental observances, discipline, and all church-acts. Lord King fully proves this; and it is re-

¹⁰ Most unfairly translated by Bingham, vol. I. p. 43.

markable that Mr. Bingham introduces the word *Diocese*, and uses it in a way which, to an uninformed reader, is likely to suggest the modern idea under that term (*ubi sup.*, p. 73, 80), while yet the real state of the fact is obscurely implied. In his ninth Book, though most anxious to show that, of what he calls Dioceses, "none were confined absolutely to a single congregation," (vol. II. p. 285,) he brings his examples and authorities, so far as I have observed, from the third century and lower. He also labours under the fallacy of regarding the extent of the primitive Dioceses as if they had been measured by topographical standards, instead of the mere circumstance of the residence of the Church-members.

But, as corruption crept slowly forwards, and ecclesiastical ambition grew in the minds of the Christian Pastors insidiously and under a variety of plausible appearances, the surrounding smaller congregations, which had been planted by the missionary labours of the Presbyters chiefly, were retained in a kind of dependence and subordination, and their Pastors designated by a name designed to express inferiority,—*Chorepiscopi*. This is plainly enough admitted by Mr. Bingham, though the whole subject is treated in his usual way of intermingling the history of the third and following centuries with that of the earlier and better times, and taking no sufficient care to ascertain the value of his authorities by impartial criticism.

By degrees, but chiefly after the patronage of the empire had been conferred upon the body of Christians, the domains of Bishops became provinces of smaller or larger size, each comprehending a number of congregations. Then the statistical word *Διοίκησις* was borrowed from the Roman civil usage. Soon after, a further step was taken, and Metropolitan Bishops or Archbishops were set up over groups of their brethren. Then, Patriarchs were elevated over them; and in the Western parts, the Bishop of Rome, as the Successor of St. Peter and the representative and agent (*Vicarius*) of Jesus Christ, claimed to be Primate and Prince of all Churches and Bishops. V. my Sermon *On the Necessity of Religion to the Well-Being of a Nation*; 1st ed. p. 38—42. [2nd ed. p. 39—43. 1835.]

This progress of ecclesiastical corruption had spread widely and penetrated deeply before the close of the third century. It appears as if the notion had taken a very strong hold upon the

minds of good men, that one of the most effectual instruments for the preservation and the general interests of religion, was to exalt as highly as possible the dignity, authority, and power of the Bishops.¹¹ To this the general infirmity of human nature would be too readily inclined; the danger was not sufficiently foreseen; and it is very conceivable that, when copies of the Scriptures, from the very necessity of the case, could not be in the hands of all Christians,¹² when the great body were probably unable to read fluently, and when so many erroneous doctrines and contending sects existed on every side, it would appear the direct and safe way for guarding against the threatening evils, to establish everywhere the habit of a most devoted reverence for the Pastors. Dreadful experience has taught us the perils and the actual evils of such a system: but to men in their circumstances it must have had a most plausible aspect. The proper guarantee for the purity of Christianity would have been the existence of a high degree of correct Bible-knowledge among all classes of Christians; but this did not exist, and the best men knew not the method, nor had they the means, to produce it. Hence, we must moderate our surprise and mitigate our censures when we find Cyprian, so holy and faithful a man, inculcating so vehemently as he does the honour and power of the episcopal order. (V. Murdock's Mosheim, I. 202.)

A striking exemplification of the existence and pernicious operation of this evil-working principle we have in the titles of honour which the Bishops affected in the third and fourth centuries and downwards, and of which Mr. Bingham writes so complacently, Book II. ch. ii. (vol. I.) So also with regard to other marks of worldly honour, ch. ix.; yet with more decent reserve, § 7.

With a similar fondness and want of discrimination, many

¹¹ *Θρόνον*. Bingham, I. 102.

¹² This must have been the case from the unavoidable costliness of manuscripts, notwithstanding the utmost efforts of Christians to multiply copies of portions or of the whole of the Sacred Writings, and though, considered relatively, those efforts had been very successful. Even in our own day, after almost four hundred years since the art of printing was invented, and more than three hundred since the Reformation gave a new impulse to the study of the Scriptures, the investigations of the Bible Societies have disclosed a most lamentable deficiency of Bible-possession in even countries which were supposed to be richly supplied, *e. g.* Scotland, Saxony, Prussia, and Sweden.

Episcopal writers gravely produce Catalogues of the Bishops of Antioch, Jerusalem, Alexandria, Rome, &c. (Cave's *Lives of the Primitive Fathers*. Bingham, II. i. 4.) They forget that the early names on their lists were just such Bishops as Congregational Pastors are in the present day, in a country where they are scarcely tolerated, or where they live precariously under alternate persecution and connivance; *e. g.* the Canton of Vaud, till lately.

The moral results¹³ of this state and progress of things were such as but too well answered to those which would have been a reasonable anticipation: covetousness, pride, ambition, contention, ostentation, and not infrequently voluptuous and scandalous conduct, were in many cases found to stain the character of the public ministers of Christianity. The Christian cause was injured, and was blasphemed among the heathen. Ecclesiastical corruptions in every form shewed themselves; new clerical orders and degrees were invented; theology, to a great extent, degenerated into a barren mass of metaphysical discussions, especially in the Eastern Churches. Baptism was usually administered but twice a year, with an addition of superstitious ceremonies, and the belief of its conferring remission of sins and the saving grace of the Holy Spirit in the laying on of the Bishop's hands. The Lord's Supper was celebrated with less abuse in the manner, and with an apostolic frequency; but the participation of it was held to be absolutely necessary to salvation: hence children were admitted to it, and the idea of its conferring grace *ex opere operato* acquired an extensive establishment. The mystery of iniquity was working in every direction, and to the most fearful extent.

V. Murdock's *Mosheim*, vol. I.; all the passages under the word *Bishops* in the Index. Bp. Stillingfleet's *Irenicum*, p. 267.

SCHOL. [to Art. I. of Sol.] On the great impropriety and pernicious effect of the word *Priest* being used for *Presbyter* in the Common Prayer Book and in the common speech of our hierarchical countrymen.

[The impropriety and the mischievous tendency of this interchange are obvious.] For, disregarding derivation, *Priest*, *Priester*,

¹³ Dr. John Edwards, of Cambridge, in his large *Discourse of Episcopacy; Remains*, 1731; [p. 182, and ch. xv., xvi.]

Prêtre, is made to represent, not *πρεσβύτερος*, but *ιερεύς*, *sacerdos*. The Roman Catholics make advantage of this verbal blunder.

Tertullian, Clemens Alexandrinus, and Origen, were earnest in urging that, under the Gospel, *all* true Christians are *priests*, according to 1 Pet. ii. 5—9. V. Bretschneider's *Dogmatik*, II. 866 *et seq.*

V. Archbishop Whately's *Logic*, Book IV. ch. iv. § 2.

II. *Deacons.*

The plain Scriptural design of this office we have exhibited in Acts vi. 1—6 and 1 Tim. iii. 8—13.¹⁴ That Stephen publicly taught and defended Christianity, resulted not from his sustaining this office, but from his talents, piety, and spiritual gifts. So also Philip: Acts viii. xxi. 8. The proper duty of Deacons is laid down by Justin Martyr; *Apolog.* i. § 85. V. also Suiceri *Thesaur.* in voc.

But in the third or fourth century, deviations took place; and finally deacons came to be regarded as clergymen, and were almost entirely removed from any resemblance to their original office.

In the Church of Rome the deacons are kept at a lowly distance from the priests.

In the Church of England, they may read prayers and preach, and perform other offices, only not the Communion, nor the Absolution, nor the Benediction at the close of the Communion Service. (Nicholls *On the Common Prayer*: "Concerning the Service of the Church," note u; and the Absolution, note.)

On the subject of the proposition generally, *vid.* Owen *On the Nature of a Gospel Church*, ch. iv. Haldane, ch. vii. Turner, p. 49—76.

SCHOL. On ordination to office.

[“Ordination (the solemn *designation* or setting apart of a pastor or elder, by prayer and the laying on of hands) is distinct from *election*. [The right and power of ordination is] vested in other elders: Acts xiii. 1—3. 1 Tim. iv. 14. v. 22. Heb. vi. 2.¹⁵ This arrangement is wise and beneficial, as popular choice and presbyterial ordination furnish a reciprocal guarantee against excesses and improprieties on either side. The unregulated liberty of the people produces too often such

¹⁴ Mosheim, [Murdock's transl.] I. 83-4, 142.

¹⁵ The argument is one from approximation and analogy.

appointments of pastors as, in many instances, have disgraced the English Dissenters: and the sole power of Presbyters leads to the corporation-spirit and the mischievous secularizing of ecclesiastical establishments.

“This I conceive to be the ordinary, regular, rational, and Scriptural course: yet that it is not to be stretched to extraordinary cases, as, for example, where collections of believers are formed in hostile and insulated situations.

“*V. Divine Right of the Gospel Ministry*, 1654; Pt. I. p. 174 *et seq.* *King On the Primitive Church*, ch. i.—iv.; the *Summary* at the close of ch. iii.; and especially ch. iii. § 4—7.”¹⁶

PROP. VI. To ascertain the nature and extent of that authority which belongs to a Scriptural Church.

SOL. It is usually called the *Power of the Keys*. (*V. next Proposition*). The *authority* is the *right to exercise* the power. This is nothing else than the result of the fact, that Christ has constituted Church-Societies, and commanded them to observe all his precepts. This authority, therefore, is the declaring and acting upon his commission, which is plainly implied in such passages as Matt. xviii. 17 *et seq.*

V. my Tract on Church Discipline, (*Library of Ecclesiastical Knowledge*, No. 20), p. 402.

PROP. VII. To state the powers committed to a Scriptural Church by the authority of Christ, and the proper manner of their exercise.

SOL. 1. Admission of members.

This springs out of the nature of a voluntary society:—and from the Scriptural qualification of members, which could be ascertained only by evidence and deliberation.

2. Choice of officers.¹⁷

[That such a power should be possessed and exercised is deducible] from the reason of the case. Religion does not deprive men of their natural *rights*. If it be such, and a *duty* also, to look out for, choose, and apply, the best means in our judgment for the welfare of our health, property, and mental cultivation; how much more in this infinitely important concern!

[The Scriptural character of this power is] to be argued

¹⁶ MS. *Lectures on Christian Ethics*, p. 528-9.

¹⁷ [*V. supra*, p. 622. Compare also the expansion of the arguments here adduced, together with an appeal to the clear testimony of Christian Antiquity, in the Author's *Second Letter (Rejoinder) to Dr. Lee*, p. 58—66. Lond. 1835.—En.]

from the particular cases, Acts i. 23—26, (where observe that the people *chose* the two, and then used the lot with prayer for the one); Acts vi. 3—5; 2 Cor. viii. 19—23. Also the right and duty are implied in 1 Thess. v. 21. 1 John iv. 1.

3. Authoritative inspection of the conduct of members.

Without this, the designs of the institution could not be answered. 1 Thess. v. 14. 2 Thess. iii. 14, 15. Gal. vi. 1—3. Matt. xviii. 15—20. (*Tract on Church Discipline*, p. 395—8, 402, III., 418, I.)

4. Treatment of offenders.

See the passages under the preceding head. Rom. xvi. 17. 2 Thess. iii. 6. 1 Cor. v. 2—5, 7, 11—13: *συνεσθίειν* refers, I conceive, either to the Lord's Supper or to the *ἀγάπαι*.—(*Tract on Church Discipline*, p. 404—12).

V. Coleman's *Church without a Prelate*, ch. iv.

SCHOL. I. On the duty of believers to join themselves to a visible Church of Christ.

1. This union is necessary to *treating with justice* the revealed grace and authority of God. Matt. v. 13—16. Rom. xv. 9. 1 Pet. ii. 9, 12. Heb. x. 23—25.

2. It is essential to the *confessing of Christ* before men. Matt. x. 32.

3. The duties which it involves are *universally* incumbent.

4. It is suggested by a regard to *our own spiritual benefit*.

SCHOL. II. On the nature of *Schism*, and the *right and duty* of separating from a corrupt Church.

V. Theodoret. *in* 1 Cor. i. 10 *et* xi. 18; *ap.* Suiceri *Thesaur.* II. 1201 *et seq.* Turretin. *De Necessariâ Secessione Nostrâ ab Ecclesiâ Romanâ*.¹⁸ Lowman, in the *Salters' Hall Lectures*, vol. II. Binney's Discourse: [*Conscientious Clerical Non-conformity*. (New ed.) 8vo. Lond. 1848].

"The schism is theirs whose the cause of it is: and he makes the separation that gave the first just cause of it; not he that makes an actual separation upon a just cause first given." Archbishop LAUD, *against the Jesuit Fisher*, S. 21, N. 6, p. 92.

On the demands of men in power, to comply with their decisions against our conviction, John Hales says, "Consent would be conspiracy; and open contestation is not faction or schism, but due Christian animosity" (=courage). *Tracts*, p. 194.

¹⁸ [In the collection of *Disputationes* which forms a Supplement or fourth volume to his *Institutio Theol. Elenct.* Traj. ad Rhen. 1734.—ED.]

PROP. VIII. To state the Episcopalian opinion on the form of the Christian Church, and examine the reasons alleged in its favour.

SOL. The Episcopalian theory is, that the Christian Church consists of a great number of conglomerate congregations, each served by a *Presbyter*, and a convenient number of them grouped into a *diocese* under the spiritual government of a minister of a higher order, a *Bishop*, who is the proper *Pastor* of the whole, having the sole right of creating congregations and permitting them to have places of worship,—of ordaining presbyters and deacons,—of admitting to full church-membership by confirmation,—and of excommunicating.

The arguments of Episcopalians are derived,—from the idea that the peculiar office and power of the apostles was to be perpetuated in some as their successors;—from a supposed appointment to this office of Timothy and Titus;—from the description and qualifications of a Bishop in the Epistles to them;—from the belief that the episcopate and the eldership are by Divine institution distinct orders;—but principally from certain passages of the Fathers. Yet the more judicious Church of England divines¹⁹ decline these topics, and rest upon the supposed silence or neutrality of the N. T. on this subject, arguing that therefore the civil government in every country has the right of establishing, by its own enactments, the form and discipline of the Church.

V. Hooker's *Ecclesiastical Polity*, Book VII. Rees's *Cyclop.* art. *Bishop*. *Encyclop. Brit.* art. *Presbyterians*. Geo. Campbell's *Lectures on Ecclesiastical History*. Corbet's *Remains*, p. 42—55. Nicholl's *Note g* on § 23 of the Act of Uniformity, in his *Commentary on the Book of Common Prayer*. Coleman, *ubi supra*, p. 53 *et seq.* *Edinb. Rev.* [LVI. 241-2. LXIII. 44 *et seq.* esp. p. 52. LXIV. 93 *et seq.* LXXXI. 526 *et seq.*].

PROP. IX. To state and examine the notion of the Presbyterians on this subject.

SOL. The *principle* of Presbyterians is that of government by *representation*. The Church is regarded as national;—subsisting in Congregations, who choose their own Elders, both Teaching and Ruling. These elders then become the administrators

¹⁹ *E. g.* Hooker; Stillington, [*Irenicum*; *Works*, 1710, vol. II.] Pt. II, p. 396; Paley; Burnet.

of all ordinances and discipline in each congregational body. A convenient number of such congregations form, by their representative elders, a Presbytery;—a still larger number, a Provincial Synod;—and the whole number comprehended in a nation, a General Assembly or National Synod. These are successive Courts of Appeal and Review.

Their arguments are derived,—from the supposed utility of a series of Church-Courts and a restraining and deposing power over ministers;—from the supposed plurality of Churches in Jerusalem,²⁰ Acts ii. 41. iv. 4, ix. 31 (Lachmann). xxi. 20;—from the idea that, in Matt. xviii. 17, ἐκκλησία denotes the pastors and elders,—and from the assembly whose proceedings are recorded in Acts xv., in which such frequent mention is made of “the apostles and elders.”

With regard to the second of these assumptions, it seems impossible, on fair grounds, to contend that the believers (= the Church) at Jerusalem were so few as could ordinarily meet in any one place, at least one accessible to them and permitted to be so appropriated at a time when all power was in the hands of their enemies. I am disposed to think that the peculiarities of the case produced some circumstances not possible to occur elsewhere: *e. g.* this, being *the first* body of Christians, would keep its social unity from the strong principle of attachment to the apostolic centre, after it had passed the bounds of convenient or possible assembling all in one building;²¹—a multitude of local assemblies might therefore be formed, yet the individuals composing them be but one society, and intermingling with each other by frequent changes. (V. Acts ii. 46. Observe also the style of Acts xxi. 22.)

I am disposed also to think that the Church at Rome consisted of several congregations: from—its probable magnitude, Rom. i. 8; the “*ingens multitudo*” of martyrs in the Neronian persecution, not above seven years after the date of

²⁰ [V. *Serm. on the Necessity of Religion to the Well-Being of a Nation*, 2nd ed. p. 32 and note.—ED.]

²¹ Besides,—in the first propagation of Christianity, it must have been the case that the converts met in private houses, or such rooms or halls or school-rooms (Acts xix. 9) as were possessed by private persons. Large stated assemblies would have been impracticable, as servants (δοῦλοι) would not have been allowed by their masters, nor, probably, by the government, to quit their labour and congregate; and the attempt would have aroused the jealousy and fear of the political authorities.

that epistle, according to Anger; and the passage, Rom. xvi. 5, —the idea that this [the “Church . . . in the house” of Aquila and Priscilla] was the very and sole community addressed is very incongruous.

The other references in the N. T. to Churches in cities are not subject to the difficulty noticed above, and their testimony is clear; *e. g.* [as to the existence of distinct churches in places so closely contiguous as] Corinth and Cenchreæ. Making the most of the concession, it would yield an authority for one Church composed of many congregations only in a large city, not throughout a nation.

V. Archibald Hall *On the Gospel Church*. John Brown’s (of Gartmore) *Vindication of the Presbyterian Form of Church Government*, 1805. Dr. Watts’s *Essay on a Christian Church*; [Works, Burder’s ed., VI. 39—46]. Dr. Rees’s *Cyclop. arts. Presbyterians and Independents*. Ewing on Acts xv. p. 28. Dr. Wardlaw *On Presbyterianism and Congregationalism*, 1847. Dr. Davidson’s *Congregational Lecture*: [1848. *The Ecclesiastical Polity of the New Testament Unfolded*].

PROP. X. To state and examine the doctrine of the Roman Catholics, with respect to the Supremacy of the See of Rome.²²

SOL. To the highest notion of clerical and episcopal power, transmitted in the channel of an uninterrupted succession from the apostles, they add the doctrine that the Bishop of Rome is, by the appointment of Christ, the Successor of St. Peter, inheritor of his rights as Prince of the Apostles, Vicar of Christ, Primate of all Bishops, Father of the faithful, and Head of the Church upon earth.

We deny,

1. That Christ gave any primacy to Peter. (V. my Sermon on the *Reasons of the Protestant Religion*; [2nd ed. 1851, p. 10—12].

2. Also that, if even he had, the Bishop of Rome can produce any shadow of a claim to the inheritance of it.—(Papal “Notes of the Church.”)²³

²² *Obs.* In the concurrent opinion of Roman Catholic and other Ecclesiastical writers, the most eminent Fathers (*doctores*) of the Western Church are Ambrose, Augustine, Jerome, and Gregory.

²³ Bellarmin. [*Controvers.* tom. II. lib. iv. *De Notis Ecclesiæ*]. *Preservative against Popery*, (3 vols. fol. Lond. 1738,) vol. [I. Tit. iii. p. 44—190. Each Title, of which there are four or five to a volume, is separately paged.—Ed.]

And we maintain,

1. That, in the whole theory and practice of the Papal authority, there is nothing conformable to the genius and spirit of Christianity; but, what is altogether the reverse, a monstrous system of secularity, pride, intrigue, ambition, venality, profligacy, falsehood, tyranny, and wickedness in every form:²⁴ and,

2. That the pretence that the Church of Rome is the only true Church, is most arrogant, unscriptural, absurd, and false.

V. Gother, [*A Papist Misrepresented and Represented*]. Hay, [*The Sincere Christian Instructed*, 2 vols. 12mo. Edinb. 1793; and *The Pious Christian Instructed*, (a supplement to the former work,) Edinb. 1795]. Fletcher's *Discourses* [*Lectures on the Roman Catholic Religion*, 5th ed. 1850]. Cramp's *Text-Book of Popery*.

SCHOL. I. On the Ultramontaniam of many Roman Catholics, and the more moderate doctrine professed by some among them.²⁵

SCHOL. II. On the Oxford Tractarianism.²⁶

²⁴ This is admirably depicted by a Roman Catholic clergyman (Theiner), in the work entitled *Die Katholische Kirche in Schlesien*, 1827, p. 1—8. [John Anthony Theiner, LL.D.: b. 1799, at Breslau, and educated there; 1825, Prof. Extr. in the Roman Catholic Faculty of Theology at Breslau; 1830, Roman Catholic Pastor at Pölsnitz; 1845, Pastor of the German Catholic Congregation at Breslau,—from which position, however, he soon retired to private life, being disgusted with the irreligious, destructive tendency of the so-called reform movement.—His brother, Augustine Theiner (b. 1804), who shared some of his earlier labours in the cause of progress, went over in 1833 to the Ultramontane party, of which he has since been known as a distinguished champion.—ED.]

²⁵ [V. Guericke's *Handb. d. Kirchengesch.* 6th ed. III. 345; also p. 275-6, note 3, and (p. 276) the *Quatuor Propositiones Cleri Gallicani* (A.D. 1682), embodying the distinctive principles of the liberal or national Catholic party in France. With Bossuet's defence of the latter (*Defensio Declarationis Celeberrime . . . de Potestate Ecclesiæ, &c.*) may be compared the work of a German Bishop, John Nich. Von Hontheim of Treves (under the assumed name of Justinus Febronius), *De Statu Ecclesiæ et Legitimâ Potestate Romani Pontificis*, 4 vols. 4to. 1763—74. As a comparatively recent text-book of Ultramontane principles may be mentioned the treatise of Count Joseph de Maistre (d. 1821), *Du Pape*, 2 vols. Lyons, 1820; (English translation by Dawson, 1851).—The difficulties, and at the same time the logical consistency, of the Ultramontane theory are forcibly exhibited in the *Edinburgh Review* for April, 1851, p. 535—78.—ED.]

²⁶ [V. *Tracts for the Times*, especially, in this connexion, Nos. 5, 11, 15, 24, 33, 47, 49, 74. The Duke of Argyll's *Twofold Protest*, Lond. 1851. Edinb. Rev. XCIV. 527 et seq.—ED.]

CHAPTER II.

ON THE ORDINANCES OF THE CHRISTIAN CHURCH.

SECT. 1. ON THE SABBATH.

PROP. I. To prove the perpetual obligation of observing one day in each week as a devoted season of homage to God.

SOL. i. The concerns of religion are the *greatest* of which mankind are capable.

ii. They are both *personal* and *social*.

iii. Attention to any object implies an appropriated portion of *time* : both as to *continuance* and to *repetition*.

iv. The present circumstances of mankind, requiring so much of labour and thought in order to subsistence and external well-being, render it impossible to mark the supreme importance of religion by a correspondent proportion in the *quantity*, *i. e.* the *length*, of time so appropriated. The object must, therefore, be sought in such a continuance and such a frequency as shall be *conformable* to the general circumstances of mankind, and *adapted to answer the end* of deep impression.

v. A small portion at the beginning and close of *every* day, though necessary, is not *adequate*. Greater publicity and solemnity and intensity of impression are requisite.

vi. For these ends, reason speaks in favour of a complete natural day, consisting of men's usual waking time for one day, for the *continuance* : but reason furnishes no guiding principle which carries sufficient evidence, as to the *frequency of repetition*.

vii. But it is important that *both* should be determined for the *uniform* use of men, and by a *universal authority*.

viii. God alone is competent to meet this requisite.

ix. God has met it, by assigning, for all mankind, *one whole day*, and that every *seventh* day.

1. By the arrangement of the successive operations in the creation, or adaptation of our planet to its present use.

2. By the Israelitish Law.

3. By the Christian Lord's-day.

V. Cawdrey and Palmer *On the Sabbath* [1645], Pt. I. ch. ix., x., xii. Pres. Edwards *On the Perpetuity and Change of the Sabbath*; [Serm. i. *Works*, VII. 543—54]. Owen *On the Sabbath*, Exerc. iii.

SCHOL. On the question whether the Sabbath was observed prior to the giving of the Mosaic Law.

That this was the fact, is highly probable :

1. From the original setting apart of the seventh day. (V. Daniel Wilson's *Seven Sermons on the Lord's Day*, 1831, p. 10, 11.)

2. From Gen. iv. 3; vii. 4, 10; viii. 10, 12. (Wilson, p. 14.)

3. From Exod. xvi. 23.

V. Cawdrey and Palmer, Pt. III. ch. i. Owen, Exerc. ii. [Compare Schol. to Prop. IV., *infra*.]

PROP. II. To explain the formal grounds and morality of the Law of the Sabbath contained in the Decalogue.

SOL. 1. The command to observe the Sabbath as *a* seventh day rests upon the moral ground before established.

2. As the seventh from a given first day, it belongs to the Israelitish economy. Deut. v. 15.

3. Its observance was enjoined upon pain of death; thus proving it to belong to that dispensation. Exod. xxxi. 13—17 and xxxv. 2: where *also* the ancient moral ground is recognized.

4. The Jewish Sabbath was abrogated as a part of that dispensation (*v. supra*, p. 358); and is *especially* recognized [as having been thus abrogated], Gal. iv. 10, compared with Col. ii. 16.

V. Cawdrey and Palmer, Pt. II. *Supra*, p. 357-8.

PROP. III. To assign the evidence of Divine sanction for the change of the Sabbath from the *seventh* to the *first* day of the week.

SOL. 1. The very great *importance* of the observance, to the very existence, the prosperity, and the propagation of true religion. (V. Dr. Beecher *On Sabbath Mails*.)

2. The language of O. T. prophecy attributes this observance to Gospel-times. Isaiah lvi. 2, 4, 6. Ch. lviii. ver. 13, seems,

though not a prediction, to *imply* a perpetuity from *the moral use*, which, in this corrupt world, cannot cease.

3. The fourth commandment itself does not *determine* the particular position of *the* seventh day specified; leaving *that* to be ascertained from other sources, and enjoining only a *sabbatic day* after six common days.

4. The work of Christ is called “a creation;”—it is also a redemption from condemnation and captivity;—it is infinitely more important than the material creation or the Israelitish redemption from bondage, as it respects spiritual and eternal blessings for mankind in all nations and ages. V. Isaiah lxy. 17, 18. lxvi. 22.

5. If the person spoken of in Heb. iv. 10 as *ὁ ἐργαζόμενος* be Christ, having finished the impetration of redemption and reposing in the joy set before him, enjoying the fruit of the travail of his soul,—the comparison which is stated will lead to the conclusion that the day of the resurrection of the Lord Jesus is to be celebrated in preference to the other commemorative day, and that it may be included in the *σαββατισμός*, verse 9. V. Owen *in loc.* Edwards, *ubi sup.* Serm. ii. § 3; [*Works*, VII. 560-1]. Wardlaw, [*Discourses on the Sabbath*, 12mo. Glasg. 1832].

6. Our Lord's lying in the grave during the seventh day and his rising again on the first, intimate, not obscurely, the abrogation of the one and the establishment of the other as the Christian day of holy cessation from worldly toils, and celebration of religious ordinances.

7. The first day was honoured by Christ's resurrection; by his visiting the apostles on *the next* first day, John xx. 26;—by the effusion of the Spirit on the Pentecostal day (*v.* Lev. xxiii. 15, 16);—by the religious assemblies of Christians, Acts xx. 7 (= John xx. 1);—and by the appropriation of religious and public and *regular* almsgiving to that day, 1 Cor. xvi. 1, 2.

8. The appellation, *ἡ κυριακὴ ἡμέρα*. Rev. i. 10.

9. Evidence of Ignatius, *Ad Magnes.* § 9. [A.D. 108 or 116];—of Justin Martyr; *Apol.* § 87, 88, 89. A. D. 154. V. Neander, p. 451.¹

¹ [*Kirchengesch.* 2nd ed. I. 508? and see the note, p. 509-10. Torrey's transl. I. 403, 404.—ED.]

V. Cawdrey and Palmer, Pt. II. ch. vii., and Pt. IV. Owen, Exerc. v. Edwards, [*ubi sup.* Serm. ii.; *Works*, VII. 555—70]. Neander's *Geschichte d. Pflanzung u. Leitung d. Kirche*, I. 197—200, [transl. in *Bibl. Cabinet*, XXXV. 182—5]; *Kirchengeschichte*, I. 512—16, II. 640 *et seq.* [2nd ed. I. 507—11, II. 562 *et seq.* Torrey's transl. I. 402—5, III. 398 *et seq.*]

SCHOL. I. On the *reason why* the Lord's day was thus silently, gradually, and inductively established.

This reason is to be sought in,

1. The gradual dissolution of the Mosaic economy : and,
2. The peculiar circumstances of both Jewish and heathen converts.

SCHOL. II. On the fact that the evidence in this case is so much more strong on *rational* and *moral* considerations, than it is in the way of *direct* or *preceptive* instruction.

On the former ground, the evidence is exceedingly strong indeed, by inferential reasoning, upon the high religious and moral advantages, both personal and social, of the Lord's-day ; and the infinitely pernicious influence, in every respect, of its violation.

This fact is in the very spirit of the Gospel-dispensation, as the law of love and liberty and perfection, the "reasonable service," appealing to the *moral tendencies and results* of things, the operation of inward *principle* producing outward conduct upon the ground of conviction of intrinsic right and love to holiness, rather than the prescription of mechanical and servile acts. Gal. iv. 3, 31. v. 1.

PROP. IV. To inquire into the mode in which the Christian Sabbath ought to be observed.

SOL. (*V. Assembly's Catechism*, Answer to the Question, "How is the Sabbath to be sanctified?")

["Ought the religious observance of the Lord's-day to be enforced by civil penalties ?

Reply. I apprehend *not*. Because,

"1. There is no foundation in the N. T. for the interference of human legislatures to compel the observance of any religious institution whatsoever : and that can be no part of religion which is not sanctioned by the authority on which all the obligations of religion rest.

"2. Such interference is an infringement upon the rational and voluntary character of real religion.

“3. It must be nugatory : it can only prevent some outward acts, and produce a reluctant and merely outward performance of others ; but this is hypocrisy, not religion.

“But I conceive that there are political reasons for the observance of a simultaneous and universal day of weekly rest from the ordinary labours of society, which abundantly warrant and require legal enactments suspending public and obligatory works.

“1. A day of respite from severe toil is an observance of great physical benefit to men and domestic animals. The loss of one-seventh of time is more than abundantly compensated, by the renewed spirits, alacrity, and vigour with which work is resumed. If the labouring and manufacturing classes were to work regularly all the seven days, their earnings would be soon reduced one-seventh in value, so that neither they nor the public would be gainers : but the evils of a redundancy of labour, the great political difficulty in an advanced state of society, would be cruelly aggravated.

“2. The peaceable and industrious citizens, who conscientiously cease from labour for religious purposes, ought to be protected against the disadvantage of a competition and demands which would place the most valuable members of the community at the mercy of the least valuable.

“3. The conversation and social relaxations of persons who are not religious, are yet politically and intellectually useful, by softening and humanizing the manners of men, and counteracting a sordid and oppressive character in the higher classes, and a mean and slavish character in the lower.

“Upon these grounds I conceive that the prohibition, on the one known day of rest, of public transaction of business, judicial proceedings, travelling except in extraordinary cases, driving cattle to markets, stage-coaches and waggons going as on other days, and public sports,—is proper to a wise government, on principles of humanity and sound policy.

“The *propriety*, and *necessity* to a becoming state of mind, of a liberation from earthly businesses on days set apart for religious uses, are so obvious that they were recognized by the thoughtful heathen. *V. Cic. De Legibus*, ii. 12. *De Divinat.* i. 45. *Ovid. Fast.* i. 71—4.

“All *unnecessary* fatigue should be prevented,—avoided,—and mitigated,—on the day of holy REST.

“On the observance of ‘Sunday’ in the early Christian period and the Middle Ages, see some useful information, but in a scornful spirit, in the account of E. V. Neale’s book on *Feasts and Fasts*, in the *Athenæum* of June 21, 1845, p. 605. On the apostolical period and the early ages, v. Neander.”]² *Ethics*, [MS.] p. 507 *et seq.*

V. Cawdrey and Palmer, Pt. IV. ch. ii. Owen, Exercit. vi.

SCHOL. On vestiges of the Sabbatical observance among Heathen nations.

[“Among the heathen the consecration of a seventh day to the sun was extensively observed :³ hence called *the day of the sun*. It is highly probable that this was the day derived by tradition from the family of Noah. The Sabbath of the Jews was probably fixed on the day preceding, as a counteraction to the heathen worship of the sun. It was also a specific and national institution as a memorial of the deliverance from Egypt: Deut. v. 15. This gives a reason for its abrogation, when the Jewish dispensation ended; and for the return, under the Christian institution, which was intended to be universal and perpetual, to the previous and original appointment.”] *Ethics*, [MS.] p. 507-8.

V. Eusebii *Præp. Evang.* [xiii. 12] p. 396, ed. 1544. Faber’s *Horæ Mosaicæ*, I. 69—72. Gale’s *Court of the Gentiles*, I. 270. Buddei *Theol. Mor.* p. 477.

SECT. 2. ON THE ORDINANCES OF SOCIAL WORSHIP.

PROP. V. To prove the *obligation*, and generally to state the *Scriptural method*, of observing the following social ordinances of the Christian Church : *viz.*

1. Prayer.
2. Singing.
3. Reading and preaching the word of God. Mutual exhortation.

² [See the passages referred to under the preceding proposition.—Ed.]

³ [Hesiod. *Ἡμέραι*, 6. (But does his expression distinguish the seventh day above the first, fourth, &c. ? And it is the seventh of each *month*).—Homer repeatedly speaks of six days of toil or danger, and brings in the seventh as a contrast. Od. μ’. 81, 399. ξ’. 252. ο’. 476.]

[SOL. I. "Congregational worship is obligatory, from

"i. *Rational* considerations.

"1. The social principle in man is capable of being applied, in a most interesting and efficient manner, to the promotion of religious affections.

"2. There is a peculiar propriety in men's worshipping their Maker and Sovereign, as *social* bodies.

"3. In this way, more intense religious feeling is excited and maintained;—a more open and declared honour is put upon God and religion.

"4. Public, social worship affords a powerful means of impressing the minds of the irreligious.

"ii. *Divine authority*; manifested under the different dispensations of religion. (Ps. xcv. c. xcii. 1, 2.)

"1. *Patriarchal*. In regard to this period our evidence is defective. Some think that Gen. iv. 26 expresses a profanation of the Divine attributes by ascribing them to other beings. The evidence appears to me to preponderate in favour of the common interpretation. Perhaps worship had hitherto been carried on only by sacrifices with mental prayer: now, *social* prayer and praise were established among the better races of men, and so a greater distinction was made between them and the impious families.

"2. *Mosaic*. Here the evidence is clear and unquestionable. V. Exod. xx. 24. Neh. viii. 1—7. Isaiah i. 12—15.

"3. *Christian*. (1). Practice of Jesus and the apostles. (2). Precepts.—V. Isaiah ii. 2, 3. Matt. xviii. 20. Luke iv. 14 *et seq.* Acts ii. 41, 42. xx. 7. Heb. x. 24, 25.

II. "The matter of worship consists of *praise* and *prayer*.

"i. Praise is the rehearsing and expatiating upon the perfections, works, and revealed purposes of God, with the design of promoting admiration, gratitude, love, and obedience; and of expressing thanks for mercies received. This duty is evidently *reasonable* in itself, *delightful* to a heart that feels rightly, and the neglect of it argues *deep depravity* of soul. (Eph. i. 3. 1 Pet. i. 3. Col. iii. 16, 17.)

"1. Praise should be *universal*: for mercies,

"(i.) *Temporal*. Deut. viii. 10—18. 1 Tim. iv. 3—5.—Especially on particular occasions. Examples: Jacob, Gen. xxxii. 10. Nebuchadnezzar, Dan. iv. 34. Paul, 2 Cor. i. 3, 11. Jesus, Matt. xi. 25.

“(ii.) *Spiritual and eternal.* Eph. i. 3; *et al. compluries.*

“2. There will be *EVER new* occasions for praise: Eph. v. 20. It is essential to the Christian character: 1 Thess. v. 18. Col. iii. 16, 17. And to the glorious immortality of heaven. This is evinced by the Apocalyptic visions, Rev. v. 12, 13; vii. 12; xi. 17; *et al.*

“The Hymns of Praise are among the most numerous, sublime, and impressive parts of the sacred devotional writings, supplying memorials and models to all future times for this most becoming and reasonable service. *E. g.* Ps. ciii. civ. cv. 1—4. cvi. 1, 2, 48. cxxxiv. cxxxv. cxxxvi. cxlv. to cl.

“It is a part of our physical constitution to be affected in a very high degree by modulation and harmony. The musical scale, founded on the sublimest principles of mathematical proportion, though it may be called a human discovery, is not a human invention, any more than the existence of the seven prismatic colours in the solar light. Musical pleasure is, therefore, one of the benevolent provisions of the Creator. It is found in all states of human society. Combined with measured composition in the form of hymns, it has been, in all ages and nations, the preeminent mode of celebrating the glory and goodness of the Deity. For this purpose, poetical compositions and musical accompaniments are necessary. They may, justly and naturally, be mournful, as well as joyful.

“*History of sacred hymns.* Moses. David and the other psalmists of the Hebrews.

“*Query.* Are close versions of the O. T. Psalms of Divine institution, for the worship of Christian assemblies?

“(The affirmative of this question was maintained by some of the early Christians. The Council of Laodicea forbids any other than the O. T. Psalms to be used in public worship. More recent examples of this opinion are presented in the cases of Bradbury,—Romaine,—and many in Scotland.)

“*Reply.* They are not; for the following reasons:

“(1). There is nothing in the nature of the case to make them the *whole* and *sole* furniture of Christian worship.

“(2). There is no precept or example in the N. T. warranting this restriction. The language of Col. iii. 16, and the passages of the Revelation which recite the praises of the Christian Church, evidently lead to a much more extended practice.

“(3). Those inspired compositions are necessarily involved

in the veil and shadows of an imperfect and obscure dispensation. I apprehend that we do the Hebrew Psalmists most honour by transfusing them into a N. T. mould, as Dr. Watts, and before him many of the German sacred poets, have done.

“Under the New Testament dispensation, the Old Testament Psalms and other compositions have been used, most probably from the Apostolic age. (V. Col. iii. 16.) Eph. v. 14 is probably a fragment of a hymn.—The ancient Morning and Evening Hymn: *v. Script. Test.* 3rd ed. III. 430-1 [4th ed. II. 464-5].—Eusebius.⁴—The Latin Church Hymns.⁵—At the Reformation, popular psalmody was revived, practised as an amusement by all classes, and had a very great effect in advancing the predilection for Protestant instruction; particularly in France.⁶ Marot and Beza. Their compositions were close imitations of the Hebrew Psalms.—Variety and excellence of the German Psalms and Hymns by Luther and many others: and their *singular usefulness*.—The English versions. Sternhold and others. Rous’s, or the Scots.⁷ Tate and Brady. WATTS. Merrick. Mr. Wm. Goode.—Doddridge. Steele. C. Wesley. John Wesley. Cennick. Newton. Cowper. Montgomery.”⁸

⁴ Ποιοῦσιν ᾠσματα καὶ ὕμνους εἰς τὸν Θεόν, διὰ παντοίων μέτρων καὶ μελῶν ρυθμοῖς σεμνοτέροις χαράσσοντες. *Ecccl. Hist.* II. xvii. Ψαλμοὶ δὲ ὅσοι καὶ ᾠδαὶ ἀδελφῶν ἀπαρχῆς ὑπὸ πιστῶν γραφεῖσθαι, τὸν Λόγον τοῦ Θεοῦ τὸν Χριστὸν ὕμνοῦσι θεολογοῦντες. *Ibid.* V. xxviii. Of Paul of Samosata he says, Ψαλμοὺς δὲ τοὺς μὲν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν παύσας, ὡς δὴ νεωτέρους καὶ νεωτέρων ἀνδρῶν συγγράμματα· εἰς αὐτὸν δὲ ἐν μέσῃ τῇ ἐκκλησίᾳ τῇ μεγάλῃ τοῦ πάσχα ἡμέρα ψαλμοῦν γυναικας παρασκευάζων, ὧν καὶ ἀκούσας ἔν τις φρίζειε. *Ibid.* VII. xxx.

⁵ Hilary of Poitiers (d. 372) is believed to have been the author of the earliest extant.* Prudentius (d. 412) is the author of many.† Robert, King of France, (d. 1031), wrote several‡ of distinguished excellence, and was also the composer of hymn music which is highly valued.

The “Dies Iræ” is attributed to Thomas of Celano, a Minorite friar of the thirteenth century. It is sung in requiems, *i. e.* masses for the dead. Mozart and others have composed music to it.

⁶ V. Robinson *On the Reformation in France*, prefixed to his translation of Saurin. [S. Burder’s ed. vol. I. p. vii.]

⁷ Francis Rous, a native of Cornwall. V. his *Works*. [Fol. Lond. 1657.]

⁸ *On Psalm Tunes*. Many “of the old melodies sung to the French Psalms of Clément Marot, as well as to those of Sternhold and Hopkins, are known to be German, and to have been previously used by the Bohemian Brethren, John Huss, Jerome of Prague, Martin Luther, and perhaps by our

* [Prefixed to the Paris edition of his works, 1631; sheet o, fol. iii.—ED.]

† [See Maittaire’s collection of the *Poetæ Latini*, p. 1587 *et seq.*—ED.]

‡ [V. Pictet, *Hist. de l’Eglise et du Monde*, I. 157.—ED.]

ii. [On the nature and duty of *prayer*, *vid. supra*, p. 167—9.]

“As a justification of the duty of *intercessory* prayer, it may be remarked that we know by observation that the states of mind and varieties of conduct in single persons often are perceived to have the most important and permanent effect upon other individuals and upon communities both large and small. It is, therefore, credible that the exercise of prayer for others, or its absence, may have the most important effect on their circumstances, though by modes of connexion and influence inconceivable by us, and known only to the Universal Agent, the infinitely Wise, Powerful, and Good.

III. “With respect to public worship, it is obvious that a regard to all *outward circumstances* is of the first importance and even of necessity, for the attaining of the ends of the institution. Devotion will be impaired or destroyed, if there be any uncertainty what will come next, or if any ideas be awakened or associated of what is ludicrous, profane, or in any way incongruous with sacred feelings.

“In public worship, therefore, the following circumstances are to be considered :

“i. *One* must preside and conduct. If all, or even a very small number, speak together, (unless with musical modulations,) an unmeaning and distressing clamour is produced : except it be the mere utterance of one, or of two or three, *known* words, such as Amen, Hallelujah. It appears most convenient, suitable, and edifying, in ordinary cases, that the Pastor of a Christian Church should lead its public devotion : but this is by no means *ex necessitate rei*.

“ii. The order and succession of the parts of worship should be fixed and known.

“iii. The great question of the expediency, or the contrary, of prescribed forms of prayer.

“*V. Ernesti Opusc. Theol.* p. 12, 13. Pye Smith, *Sermon on the Comparative Advantages of Free Prayer and Forms* ; [Lond. 1821.] Dr. Owen’s description of the sentiments, temper, and arguments of the Episcopalian party before the Civil War, (and strictly and even more applicable since the Restoration,) in his treatise on *Communion with God*, Pt. III.

pristine reformer, John Wickliffe.” Dr. Rees’s *Cyclop.* art. *Guillaume Franc* (an old French composer).—*V. Bayle’s Dict.* art. *Marot*.

ch. v. par. 4, 5; *Works* (so called), fol. 1721, p. 395-6. Suringar *De Veterum Precibus*, (Lugd. Bat. 1833,) p. 81—6, and 86—8.

“Information upon,

“1. The Ancient Liturgies.

“(1). Latin. (2). Greek. (3). Oriental.

“V. Fra Paolo, *Conc. de Trente*, trad. de la Mothe Josseval, p. 529; Italian original, p. 561 [ed. 1629]. Leo Allatius (d. 1669) *De Libris Eccl. Græc.* (ap. Fabricii *Biblioth. Græc.* tom. V.) p. 10. Hoornbeekii *Vetera et Nova*, p. 41—6.

“In the earliest periods of liturgical worship, there was a great variety; the Bishops compiling for their respective dioceses collections of prayers, supplications (*λιτανεῖαι*), psalms, and hymns. The most approved *single* compositions of these kinds gradually superseded the less approved: so that eventually the various service-books were composed nearly of *the same* materials, differing only in the grouping. Before the Reformation, the Romish hierarchy seems to have tolerated a diversity, within some not very wide limits, in different countries and provinces.⁹ Since the Council of Trent, I apprehend that there has been a rigorous uniformity enforced through the whole Romish Church. Their services being so very numerous, almost every day in the year having its own peculiar service to be joined with the general one, the entire collection is very extensive. In the Latin Missals and Euchologies I frequently find the names of the authors of particular prayers, *e. g.* Pope Gregory I.,¹⁰ Thomas of Aquinum, Bonaventura, &c. The prayers, excluding those addressed to saints, and the hymns (in monkish verse) are often exquisitely tender and devotional.

“2. The Modern Liturgies.

“(1). The Anglican: chiefly compiled and translated, in 1547, from the ancient liturgies; but with many additions by Dr. Richard Cox and the other English compilers. (Compare the Litany and other parts with the Romish and the Lutheran.)

⁹ There were Christians among the Saracens in Spain, from the eighth to the twelfth century. They were called *Mozarabs*, *i. e.* Strangers among the Arabs; and they had their own ancient Liturgy, for which they long contended against the Romish,—till they were obliged to succumb to Gregory VII. But the Mozarabic Liturgy is, or till lately was, used in a chapel attached to the Cathedral of Toledo.

¹⁰ He compiled the Litany.

—King Edward's, 1547.—Queen Elizabeth's, 1558.¹¹—Charles II. and the Act of Uniformity.—The American Liturgy.—The Wesleyan Liturgy.

"(2). The Lutheran. V. Pfeiffer's *Anweisung für Prediger*, p. 100—2.—The Prussian *Agende*.

"(3). French and Swiss. In Geneva and the Pays de Vaud, conformity is (Oct. 1823) *rigorously* exacted, and no deviation from the Liturgy is permitted.¹²

"(4). [Arian and Socinian.] Dr. Samuel Clarke's altered Liturgy.¹³—The Essex Street Liturgy.¹⁴—The Liverpool Liturgy.

"(5). An Atheistic Liturgy! *Pantheisticon: sive Formula Celebrandæ Sodalitatis Socraticæ, Cosmopoli*, 1720. The type, &c., are apparently of London.¹⁵—Of a similar character is David Williams's Liturgy; Lond. 1772.

"iv. For congregational worship, it is absolutely necessary, in order to avoid the most perplexing and defeating hinderances and confusion, that there should be a fixed period for universal observance. God alone is competent to determine what proportion of time is most fit for this purpose; and in order to secure the regularity of observance, it must be the subject, not of human convention, but of appointment by Divine authority.

[On the institution and perpetual obligation of the Sabbath, —the vestiges of sabbatical observance among ancient heathen nations,—and the change, under the Christian dispensation,

¹¹ *All the Bishops present* were in the minority when the Act passed.

¹² [Compare, by way of illustration, Dr. Smith's *Vindication* of certain citizens of Geneva, &c., (Lond. 1825,) esp. p. 6, 35, 73—7. Also Guericke's *Handb. d. Kirchengesch.* 6th ed. III. 593—7.—ED.]

¹³ [An interleaved copy of the Common Prayer-Book, deposited by his son in the British Museum; containing a number of manuscript "Amendments, humbly proposed to the consideration of those in authority," from Dr. Clarke's own hand. V. Theoph. Lindsey's *Apology on resigning the Vicarage of Catterick*, (1774), p. 182, 184. Compare *The Book of Common Prayer, with various Additions and Alterations by Dr. S. Clarke in his own handwriting*; 4to. Camb. 1778. On Dr. Clarke's public alteration of the metrical Doxologies, in 1718, see Whiston's *Historical Memorials of the Life of Dr. S. Clarke* (Lond. 1730), p. 98-9; and on his suggestions to Whiston for the amended Liturgy published by the latter in 1713, *ibid.* p. 68.—ED.]

¹⁴ [*The Book of Common Prayer, Reformed according to the Plan of Dr. S. Clarke* (with further alterations by Lindsey). Lond. 1774 and subsequently.—ED.]

¹⁵ Or of some city in Holland. The author was John Toland. V. Jablonski et Stosch *Hist. Christ.* III. 41.

from the seventh to the first day of the week, *vid.* Sect. 1 of this Chapter, *supra.*]

“What particular portions of the Lord’s-day are the best to be appropriated to public worship and instruction, is nowhere prescribed in Scripture, and must be regulated by the serious judgment of Christians, according to the usages of society in different ages and countries, and with a constant reference to *the great END.* The practice of forenoon and afternoon assemblies, leaving the morning and evening for devotion and instruction in retirement and in the family, appears to be the best general plan. Lord’s-day evening lectures are of immense advantage to some classes of persons; but even to them they are attended with temptations, and to the religious discipline of families they are, I fear, very detrimental.

IV. “*Instruction by public speaking* is an institution recommended by a wise consideration of the occupations and necessities of the greater part of mankind, even in the most cultivated states of society. It is exceedingly useful, also, to the best informed and the most pious; because the end of preaching is not barely to declare truth, but to illustrate, apply, and enforce it, and to persuade, warn, encourage, console, &c., in which there is scope for endless variety in talent and manner, and adaptation to new circumstances.

“This institution is *founded on Divine authority.*

“i. The Levites were settled, in a dispersed manner of living, through all the tribes, for this express purpose.

“Under the Old Testament dispensation, ‘the Sons of the Prophets’ appear to have been young men,—sometimes husbands and fathers,—living either in colleges, or in separate houses near each other, at different places, as Gibeah-Haelohim (1 Sam. x. 5, 10, 11; perhaps so called on this very account),—Ramah (where *naioth*, or small houses, are expressly mentioned, which might be either separate but contiguous dwellings, or a kind of contubernium or college;¹⁶ 1 Sam. xix. 18,

¹⁶ “רִנֵּי vel רִנִּי, *tuguria, domicilia*, sunt tuguria in viciniâ urbis Ramæ intelligenda, in quibus juvenes illi qui, disciplinâ Samuelis utentes, ad munus prophetarum et doctorum publicorum se præparabant, conjunctim habitabant; quæque, jure quasi asylî gaudentia, Davidem ab insidiis Saulis tutum reddebant.” Meisneri *Nova V. T. Clavis*, II. 261. The LXX. indeed make it a proper name; “sed temerè,” says Professor Meisner. V. E. F. C. Rosenmüller in *Psalms*, vol. I. p. iv.—x. He supports the same interpretation of רִנֵּי, which he would render *ædiculæ*. He shews that the original idea of רִנֵּי was, one who explained and instructed, particularly in verse. He

19, 23),—Bethel,—and perhaps another place in the plain of Jericho (2 Kings ii. 3, 5); (to which places it was a custom to resort on sacred days for religious purposes, 2 Kings iv. 23); having a president; and employing poetry and music for the utterance of divine things, which must have comprised all the Theology of their dispensation. A *divine inspiration* was unquestionably granted to some of these and at some times; but it cannot be imagined that this was a matter of certainty or that could be calculated upon. If, under such circumstances, a system of appropriate education were deemed right, what a strong argument does it afford in favour of well-conducted Christian institutions of a similar kind!—Throughout the whole O. T. Jewish history, it is manifest that the class of persons called prophets, נְבִיאִים, were numerous; but it is not at all probable that they *all*, or any *at all times*, spoke under divine inspiration. I conceive that their ordinary and regular employment was acting as religious instructors, by poetical compositions and in other ways of *explaining* and inculcating divine things. Simonis (*in Lexic.*), on נְבִיא and נְבִיָּא, shews that the words had this remoter, general, more reduced meaning. Exod. vii. 1. Prov. xxx. 1. xxxi. 1. What is said of the wicked prophets in Jer. xxiii. is inconsistent with the idea of their being all, or for the most part, subjects of inspiration. It seems that only some of them professed to have visions and dreams. But of all it was the duty to “stand in God’s counsel, and make the people to hear his words; to have his word, and to speak it faithfully.”

“ii. The prediction in Isaiah lxvi. 21 refers to the New Testament dispensation, and plainly expresses, not that universal dignity which belongs to all true Christians, (1 Pet. ii. 9. Rev. i. 6,) but an *office*, analogous to that of the ancient ministers of the Lord in his sanctuary, and to which *some* of

conceives that Samuel founded the college of the sons of the prophets, “a society of the most select young men,” instructed by himself in divine knowledge and the literature of their age and country (“rerum divinarum cognitione artiumque humanarum disciplina”), that they might minister to public devotion and teach the practice of piety and virtue (“summi Numinis laudem celebrarent, vel vitæ morumque præcepta traderent”).

It is remarkable that none of the assigned “cities of refuge” were made “seats of learning;” nor any of the Levitical cities. *V. Kitto’s Cyclop.* II. 704.

the body of Christians should be "*taken*" or selected and appropriated.

"Our Lord sent out, not only the twelve apostles, but seventy others, to be itinerant teachers. His own public teaching was the most admirable and perfect model of such instruction. His command, Matt. ix. 37, 38, shews the duty of seeking for a supply of public religious teachers, and that they must be peculiarly qualified by the grace and preparation of God. His final injunction (Matt. xxviii. 19) has not yet been completely carried into effect, nor can it be without the continued use of public teaching. The Acts and Epistles shew that a direct and ample provision was made for the constant maintenance of this method of instruction in the communities of Christians everywhere.

"1. Teachers were constituted, by the will of our Lord Jesus Christ, (Eph. iv. 11, 12,) and therefore by apostolic direction; Acts xiv. 23. Tit. i. 5.

"2. Prophesying (*i. e.* preaching) and teaching are not the office or duty of all Christians; 1 Cor. xii. 29.

"3. The work of teaching is prescribed to this class; Acts xx. 27, 28. 1 Pet. v. 2. 1 Tim. iii. 2. 2 Tim. ii. 2. Tit. i. 5, 7 *et seq.*

"4. The names and descriptions given to them import their duties:

"(1). *Sent to preach*; Rom. x. 15.

"(2). *Teachers*; Eph. iv. 11. Gal. vi. 6.

"(3). *Shepherds* or *Pastors*, because they *feed*, *i. e.* instruct the minds of men.

"(4). *Overseers*, *Superintendents*, or *Bishops*; Acts xx. 17, 28. 1 Pet. v. 2. Tit. i. 5, 7.

"(5). *Presbyters* or *Elders* (upon the principle of the civil appellative, *Senator*), because they should have the seriousness, wisdom, and weight of character which belongs to honourable age.

"(6). *Presidents* (*προϊστάμενοι*, 1 Thess. v. 12; *ἡγούμενοι*, Heb. xiii. 17, 24).

"(7). *Stewards* of the mysteries of God, because there is a trust reposed in them, and they appropriately dispense doctrine, exhortation, &c.; Luke xii. 42. 1 Cor. iv. 1. Tit. i. 7.

"(8). *Ministers* of Christ (*ὑπηρέται*, Acts xxvi. 16. 1 Cor.

iv. 1; *διδάκονοι*, 2 Cor. iii. 6. vi. 4. xi. 23. Eph. iii. 7), from the services which they are appointed to render to his cause.

“(9). *Angels* of the Churches, from their mission, presidency, and activity.

“(10). *Stars*, in the right hand of Christ, diffusing the light of heavenly knowledge.

“(11). *Ambassadors* for Christ, because they are to plead, urge, and command in his name.

“(12). *Servants* of Christ and his people, having a work to perform under amenableness; (*δοῦλοι*).¹⁷

“I readily admit, upon the ground of natural right, Christian benevolence, and Scriptural authority (Acts viii. 4. 1 Pet. iv. 11), that any man who is a true believer in the Gospel, whose life adorns it, who has a competent knowledge of religion, and abilities suited for the work, may teach by public preaching. But the reason of the case, and Scripture intimations (as we may argue by analogy from 2 Cor. viii. 19), point out the propriety, except in extraordinary circumstances, of such teachers being previously approved and sanctioned by their respective churches. Yet the clear meaning of the passages above cited reaches to something beyond such an optional, uncertain, and precarious supply of Christian teaching. These and other passages manifestly include the following positions, *prout mihi videtur*:

“1. That there must be a *certain class* of persons in Christian communities, whose *work, office, and express duty* it is to preach Christianity. Others, if qualified, and if circumstances permit, *may* do it: but these *must*.

“2. That with this function should be generally united that of *presiding* and superintending in Christian Churches.

¹⁷ Yet, *all* these appellations cannot be regarded as properly attaching to all and every legitimate Christian minister. Paul the APOSTLE was, probably, never a pastor. To *every* true pastor all these descriptions belong. But, if a man has not been called and ordained to an actual pastoral charge, he is not a *pastor* or *bishop*; and if he resign, or be deprived of his charge, he ceases to be such, yet he remains a *presbyter*. Hence Presbyters and Bishops are *pares gradu sed non ordine*. Hence it is probable that the varying circumstances of the earliest Churches, by leading to a diversity of application of these official names, afforded opportunity to the inattention, facility of yielding, ambition, and any other corrupt propensities, which rapidly worked, immediately after the apostolic age, and so brought on the unscriptural and pernicious claims of Episcopacy as a separate order.

“ 3. That the *selection* of proper persons, from time to time, for this office, is a duty perpetually incumbent upon the Churches.

“ 4. That these persons should have such appropriate *instruction* and preparation as is attainable.

“ 5. That they should be solemnly *designated*, set apart, or ordained, by other pastors and teachers, by prayer, and the laying on of hands.

“ 6. That, if it be possible, they should *give themselves wholly* to the pastoral duties and the work of teaching and preaching, in all wise, decorous, and scriptural methods, and with constant and laborious assiduity.

“ 7. That it is the duty of Churches to provide for their pastors and teachers a decent and honourable *maintenance*: neither scanty, so as to leave them in straits; nor extravagant, so as to release them from the duties of prudent and Christian frugality.”¹⁸ *Ethics* [MS.], p. 493 *et al.*¹⁹

SCHOL. I. On the lawfulness and expediency of using pre-composed forms of prayer in social worship. On the imposition of such forms. On the English Liturgy.

[These questions have been to a great extent anticipated in the Solution of the last Proposition].—Summary of argument, in regard to the second, from my *Discourse*²⁰ *on the Comparative Advantages of Prescribed Forms and of free Prayer in Public Worship*; [p. 5—24].—See also Clarkson, and Robin-

¹⁸ [Obs. “DOMESTIC WORSHIP. 1. The obligation of *domestic* worship arises from the dictates of reason and natural feeling, on comparing the origin, design, and circumstances of family-association with the principles and operations of true religion.

“ 2. It is an *exhibition* of religion to children and servants :

“ 3. A *recognition* and *pledge*, reciprocally, of the obligations to holy conduct :

“ 4. A *means* of instruction, conversion, and edification : and,

“ 5. As an act of FAMILY-worship, it has especial reference to our domestic sins, wants, trials, and comforts.

“ In its performance, the END of holy utility is to be kept in view, and this must direct modes and arrangements :—they, of course, admit of great variation.

“ V. Howe's *Posthumous Sermons on Family Worship*.”—*Ethics*, MS., p. 501.]

¹⁹ [In the Lectures on Christian Ethics, the subjects of individual and social worship are treated of *together*; so that a certain freedom of selection and combination has of necessity been used, in compiling the Solution to Prop. IV. from the materials prescribed by the Author.—Ed.]

²⁰ [A suitable reprint of this candid and moderate, yet searchingly and convincingly argumentative, *Discourse* is greatly to be desired.—Compare also the *Letters to Dr. Lee* (1835) : I. (2nd ed.) 31, 59. II. 66—92, 96—102.—Ed.]

son, *On Liturgies*; Bingham's *Christ. Antiquities*, B. XIII. ch. v.—vii. (*Works*, vol. IV.); Suringar *De Veterum Precibus*; and Hoornbeekii *Vetera et Nova*.

SCHOL. II. On the provision of *place* for the stated solemnization of Divine worship.

[“ Under the former dispensation, particular places were appropriated for public worship; and they, therefore, were *separated* for this use, which gave them a species of *holiness*, *i. e.*, all that can be predicated of an unconscious subject.

“ Under the Gospel, there is no such appropriation. The first Christians met in private houses, school-rooms, Jewish synagogue-places, and, probably, other convenient rooms, as they might have it in their power. In the first two or three centuries, similar places to those already mentioned, and caves and secluded natural recesses, were the usual places of meeting. Suicer (*Thesaur.* s. v. Ναός) adduces passages from Origen, Minucius Felix, Arnobius, and Lactantius, to prove that the Christians, down to their times, had no appropriate places of worship. But the passages seem only to import necessarily that they had not ‘*templa,—delubra,—ædes sacræ ad venerationis officia exstructæ,—aræ,—altaria,—simulacra.*’ All these passages relate to the objections and taunts of the heathens, that the Christians had *no temples*; *i. e.* such as *they* possessed. But the terms do not appear to exclude, absolutely, simple, humble edifices. Yet the sufferings of the times would scarcely permit such buildings to be erected, if they were of magnitude or of much expense, except in rare instances. The Christians of that period frequently held their assemblies by night, in the open air, and in the tombs of their martyred pastors or other brethren. In the persecution of Dioclesian, it appears that numerous places of worship were destroyed, whose furniture of seats and places for the speakers shew that they were fitted up for the occasion. After the accession of Constantine, places of worship were built with the greatest attention to magnificence. Also many edifices were converted from former uses to the purpose of Christian worship. It appears from Ausonius that many large halls which had belonged to the patrician palaces in Rome, or which had been courts of justice, were given for the same object, and retained their former name of *Basilicæ*. Hence

this royal name was afterwards given to churches of royal or imperial foundation.²¹

“In the dark ages, ecclesiastical architecture came to be esteemed the noblest art; it called forth the greatest exertions of genius and skill; and it was employed as one of the most powerful instruments of superstition.²²

“Ἐκκλησία, in the sense of a *place* for religious assemblies, is found in Clemens Alexandrinus, Origen, and Tertullian.²³ It is remarkable that ἐκκλησία occurs in Demosthenes and Lucian, to denote the *place* of a popular assembly. (*V. Stephani Thesaur. s. v.*)

“Usually, [a church is made to consist of three principal parts]: belfry,²⁴ nave, and chancel. A few have been constructed of a round form. [Others, quadrangular,—octagonal,—or, more frequently, cruciform.]²⁵

“In the tenth century, there prevailed a general expectation of the end of the world: a natural consequence of which was that churches were left to go into decay. The panic being over, the eleventh century became a famous era for church-building. Most of our churches in England are of the twelfth and thirteenth centuries.

“*Consecrations.* Our first accounts of these ceremonies belong to the fourth century.²⁶—The Roman Catholic mode. (*Watts's Works*, II. 446; [Burder's ed. II. 555]. *Rees's Cyclop. art. Consecration*).—The Anglican Church. (Archbishop Laud; *v. Neal's Hist. of the Puritans*, II. 219. [I. 549, 4to ed.] *Rees's Cyclop. supra.*) The present method of consecration in that Church contains nothing superstitious except the idea

²¹ [Compare, in illustration of this whole paragraph, a valuable note, containing numerous extracts from the early Christian writers, in *De la Rue's* edition of Origen, I. 754-5, b.—*Ed.*]

²² It was profoundly and scientifically studied by monks and secular clergymen; particularly by William of Wykeham,—and by Wolsey.

²³ [*V. De la Rue's Origen, ubi supra.*—*Ed.*]

²⁴ [It is pretty well agreed that the use of church-bells was unknown until the seventh century. (*V. Coleman's Christ. Antiq.* ch. ix. § 8: or *Bingham*, VIII. vii. § 15.) The usual place of the belfry in churches of more recent construction (at the W. end), was occupied, in those of the earlier ages, by the several divisions of the Narthex or Pronaos, appropriated to the penitents and catechumens. Probably the word “belfry” is meant to be taken with some latitude of interpretation, as including a reference to this corresponding portion of the ancient churches.—*Ed.*]

²⁵ [*Bingham*, VIII. iii. 1.—*Ed.*]

²⁶ [*Ibid.* VIII. ix. 2.—*Ed.*]

of its *necessity*,—and that may refer only to the legal validity of certain acts to be performed in the church.

“The liberty of building or otherwise providing places for worship is an essential part of civil freedom.—The law of England in this respect. Registration. Trust-deeds. Enrolment.—The law of Scotland.—Great disadvantages of even the freest nations on the Continent, not even excepting Holland, in this respect. Government permission must be obtained. (In France, since the three days of July, 1830, this rule is happily abrogated.)²⁷ In Germany, scarcely any new churches have been built since the Reformation, though the population has probably quadrupled.

“V. Dr. Watts *On the Holiness of Times and Places, Works*, II. 426 *et seq.* [Burder’s ed. II. 534 *et seq.*] Bingham’s *Works*, vol. II. [*Christian Antiquities*, Book VIII.] and the plates in vol. VIII.”²⁸

SECTION 3.—SYMBOLICAL ORDINANCES.

DEF. A *Sacrament* is a divine institution, of universal obligation, for conveying to the mind and feelings of men, by some sensible substance and symbolical action, an impressive idea of the most essential blessings of redemption by the Messiah.

There are many and very various definitions, as may be expected from the really different ideas which have been and are entertained concerning the thing. In the Church of Rome, that of Thomas Aquinas is judicious: “*Actio verbis juncta solennibus, quâ significatur et exhibetur effectus gratiosus.*”

V. the definitions in Bretschneider’s *Dogmatik*, II. 660-1.

SCHOL. I. *Sacrament* is not a Scriptural word. The New Testament has *no generic* term to designate Baptism and the Lord’s Supper. The prevalent application of the word *Sacrament* to this purpose arose from the circumstance of the Vulgate Version using *Sacramentum* to denote various great and impressive objects in religion. (V. Dan. ii. 18, 30, 47.

²⁷ [Congratulation must be exchanged for sympathy. The unholy alliance of Jesuitism and despotism has deplorably restricted, and evidently labours to exterminate, all *real* liberty of worship in that noble but unhappy country.—ED.]

²⁸ *Ethics* [MS.], p. 514 *et seq.*

iv. 6. Tob. xii. 7. Wisd. ii. 22. vi. 24. xii. 5. In the Vulgate N. T. it is put for *μυστήριον*. Eph. i. 9. iii. 3, 9. v. 32. Col. i. 27. 1 Tim. iii. 16. Apoc. i. 20. xvii. 7.) Tertullian had employed it, as a term borrowed from the Civil Law, and with especial application to these two ordinances. Yet the application of the word in the Latin Church was vague, till [the meaning was fixed by] the Council of Trent.²⁹

V. Ernesti *Clavis Ciceron*. [in voc. *Sacramentum*]. Plinii *Epist.* x. 97. Livii *Hist.* xxii. 38. Ridgley's *Body of Divinity*, II. [396-7.] Maastricht, lib. vii. c. iii.

SCHOL. II. On the wisdom of God appearing in Sacramental Institutions, and the purposes which they are calculated to answer.

They are signs *confirmatory* of divine truths and promises:—and *instructive*, especially to men of inferior cultivation.

SCHOL. III. On such Divine Institutions as may be properly considered to possess the nature of a Sacrament, previously to the Christian dispensation.

This turns upon the definition: whether the reference *must* be to REDEMPTION expressly and directly; or whether it may be to religious things generally.

V. *infra*, Prop. VI. p. 657.

SCHOL. IV. On the *number* of Sacraments in the Church of Christ; and on the *Popish* enumeration of them (which is the same as in the *Greek Church*).

[As to the number of the Christian Sacraments, *vid. infra*, Prop. VI. p. 658.]

The Sacraments of the Romish Church are, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

The controversy is insoluble, till the parties agree on a *definition*.

The Clementine Recognitions (i. 55 [63]) speak of Baptism and the Lord's Supper as the two acts essential to salvation. Paschasius Radbertus (d. 865,—the first great formal maintainer of Transubstantiation, though the elements of that doctrine had been long in acceptance) augmented the number

²⁹ The Latin Fathers used *Sacramentum* to denote any doctrine or expression that was highly figurative, difficult, or obscure. Hence both they and the Scholastic divines made various applications of the term. V. Suiceri *Thesaur. Eccles.* II. 382 *et seq.*

of the sacraments to three, the third being that of Washing the Feet. His great opponent, Rabanus Maurus (d. 856), reckoned four, *viz.* Baptism, the Body of Christ, the Blood of Christ, and Consecration. Otto of Bamberg and Peter Lombard, in the twelfth century, laid down the seven which were finally confirmed by the Council of Trent.

Luther (*De Captivitate Babylonicâ*, 15— written probably in 1520; in Walch's edition of his *Works*, XIX. p. 13-14, § 15) says, "one sacrament and three sacramental signs;" but elsewhere, he clearly asserts only two (*ibid.* p. 151, § 195). Melancthon was not disinclined to consider Absolution, Holy Orders, and the Laying on of Hands, as sacraments (*Apol. Conf. August. de Artic. xiii.*)

Several of the modern Lutheran *Rationalist* divines have made various additions to the number of sacraments in a singularly irrational way. V. Bretschneider, II. 665.

V. Hay, *ubi supra*. Stapf, [*Theol. Mor.*] vol. IV. [137-212.]

SCHOL. V. On the *benefit* of Sacraments, and the doctrine of the Churches of Rome and England on this point.

[The Church of Rome teaches that the sacraments are efficacious to the communication of grace] *ex opere operato*, by the inherent power of the sacramental action itself, if there be only a virtual or official intention, independently of the moral state and character, of the officiating minister: while yet certain dispositions (about the nature and extent of which there is great controversy; *vid.* Pascal's *Provincial Letters*) are *necessary* in the receiver,—but they operate merely in the negative way of not presenting an obstacle.³⁰

There is *obscurity* in the formularies of the Church of England, as in the writings of Luther and Calvin, on this head. Judicious and pious clergymen must experience difficulty.—The Tractarian folly and impiety.

V. Vossius *De Baptismo, Disput. Prodrum.* præ. § 63. Stapf, IV. 139. Hay's *Sincere Christian*, I. 356-7. Cosins, in Nicholls *On the Common Prayer*, Additional Notes, p. 60, col. 1. Tomline's *Refut. of Calvinism*, p. 83 *et seq.*

SCHOL. VI. On the *administration* of Sacraments, and the persons in whom the right of administration is vested.

[V. Schol. 6 to Prop. XI. of this chapter, *infra*].

³⁰ Hay, I. 355.

The Churches of Rome³¹ and England³² allow lay or nurse's baptism, in cases of emergency.

V. Stapf, IV. 141.

PROP. VI. To state the conclusions which may be deduced from the Word of God, relative to those divine appointments under the former dispensations, which appear to possess a sacramental character and intention.³³

³¹ [*V. Corp. Jur. Can.*; Gratiani *Decret.* P. III. dist. iv. can. 20, 21. (Can. 20 is properly an absolute prohibition of baptism by women, and the words "nisi urgente necessitate" are a gloss of Gratian's.) Bingham's *Scholastical Hist. of Lay Baptism*, ch. i. § 17.—ED.]

³² [This statement requires to be limited, or at least explained. At the Reformation, the practice of lay baptism and baptism by women appears to have passed over into the Church of England as a popular custom. The Rubric of the Office for Private Baptism in the Liturgy of Edward VI.* evidently supposes the case of a lay administration of the ordinance; nor does it forbid baptism by women. Accordingly we find Archbishop Parker, in 1567, when licensing a midwife (a power which was for a long time exercised by the Bishops), forbidding her to baptize except according to the authorized form.† The lawfulness, and the actual prevalence, of "women's baptism," were matters of controversy between Whitgift and his Puritan opponents;‡ and the complaints of the latter probably led to that prohibition of the practice which was adopted (though not published) in the year 1575.§ These complaints were renewed in the Millenary Petition of 1603, as well as at the Hampton Court Conference in 1604,¶ and were met by an alteration of the Rubric respecting Private Baptism to very nearly its present form;‡ which seems to have put an end to "women's baptizing." The existing Rubric is evidently directed against lay baptism in general; and several attempts have been made (as by the High Church party in the reign of Queen Anne, and more recently by some of the Tractarian divines) to treat as a nullity all baptism by persons not episcopally ordained. But these attempts have been foiled by the decisions of competent authority; ** and having respect to the whole history of facts and opinions on this subject, I apprehend the correct statement to be that the Church of England, while it regards lay baptism as *irregular*, esteems it to be so far *valid*, that the rite is not to be repeated where it has been administered "in the same element, and with the same form of words, which Christ's institution teacheth;" †† or, to use a phrase which was current in the days of Whitgift, that that Church does not judge "the Minister to be of the *essence* of Baptism."—Some recent testimonies to this effect may be seen in Mr. Bricknell's *Judgment of the Bishops upon Tractarian Theology*, (Oxford, 1845,) ch. x., esp. p. 290, 308.—ED.]

³³ Fancied analogies to Baptism:—Gen. i. 2. vii., viii.; 1 Pet. iii. 21: (L. Vernon Harcourt). Exod. xiv. xv. 25. xvii. 6; Numb. xx. 8.

* [Burn's *Ecc. Law*, 2nd ed. I. 108.]

† [Strype's *Annals*, I. 501; or the extract in Hanbury's edition of Hooker, II. 228, note.]

‡ [See the *Admonition to the Parliament*, by Field and Wilcox, 1572; Whitgift's *Answer*, 1573, p. 122-3, 304-5, *et al.*; and Cartwright's *Replies*, 1573 and 1577. Hooker has a whole section in defence of such Churches as allowed the practice; *v. Ecc. Pol.* B. v. § 62,—admirably illustrated by the notes of Mr. Hanbury.—ED.]

§ [Burn, I. 104.] ¶ [Fuller's *Church Hist. of Britain*, Book X. p. 8-10, 21.] † [Burn, *ubi supra*.]

** [*V. Declaration of the Conference at Lambeth*, 1712. *Decree in the Court of Arches*, Sir John Nicholl in the case of *Kempe v. Wickes*, 1809. *Judgment of the Committee of Privy Council*, confirming Sir H. Jenner's decision in the case of *Mastin v. Estcott*, 1842.—ED.]

†† [Hooker.]

SOL. I. In the state of innocence.

The tree of life.

(V. Kennicott's *Dissertation on the Tree of Life*.)

II. Under the Patriarchal economy.

Circumcision.—In particular, it is to be considered whether this rite was designed as a representation and seal of spiritual blessings in the covenant of grace, or merely as a national distinction.—(It would have failed to answer completely the latter purpose, for it was practised by other nations also. V. Herodot. *Euterpe*, c. 36, 104.) Rom. ii. 28, 29; Phil. iii. 3 (= Deut. [x. 16. xxx. 6]).—The relation in which the children of the Israelites were considered to be towards a covenant God and his exhibited mercy. Rom. iv. 11-12. What were the reasons of the discontinuance of circumcision under the Gospel dispensation?—Could it be discontinued, with apparent propriety and analogy to the acknowledged relation between the Old and the New Covenant and the superiority of the latter, except a *substitute* were provided?

V. Dr. Williams, [*Antipædobaptism Examined*, 1789,] I. 240—5.—[*Supra*, p. 620.]

III. Under the Mosaic Law.

i. Circumcision : already discussed.

ii. The Passover.—Why discontinued?—Did Christ provide a substitute for it? (V. Burmanni *Synopsis*, I. [674, 682-3, 722—8]. Witsius *De Œcon. Fœd.* [lib. iv. c. 9.])

iii. Sacrifices generally.

[The series is completed by the sacraments.]

IV. Under the Gospel dispensation : [to be discussed in the succeeding propositions].

i. Baptism.

ii. The Lord's Supper.

I. OF BAPTISM.³⁴

PROP. VII. To ascertain the genuine import of the words *Baptize* and *Baptism*.

SOL. I. Classical usage.

V. the passages of Diodorus Siculus *et al.* in Schleusner, I. [417-18, 2nd Germ. ed.]—Plutarchi *Theseus*, § 24 : Ἀσκὸς

³⁴ [With this portion of the Syllabus have been incorporated the substance of a separate MS. on the meaning of βαπτίζειν and the proper mode of baptism, and some *Notes of a Sermon on Rom.* vi. 4 ; to both of which documents constant reference was made in the oral lectures on this subject.—ED.]

βαπτίζῃ· δύναι δέ τοι οὐ θέμις ἐστίν.—Julian. Ægypt. (Dalzel. Collect. II. 288) : Ἐρωτα . . . ἐβάπτισ' εἰς τὸν οἶνον.

Thus the verb, in classical use, denotes any sort of dipping or wetting, partial or total.

II. Sacred usage.

i. Examine cases in which the terms occur, but not in relation to sacramental Baptism.

1. Heb. ix. 10: διαφόροις βαπτισμοῖς. “These were the washings of the priests, of the people, of the sacrifices, of clothes, of vessels, and of other things.” Gill.

Having examined all the instances of such washings which occur in the Pentateuch, I am brought to these positions:

(1). In some cases (*e. g.* Lev. xiii. 58), *immersion* is signified:—as of “clothes:” and probably “vessels,” when not too large.

(2). In some (*e. g.* Lev. xvi. 24), *immersion might* be used, but not necessarily. Persons, for the removal of ceremonial uncleannesses of various kinds, were to “wash their flesh,”—“bathe their flesh.” Washing might certainly be performed, in some cases, by having water *poured* upon the head or other part of the body intended to be washed. The general mode of washing the hands among the Arabs, &c., is for an attendant to pour water out of a beaker upon the hands. Among the Israelites this office passed into a denomination of a servant or attendant: 2 Kings iii. 11.

(3). In some, it is *more probable* that *not* immersion, but *some other* more ready and easy mode was employed. *E. g.* Exod. xxix. 4.

(4). In many cases, the ceremony of purification was performed by *sprinkling*. *E. g.* Numb. xix. 18—20.

2. Mark vii. 4, 8. βαπτισμὸς ποτηρίων καὶ ξεστῶν κ. τ. λ.

3. Luke xi. 38. ἐβαπτίσθη. It is scarcely possible to understand here an actual immersion. Compare Mark *supra*, and Matt. xv. 2. Thus a person who had washed his hands was described as *baptized*.

4. Mark i. 4. βάπτισμα μετανοίας. “Baptizing in the wilderness and preaching a baptism of *repentance*.” This baptism appears to be a *second* object distinct from the first: *q. d.* an inward and spiritual *purifying* by a change of heart.

I do not see that Acts xix. 3 overthrows this interpretation:

for the two subjects taken conjointly very properly receive the conjunct appellation.

5. Matt. iii. 11 (= John i. 32). We should attend to the *point* of propriety in the allusion. Is the work of the *Holy Spirit* ever in Scripture represented or symbolized by immersion? I believe not. But it often is by pouring and sprinkling.—So the “fire” is an allusion, not to an ocean of flames or the being plunged into a vast mass of burning coals, —but *most probably* to the act described in Isaiah vi. 6, 7. And the nature and form of the symbolical image is given in Acts ii. 3, 4 (= verse 17).

6. A baptism of *suffering*: Luke xii. 50. Mark x. 38, 39. Here the image of immersion might very well suit. “Plunged into the depths of distress:—into a sea of sorrows.” Such expressions occur in poetry and oratory both ancient and modern. But *they* are not our first guides in the investigation of Scriptural language. We must inquire into the usages and forms of expression *peculiar to the Hebrews*. The unutterable agony of our Blessed Lord consisted in his suffering the pain and woe which were procured by the sins of men; represented in Scripture by the *wrath, indignation, fury, &c.* of God. Now this is, in both the Old and the New Testament, represented, as the constant image, by *pouring out*; ³⁵ but *never*, so far as I am aware, by the image of *being plunged*. The Holy Sufferer, (Isaiah liii. 12) “poured out his soul unto death:” so that he might be said, with the greatest truth and propriety, to be baptized with his own blood!

7. 1 Cor. x. 2.

These are all the passages of the N. T. falling under this class (except probably Eph. iv. 5, which affords no instruction in *this* respect). But the Scriptural usage is capable of being illustrated from the LXX. (Explain the reason.) The following are *all* the passages of the Septuagint in which the word βαπτίζειν occurs. (The substantives βαπτισμός and βάπτισμα do not occur at all.)

1. 2 Kings v. 14. ἐβαπτίσατο ἐν τῷ Ἰορδάνῃ ἐπτάκις. Here it appears *probable* that Naaman dipped himself into the water of the river. Yet I must acknowledge that this does not appear to me a *necessary* conclusion: because,

³⁵ The instances of this phraseology are very numerous.

(1). The action was prescribed by the prophet as “*washing* :” (verse 10, 13). Elisha no doubt spoke in the sense understood of the numerous *purifyings* commanded in the Levitical ceremonial precepts : but these, we have seen, were by no means always, nor even generally, in the way of immersion. It is very conceivable that *he might* walk into the bed of the river, to a convenient height of the water, and there wash, seven times, with or without the aid of his servants.

(2). The Hebrew טָבַל here used, does not *necessarily* mean an immersion into any liquid. *E. g.* Gen. xxxvii. 31 : the coat would not be *dipped* in the blood, to answer the end proposed ; but spotted, smeared, and rolled about in blood. טָבַל is certainly used where a real dipping is intended,—but generally a *partial* one : as of the feet of the priests when they touched the Jordan (Josh. iii. 13, 15) ; the feet of those who trod the olives to squeeze out the oil (Deut. xxxiii. 24) ; the feet of warriors in the blood of a field of battle ; the finger of the priest when he sprinkled blood out of a basin.

2. Isaiah xxi. 4. “The iniquity (of my enemies) baptizeth me :”—*i. q. falleth upon me, is poured upon me ;* a more consistent image than that of immersion.

3. Judith xii. 7. Here immersion is to the last degree improbable. If the fountain were capable of admitting a person to bathe in it, such an action would not be allowed in a fountain which was for the supply of a camp.

4. Wisd. Jes. Sir. xxxiv. 27 (25). A reference to the ablutions of the Levitical law.

Inference. In this class of passages, the general and most extensively applicable idea is that of *cleansing* by *any* application of water that would be suitable to the case : and the secondary meaning (*i. e. the mode of application*) is sometimes *immersion*, but more frequently *pouring out*.

ii. Recitals with regard to sacramental Baptism which are, by our brethren who differ from us, supposed to contain evidence that immersion was used.

1. Matt. iii. 6 : . . . ἐν τῷ Ἰορδάνῃ. Mark i. 10 . . . ἐκ τοῦ ὕδατος.

Reply. (1). These prepositions signify, respectively, *at* as well as *in*, and *from* as well as *out of*. *V.* Mark iv. 1.

(2). Compare Matt. iii. 16, . . . ἀπὸ τοῦ ὕδατος and Mark i. 9, . . . εἰς τὸν Ἰορδάνην.

2. Acts viii. 38, 39: . . . κατέβησαν. . . . εἰς τὸ ὕδωρ ἀνέβησαν ἐκ τοῦ ὕδατος.

Reply. The expressions here used may with equal propriety be rendered “to” and “from the water.”

3. John iii. 23.

Reply. Ὑδατα πολλά· *streamlets*, of so much importance in that country, in some parts of which water was scarce,—that the multitudes and their cattle might obtain the requisite provision. Without such a provision, they could not have attended upon John. Numerous rivulets would be accompanied by plentiful herbage.—[An allusion to this in the name of the place], Ἰῴλ, *fountains*.—But for the purpose of baptizing, John needed only the river Jordan or some other single stream.

iii. In *no* instance of baptism recorded in the N. T. is it *clear*, nor on any ground *certain*, that immersion was used; but there is at least one case in which it seems extremely improbable,—*viz.* that in Acts ii. 41. To have baptized three thousand persons by immersion, after the noon of the day and before dark,—(and suppose that there were twelve baptizers),—appears impossible. And it is almost certain that *water could not easily have been found* in or near Jerusalem for the purpose. The little stream from the fountain called Siloam, and the brook Kedron, would have been insufficient: and the two artificial reservoirs in the city, *they would not* have been *allowed* to use.

Some *probable* reasoning may be adduced from Acts x. 47. (“Can any man forbid water,” *i. e.* to be brought in.) Also from Acts xvi. 33. (Time,—place,—physical state of Paul and Silas.)

The baptizings by John the Baptist and Philip have been considered. In all the other instances, no circumstance or implication occurs that casts light upon the question.

iv. Since, then, we find the words under consideration occurring *sometimes* where immersion took place,—in a much *greater* number of instances where it is highly *improbable* that immersion was used,—in some in which it *could not* take place without manifest difficulty and great inconvenience,—and in some instances it remains *doubtful* which mode was practised: I conclude that βαπτίζειν does not of necessity denote a *dipping* or *plunging* in water, but that it does signify an application of

water, in *any way* that is suitable to the occasion, for the purpose of *cleansing or purifying*.

V. Ewing's *Greek Lexicon*, art. βαπτίζω. Williams, *ubi sup.* vol. II. ch. iv. Mr. Edward Beecher, in *Amer. Bibl. Repository* for 1840 and 1841.

PROP. VIII. To consider the real nature and design of the ordinance of Baptism.

SOL. It is intended to represent the necessity of Divine influence for the renewal and sanctification of the soul:—and its connexion with the doctrine of pardon through the death of Christ. Tit. iii. 5. It is the *seal* of exhibited gospel blessings.

V. Williams, *ubi sup.* I. ch. ii.

SCHOL. I. On the question whether Baptism was practised by the ancient Jews, on admitting a proselyte from heathenism.

The Targum of Jonathan, and other Rabbinical works, expressly declare that such persons were *baptized*, as well as circumcised; and their wives and infant children also. No vestiges of this usage appear in Philo, Josephus, Onkelos, or the Mishna. But it is by no means probable that the Jews would imitate the Christians. The heathen very generally used ablutions, in their sacred rites; a natural symbol of purity and reverence. *E. g.* Eurip. *Alcest.* 159—63. Virg. *Æn.* ii. 719-20: and many other passages in Wetstein.

V. Lightfoot on Matt. iii. 6. Wetstein *in eundem loc.* Witsius *De Œcon. Fœd.* [IV. xvi. § 4—7.] Jennings's *Jewish Antiquities*.

SCHOL. II. On the Baptism of John, and whether it was the same as Christian Baptism.

Ans. Not entirely the same. John's baptism was on the profession of a Messiah expected: Christian Baptism is into *Jesus* as the Messiah,—and into the name of Father, Son, and Holy Spirit.—Also see Acts xix. 3—6.

PROP. IX. To inquire whether the New Testament sanctions the administration of Baptism to the *infants* of believers in the Gospel Church.

SOL. The affirmative of this proposition appears to me to be established by the following considerations:

1. There is nothing in the nature of the case, and the design of the ordinance, which is inconsistent with the state and capacity of infants. (Williams, I. 206.)

(1). The design of Baptism is to be a *symbolical* representa-

tion of divine truth; particularly,—the reality of revealed religion,—the corruption of human nature,—union to Christ,—the work of the Spirit,—the promises of the Covenant of Grace.

(2). Its design is also to be *initiatory* of a Christian profession.

Such significancy is *applicable* to the infants of mankind:—a present declaration to others:—hereafter a memorial of gratitude and obligation to themselves. They are capable also of an actual enjoyment of the blessings signified.

Now, it is a *natural* obligation that parents should give to their children all the advantages and blessings that are proper and attainable: *e. g.* instruction; any peculiar and proper mode of impressing. This principle is sanctioned by God. Gen. vi. 18. vii. 1. ix. 9. Exod. xx. 5, 6. Deut. vii. 9.

2. From the nature of the *Abrahamic Covenant*, and the declared admission of Gentiles to its blessings. Gen. xii. 3. xvii. 1, 7, 10. This was not merely a covenant of peculiarity for political distinction, (for its sign was found among other nations,) but an exhibition of the Covenant of Grace; as appears from the terms,—and from Rom. iv. 11. Gal. iii. 7—9, 13, 14, 16.—Thus infants were members of the only visible Church which God had in the world.

3. From the language of *prophecy* on the admission of Gentiles to the privileges of a Church-state. The abrogation could not have been rightfully made without a Divine repeal. (V. Wetst. N. T. I. 547, col. 2.) Gen. xii. 3. xxii. 18 (= Zech. ii. 11. Ps. cii. 28). Isaiah lix. 21. lxxv. 23. Jer. xxx. 20.

4. From the declarations and conduct of the Lord Jesus;—and from his command. Mark x. 14, 16. ix. 36, 37. Matt. xxviii. 19. (Observe the order: μαθετεύσατε . . . βαπτίζοντες . . . διδάσκοντες κ. τ. λ. A μαθητής is one who is placed or sent to receive instruction. A man may thus put himself to be taught,—or his children.)

5. From the manner in which the N. T. argues on the admission of the Gentiles into the *preexisting* Church-state. Matt. xxi. 43. Acts xv. 9. Rom. xi. 16, 17, 21—24. 1 Cor. vii. 14. Gal. iii. Eph. ii. 19, 20. iii. 5, 6.

6. From the instances of “households” being baptized. (Lydia;—the Jailer;—Stephanas.) Observe,

(1). The baptism of adult converts was *of course*. Here is no controversy.

(2). We have no account of adults baptized who had been brought up Christians.

(3). The phraseology of these narratives is remarkable as indicating a common and ordinary proceeding. Suppose that we had any document of Luke, describing his proceedings as a physician; and that we find him saying, "I attended A. and his family," or "A. and all his;" and that this occurs three times, but that those three times were *all* in which *any* mention was made of family. Should we think it reasonable to say that *in no one* of those families was an infant?

V. Wetst. in *Matt.* xxviii. 19. Williams, vol. I. ch. iii.³⁵

SCHOL. I. On the testimony in favour of Infant-Baptism from Ecclesiastical History and the early writers.

If the baptizing of the infant children of the members of Christ's visible Church did *not* thus flow down from the sanction of our Blessed Lord and the practice of his apostles, it must have been an *innovation*,—a bold and daring innovation. Surely *some record* of it would have existed. Very warm controversies were carried on among the early Christians, often about mere trifles: and very soon there were divisions, sects, and parties, formed among them. These watched each other with great jealousy and animosity. We have also a number of their writings, coming down to us, without any period being destitute of such documents, from the very times of the apostles. If such an innovation had been attempted, would it not have been resisted? And should we not have had an account of the fact? Yet nothing of the kind exists.

But we *do* find *some* information in the writings of the early Christians, which casts no little light upon the question.

Tertullian (converted about eighty-six years after the death of the Apostle John), an excellent man, but who fell into various errors propagated by some fanciful persons who laid claim to extraordinary gifts,—proposed and recommended to *defer* baptism till children were about twelve years old.³⁶ *This* was avowedly an innovation: and his very manner of writing about it plainly shews that the universal practice was and had been to baptize in infancy.

³⁵ [Compare p. 619-20, *supra*.—ED.]

³⁶ [*De Baptismo*, c. xviii.—ED.]

Origen (born about 185), a child of Christian parents, speaks of having been himself baptized when an infant (?),³⁷ and says that the practice had come down from the apostles.³⁸

In the third century, a controversy arose, of which we have a particular account in the writings of Cyprian (d. 258),³⁹—Whether infants should be baptized on the eighth day, or whether it might be sooner or later. But not the least appearance exists of a question whether children should be baptized *at all*.

In the fourth century, Pelagius, that zealous enemy of gospel-truth, in a partial way opposed Infant-Baptism, by saying that infants did not need it, as they needed not any forgiveness of sin. Now surely, if it had been in his power to say that Infant-Baptism was a corruption of Christianity, he would gladly have done so. He was a man of much learning and eminent talents. Had it been possible to have pointed out

³⁷ [This confessedly doubtful statement appears to be taken from Knapp (*Vorlesungen*, II. 471), who has not sustained it by a specific reference. The facts of Origen's history, indeed, taken in conjunction with his own explicit testimony as to the practice of the Church in his age, make it *extremely probable*, if not *morally certain*, that he was baptized in infancy or childhood; but his extant writings do not appear to contain any direct assurance that it was so.—ED.]

³⁸ [*In Epist. ad Rom.* lib. v.; *Opera*, ed. De la Rue, IV. 565. Comp. II. 230 (*Hom. viii. in Levit.*); and III. 948 (*Hom. xiv. in Luc.*)—Bunsen, indeed, endeavours to prove, (*Hippolytus*, III. 193,) from the distinction made by Irenæus between *parvuli* and *infantes*, and the use of the former term by Origen's translators in each of the references just cited (the original of which is unfortunately no longer extant), that the practice in Origen's day was to baptize *children*, but not *infants*. But surely the *usus loquendi* of Origen is to be learned from himself rather than from Irenæus. Bunsen's argument unaccountably overlooks the immediate context of the very passage upon which it is based (*Orig. in Epist. ad Rom.* lib. v. *Opera*, IV. 565). There, Origen (or rather his translator) uses this same word "*parvulus*" to designate a child *forty days old* (in allusion to Lev. xii. 2, 4, 6); and *repeats* it with the adjective phrase "*nuper editus*," recently-born. Nothing can be clearer, therefore, than that Origen did *not* make the distinction which is assumed, and that when he speaks of "*parvuli*," the term (unless limited by the context, or by the nature of the case), is to be understood inclusively of such as are called by Irenæus "*infantes*." This comprehensive interpretation, it may be observed, suits better with the course of Origen's argument; and also with the fact that Irenæus, notwithstanding the distinction noted above, expressly includes the "*infantes*" among those "*qui renascuntur per eum [Christum]*,"—a phrase which, it is now pretty well agreed, is employed by him to signify Baptism. Nor is Bunsen's argument from the Alexandrian version of the so-called Apostolical Constitutions (*Hippolytus*, II. 321, note 3) altogether free from the vice of a *petitio principii*.—ED.]

³⁹ [*Epist.* 64; *al.* 59; *al.* 58.—ED.]

a time when Infant-Baptism was invented, or obtruded upon the Churches, he would certainly have done so. On the other hand, his great opponent Augustine (d. 430, *æt.* 76), whose holy character, and his vindication of the doctrines of Grace, have made his memory ever precious, affirmed that the whole Church received the Baptism of Infants as having descended from the apostles.⁴⁰

SCHOL. II. On the question, Whether an actual and full profession of faith, in one or both of the parents, be necessary to warrant the baptism of the infant.

I conceive that this question must be answered in the affirmative; for,

1. All the passages above recited, on which we rest the right of infants to Baptism, proceed on the idea that they are children of the people of God; and that the parents do *sincerely* dedicate them to Him as their own Covenant God.

2. In 1 Cor. vii. 14, it is declared, or at least implied, that a child of entirely unbelieving parents is not *ἄγιον*, but *ἀκἀθαρτον*, i. e. relatively to outward privileges.

3. The design of Baptism is greatly aided, in its effects on the minds of children and young persons, by its being connected with the discipline, prayers, and especial exhortations of a Christian society.

4. The promiscuous administration of Baptism has a powerful tendency to diminish a sense of its importance, and to sink it into the notion of a mere ceremony, as is unhappily the obvious and very prevailing state of the fact.

5. The denial of Baptism to the children of non-professing parents, would be likely to produce a very salutary effect.

(V. Pres. Edwards's *Works*, VII. 158, i. e. *On Communion*, near the end of Obj. 19. Read the whole section, p. 154—9.)

PROP. X. To inquire into the doctrine of Scripture as to the *mode* of baptizing.

SOL. (Compare Prop. VII. p. 659 *et seq.*).

⁴⁰ [*De Genesi ad literam* lib. x. § 39. *De Peccat. Mer. et Rem.* lib. i. § 39. (*Opera*, ed. Bened. III. i. 204, c; and X. 15, c). Compare Coleman's *Christ. Antiq.* ch. xiv. § 3; where most of the passages above referred to are given at length, together with a candid review of the whole subject, and some pertinent remarks on the still earlier testimony of Irenæus (Bishop of Lyons and Vienne, A.D. 177—circa 200; *Adv. Her.* II. xxii. 4), the meaning of which has indeed been disputed, but which is admitted even by Neander (*Kirchengesch.* I. 536-7, 2nd ed.) to refer to Infant-Baptism.—Ed.]

My own opinion is that the Scriptures do not determine any particular mode as exclusively the right one;—for these reasons :

1. There are cases in which the Scriptures use βαπτίζω and βαπτισμός, but in which immersion was improbable or even impracticable. [*Supra*, p. 659, 662.]

2. It seems improbable that, in every instance of Christian Baptism mentioned in the New Testament, immersion could have been conveniently performed. *E. g.* Acts ii. 41. x. 47. xvi. 33.

It cannot be *proved* that immersion was practised in a single instance, while it is very plain that in some of the instances it would have been extremely *difficult* and almost *impossible*. [*Supra*, p. 662.] Now, *had* immersion been performed in those cases, the means of overcoming the difficulty would have been something of a very striking and memorable kind; and we might reasonably have expected some direct mention of it, or allusion to it. Yet nothing of this kind occurs. In every case, the baptizing is mentioned in the most current and easy form of language, as an act performed *immediately* and *on the spot*, without involving any difficulty whatever.

3. The emblematical signification of Baptism is often expressed in Scripture by *pouring* and *sprinkling*, and never by *immersing*. [*Supra*, p. 660.]

4. Baptism by immersion is certainly of very high antiquity; and in one passage of the LXX. the term may, yet not necessarily, denote immersion. (2 Kings v. 14. But even this may, I think, be doubted. An ablution of purification might be without actually plunging under the surface of the water. The *only* other passages are Isaiah xxi. 4. Judith xii. 7. Wisd. Jes. xxxiv. 27 (25): in each of which immersion is far from being a necessary idea.⁴¹ For three passages of the other Greek versions, *vid.* Biel.)⁴²

The proof brought by Vossius to shew that immersion was the primitive mode appears to me to fail. The testimonies are deficient in antiquity;⁴³ and they are *so connected* with the

⁴¹ [*V. supra*, p. 661.]

⁴² [*Nov. Thesaur. Philol.* I. 277, in *voc.* βαπτίζω. Hag. Com. 1779.—For טָבַל, Job ix. 31 Aquil. For טָבַץ, Ps. lxxviii. 3 (lxxix. 2) Symmach. Ps. ix. 16 (15) Inc.—Ed.]

⁴³ I readily admit that baptizing by immersion has been practised as far back as the fourth and third centuries, and perhaps earlier. But,

superstition of *trine* immersion, and the abominable practice of baptizing both sexes naked⁴⁴ (a practice which is too shocking to be attributed to Christ and his apostles), that they deserve no reliance upon them as representative of the apostolic baptism.

(*V. Vossii Theses de Baptismo*, 31—36. Moses Stuart's *Essay on the Mode of Baptism*,⁴⁵ Andover, 1833.)

5. Adherence to the mode of immersion would be inconsistent with the easy yoke and designed *universality* of the Christian religion: for all climates, seasons, and persons.

If it were even proved that the baptisms in the N. T. *were* performed by immersion, it would not follow, from that, that immersion *ought* to be employed in all countries and at all times. For,

(1). We have seen evidence that the proper and leading idea of the term is, *washing with water in order to cleanse and purify*. Therefore we should say that *this* supposed fact was only a modal circumstance, arising from the state of various outward things, local and temporary,—and that like other local and temporary circumstances, it would be proper to change it when it became impracticable except at the expense of pain and difficulty.

A parallel case is presented in the Lord's Supper. The hour of the day,—the unleavened bread,—the *posture* of Jesus and his disciples:—are we bound to imitate these? If not, *why*?—We say that these are mere circumstantials, depending on country, custom, convenience; and that, *in our situation*, it is proper and a duty to adopt that which is analogous.

1. In a measure this may be ascribed to the effect of the general habits and feelings incidental to a *hot* climate.

2. Very early, a most corrupt and dangerous perversion of the doctrine and duty of Baptism arose: that it washed away the sins of the person baptized,—and that sins committed after baptism could not be pardoned. Some called Baptism the *being enlightened*, alluding probably to Heb. vi. 4. (*Suiceri Thesaur.*, Φῶτισμα, φωτισμός.) Hence two evils followed:

(1). *Deferring* baptism. Thus some injury was done to the cause of *Infant-Baptism*.

(2). The notion that *efficacy* to produce pardon, regeneration, and adoption resided in the *water*: and that, therefore, the greater was the abundance of the water, the more certain and abundant would be the effect.

3. [See the remark on *trine* immersion, &c. above.]

⁴⁴ [*V. Stuart*, in *Amer. Bibl. Repos.* for 1833, p. 359-60. Compare p. 374—6. —Ed.]

⁴⁵ [*Is the Mode of Christian Baptism prescribed in the New Testament?* 8vo., reprinted from the *Amer. Bibl. Repos.* for 1833, p. 288—390.—Ed.]

The same considerations apply to the example and the precept recorded in John xiii. 4, 5, 14.

So it is in this case. In Judæa, during the larger part of the year, persons in ordinary health might plunge into the water and sit down in their wet clothes, with safety, and often with great comfort and pleasure. Not so in our climate, and with modes of dress such as we use.

(2). The Christian religion is designed and constructed to be *universal*. Is it consistent with this fundamental principle, that it should have an ordinance,—and that the ordinance of *initiation*,—which cannot be *universally* practised without great difficulty and even danger? (*E. g.* in very cold climates:—to persons of feeble constitutions, or in an infirm state of health.)

And observe, also, that PUBLICITY of administration is very desirable and important, for the ends of holy edification. Contrast the two modes. The one,—requiring much preparation,—greatly interrupting the calmness of the Lord's-day and public worship,—difficult of management,—liable to many incidents of a distressing kind, so that one *wishes* that no light-minded, irreligious, profane person were ever present:—the other,—prompt,—easy of execution before a congregation,—and (I think I may say) tender, solemn, and impressive to a high degree.

The general conclusion to which we are thus conducted is, that immersion is *a* mode of baptism,—but that there is no authority or warrant from the word of God for the obligatory or exclusive use of immersion; that the mode of pouring or sprinkling has not only an equal but a higher claim, in the scale of Scripture authority; and that, considering the universal design and obligation of the Christian religion and its capacity of adaptation to all periods of time, habits of society, and climates of the earth, it is that mode which *ought to be employed*.⁴⁶

V. Towgood [*Tracts in Defence of Infant Baptism*]. Williams, *ubi supra*, vol. II. Moses Stuart, *supra*.

SCHOL. I. On the objections of Antipædobaptists.⁴⁷

⁴⁶ *Obs.* Some persons are so little informed that they suppose John the Baptist to be thus called in the modern English acceptation of that word!

⁴⁷ [To be taken as an appendix to the last two propositions: since the

A common occasion of error is the taking up with the first appearances of any case to be judged of. We have an example of this in the ideas of untaught men relative to the earth and the heavenly bodies. So with respect to the great inquiry on the Person of Christ,—the cessation of miracles,—and the ordinance of Baptism. Our early examination presents to us certain views; we suppose these to be complete; and we draw a conclusion with great confidence, not aware that there are materials of evidence which we have not yet touched, and which, when carefully searched into, will oblige us to adopt a complete and final result very different from the former.

i. In the passage, Rom. vi. 4,⁴⁸ many have thought that there is an allusion to the *mode* of baptism. I cannot acquiesce in this; because,

1. It does not suit the argument. The object of the apostle is to urge to holiness. For this he adduces many arguments in chapters vi., vii., and viii. This (vi. 3) is one, that by Baptism we have made a solemn profession of being the disciples and subjects of Christ:—he died and was buried and rose again to deliver us from sin;—therefore, it is argued, we must be affected towards sin in some way which, with respect to our *minds and feelings*, will have a *resemblance* to those sensible acts,—we must die and be buried and rise again. Now the *dying* and the *rising* are undeniably figurative; therefore the *being buried* must be so too.

Obj. Why is the *being buried* introduced at all?

Reply. Merely to strengthen the idea of death. A mode of speech which is not unusual in our language:—"That is an exploded notion: dead and buried long ago!"

So, in the language of Scripture, believers are *crucified* (Rom. vi. 6),—*mortify* (*i. e.* deaden or kill) their members (Rom. viii. 13. Col. iii. 5),—are *planted* (Rom. vi. 5),—*engrafted* into Christ (John xv.),—*put on* (are clothed with) Christ (Gal. iii. 27. This last passage deserves particular attention).

majority of our Antipædobaptist brethren dissent from our doctrine in regard to both the *mode* and the *subjects* of baptism. Some Scriptural expressions which they are accustomed to cite against us on the former of these questions, have already been considered at p. 661-2; which see.—ED.]

⁴⁸ The question is whether *συνετάφημεν* refers to the posture and situation of the body in the act or state of being baptized,—an outward, tangible, and visible object,—or to the spiritual *design* and *signification* of Baptism, union and conformity to Christ.

2. There is a want of resemblance.

(1). The *use of water* in baptism, in whatever mode, is to represent *purification*, that of which the idea is cleanliness, sweetness, and delight; but the ideas associated with the burial of a corpse in the grave are of the opposite kind,—corruption, putrefaction, loathsomeness, and horror.

(2). The resemblance which some fancy is founded on their attaching to the case the circumstances and associations of the *modern* mode of burying; ignorant of the *ancient mode in Palestine*. (V. Hezel's *Bibl. Real-Lexic.* art. *Grab*).⁴⁹

The sentiment therefore is this:—The dying and resurrection of the Lord Jesus Christ are the two *grand* and *capital* acts, denoting respectively his whole work of *humiliation* in suffering (from birth to death, but especially in his death) for our sins, and of *exaltation* in triumphing over all the powers of evil. When therefore we, by being baptized, took upon ourselves the solemn profession of being disciples of Christ, we declared ourselves to be *united* to him in his gracious design; to receive him as our Redeemer from the guilt and condemnation due on account of sin, and to obey him as our Lord who delivers us from the power and pollution, the dominion, shame, and misery of sin.

ii. *Obj.* [With regard to the *subjects* of Baptism.] “You have no express precept nor actual example for the baptizing of infants.”

Reply. They were not to be expected: they were not wanted. The covenants, the promises, and the institution of the kingdom of God had all taken place within the circle of God's ancient people. Jesus Christ *had declared* that little children belonged to that kingdom. This was equal to saying with the prophet, “Their children shall be as aforetime.” (Jer. xxx. 20.) No change in this matter, no repeal of the ancient law, no departure from the ancient practice, could take place *without*

⁴⁹ [“The graves of the Orientals were commonly on the outside of the towns, remote from the habitations of the living. . . . They were accustomed to make such graves in the hills, groves, gardens, . . . caves. . . . Thus the grave of Christ was hewn in a rock, . . . after the manner of our mountain-cellars, so that a person was able to walk straight into these graves without bending the body. V. Joh. Nicolai *Tract. de Sepulchris Hebræor.* p. 171; and Zeibich's *Vermischte Betrachtungen aus d. Theol. u. Philol.* I. Pt. ii. § 183.” Hezel, *ubi supra*.—ED.]

an express divine warrant. Circumcision was abrogated. *Did nothing come in its stead*,—as the Lord's Supper succeeded the Passover-sacrifice? We believe that Baptism did: and the *difference* of the two ordinances (Circumcision and Baptism) admirably comports with the difference of character in the two dispensations.

This is a case which must often have occurred. A Jewish convert has children,—young,—infants;—on his becoming a Christian, is no notice taken of them? This would be doing painful violence to all his habits and feelings. He knows what was the practice when a heathen was proselyted to Judaism.

Or, after his conversion, he has an infant born to him. Is it to be circumcised? No: that would be making it a disciple of Moses; and *that* method of initiation is abrogated. "I want my child," we may suppose him replying to such a suggestion, "to be made a disciple of CHRIST."

Must it be said to him, "There is no provision in this case?" Would he not say, "Our ancient privilege is gone, and we have nothing in its stead! Our children are treated as those of the heathen!"

We know what great opposition was made by a large part of the Jewish Christians to the abrogation of the Mosaic Law with respect to converts from Gentilism. What would have been their feelings, on its being declared that "circumcision was nothing," if an equivalent or something better had not been given in its stead?⁵⁰

iii. It is not generally known that, in Germany and some other parts of the Continent, a remarkable *transposition* exists, of sentiment and practice, compared with those of our country. The Antipædobaptists generally disclaim immersion, and baptize by pouring or sprinkling. The Pædobaptists very extensively assert and often practise immersion. This is universal in the Greek Church: and I have read that in consequence of this, and especially as the immersion is trine,—in the northern parts of Russia, and in the winter time, great numbers of infants never recover from the effects of the extreme cold.

On the objections of Antipædobaptists, generally, *vid.* Dr. Williams, *ubi sup.*, vol. II. ch. v.

⁵⁰ [Compare the related and confirmatory argument adduced at p. 665, first par. of Schol. 1 to Prop. IX.—Ed.]

SCHOL. II. [On certain abuses of the Baptismal institution.]

1. *Superstitious opinions* about Baptism:—That it is, or includes, Regeneration;—that it secures the Forgiveness of Sins. That sins after baptism are not to be forgiven,—or scarcely. Deferring baptism: (example of Constantine).

2. *Additions* to Baptism:—The sign of the cross; giving a name; laying on of hands; witnesses; renunciation of the devil, the world, and the flesh; exorcism; sponsors.

All these and similar corruptions were brought into the Church very early.

V. Knapp's *Vorlesungen*, II. [456], 465.

SCHOL. III. On the question, whether Baptism by persons denying essential truths of the Gospel,—in particular if they do not baptize “in the name of the Father, and of the Son, and of the Holy Ghost,” (Matt. xxviii. 19,)—should be repeated.

V. Knapp, *ibid.* II. 467. Vossius *De Bapt. Disp.* xx.

II. OF THE LORD'S SUPPER.

PROP. XI. To state the nature, design, and mode of observance of the Lord's Supper.

SOL. The Lord's Supper is,

1. A *religious festival*: generically resembling⁵¹ the sacrifice-feasts of the heathen (derived, no doubt, from a pure fountain of primeval Divine instruction), and of the worshippers of the true God. Gen. xiv. 18. Exod. xii. 14. Deut. xvi.

2. *Instituted by Christ*. The different phraseology of our Lord, in the accounts of Matthew, Mark, Luke, and Paul, is to be resolved into the fact of our Lord's saying the predicates, at different times, during the celebration.

3. *Commemorative*. An irrefragable evidence of the great fact. V. Leslie, [*Short and Easy Method with the Deists*, esp. p. 26; 3rd ed.]

4. *Significant ex instituto*: of,

(1). The spiritual life by the death of Christ produced and sustained.

(2). Union to Christ, in receiving Him as Sovereign, Saviour, and Teacher,—rejecting all false religions,—acknowledging his people as our brethren,—binding ourselves by solemn covenant-

⁵¹ 1 Cor. x. 20, 21.

engagements. V. Schulthess⁵² *ap.* Wegscheider, ed. 1829, p. 536.

Denominations applied to the Lord's Supper :

In Scripture:—τὸ κυριακὸν δεῖπνον, ἡ τράπεζα τοῦ Κυρίου, τὸ ποτήριον τοῦ Κυρίου, ἡ κλάσις τοῦ ἄρτου (Acts ii. 42. xx. 7, 11. Some doubt the specific reference of this last term).

Ecclesiastical:—κοινωνία, εὐχαριστία, εὐλογία, προσφορὰ, θυσία, λειτουργία, σύναξις, προσκομιδὴ. *Cæna sacra, communio, sacrificium, sacramentum altaris, missa* (a ridiculous barbarism, from a dimissory formula in the Middle Ages, "Ite, missa est ecclesia").

V. Lightfoot *Horæ Hebraicæ*. Schoettgenii *Horæ Hebr.* I. 226 *et seq.*

SCHOL. I. On the qualifications of communicants.

These must be such as belong to the idea of "remembering" Christ; such a remembrance of him as *he intended*,—holy, spiritual, devoted. V. 1 Cor. xi. 26—31.

(Was Judas present at the institution?—No.)

Preparation: not anxious, superstitious, mechanical; but the habitual frame of the heart. Yet especial devotion, when practicable, is highly conducive to edifying.

SCHOL. II. Who is entitled to judge of the existence of these qualifications:—whether any besides the individual himself?

[V. *supra*, p. 629, Prop. VII. 1.]

SCHOL. III. On the means of convincing Christians that it is their actual duty to attend to this ordinance; and of answering the objections which deter many.

SCHOL. IV. Do the Scriptures prescribe any rule for the frequency of this observance; or is it left open to the judgment and option of Churches? ⁵³

⁵² [John Schulthess, *Die evang. Lehre vom heiligen Abendmahl u. s. w.* Leipz. 1824. As it would be difficult to convey the force of the cited passages by any other than a periphrastic translation, the reader will probably be better content to have them in the original. "Dieses (zusammengebackene) Brot ist, was mein Leib, der aus vielen Gliedern mit mir vereinte Körper, seyn soll und seyn wird. Dieses (diese vieles in Eines verbindende Speise) ist mein Leib d. i. die gesammte mit mir, dem Haupte, vereinte *Körperschaft* der Meinigen, das, was an eurer Statt ist . . . ein Symbol von Euch, die Ihr zusammen mein Körper seid." (P. 54.) "Dieses, der Kelch mit Wein, ist der neue Bund in Euch als meinem Geblüte . . . der Bund, in welchem Ihr als meine Blutsverwandten mit mir zusammengefasst und begriffen seid." (P. 108).—ED.]

⁵³ [V. the Author's *Concise Statement of the Evidence for the Obligation of*

SCHOL. V. In circumstances in which bread and wine cannot be obtained, can this ordinance be rightly observed by using the most analogous edible and potable material that the place will supply?

V. Theod. Beza *ap. Vossii Disp. de Bapt.* p. 30.

SCHOL. VI. The *administrator* of the Lord's Supper should be the Pastor of the Church, as reason and analogy teach:—but not of absolute necessity. Other pastors may officiate,—or if such cannot be engaged, the most venerable and best qualified members of the Church,—rather than that this ordinance should be neglected.

SCHOL. VII. On private and clinical communion.⁵⁴

SCHOL. VIII. On the Presence of the Body and Blood of Christ. On the Popish doctrine of Transubstantiation,—the Mass as a sacrifice,—and communion under one kind; and the Lutheran doctrine of Consubstantiation; the manner in which these doctrines are maintained by their supporters; and the chief arguments of the Reformed against them.

The Fathers, from a very early antiquity, used language implying a real presence. Some assert such a change (*μεταβολή*, *μεταστοιχείωσις*) as they compare to the incarnation of the Logos, and to the miracle recorded in John ii. 9. But the language of the Fathers was very vague and inconsistent, as well as extravagant.

In the ninth century, Paschasius Radbertus affirmed an actual transformation of the elements into the body and blood of Jesus Christ. He was opposed by Ratramnus and Joannes Scotus Erigena.

In the eleventh, Berengarius took a middle course, similar to that which is followed in the Lutheran doctrine.

Christian Churches to celebrate the Lord's Supper every Lord's-day, &c., 8vo. 1806. At a later period, however, Dr. Smith, though retaining his conviction as to the desirableness of a weekly celebration, was led to admit that circumstances might necessitate the exercise, by individual Churches, of a discretionary power in this respect. Of his own practice, after he was incapacitated by increasing debility from a regular attendance upon public worship, see an interesting testimony in his own words, in Mr. Medway's *Memoir*, p. 630.—ED.]

⁵⁴ [It is scarcely necessary to observe that Dr. Smith was an uncompromising opponent of the superstitious notions upon which the practice of private communion is too commonly based. Yet the second reference in the preceding note will suffice to show that he esteemed the practice itself to be both lawful and commendable, in the case of a believer who is debarred from attending the house of God.—ED.]

In the twelfth, Peter of Blois first used the term *Transubstantiatio*.

And, A.D. 1215, the Fourth Lateran Council established the doctrine, under the dictation of the daring Innocent III.

Luther taught, that in the Eucharist the body and blood of Christ are present, “substantialiter et realiter, in, cum, et sub pane et vino.”

Zuinglius held that the Lord's Supper is merely a memorial.

Calvin's doctrine was that of a mysterious, inexplicable, but real participation of the flesh and blood of Christ, by a peculiar operation of the Holy Spirit.

Melanchthon inclined to the explication of Calvin.

Supposing a real presence,—what would be the benefit of it? Redemption and grace do not act mechanically or physically.—Suppose the penitent malefactor had asked for some of the blood of Jesus, to sprinkle himself with,—or to drink it,—and have some portion of the lacerated flesh to bite, chew, and swallow!—CANNIBALISM.—V. John vi. 63. 2 Cor. v. 16.—M. de Felice's *Letters*, No. xii.; in Campbell's *British Banner*, December 20, 1848.

V. the *Salter's Hall Sermons on Popery*. Benj. Bennet *On Popery*. Hay's *Sincere Christian*. [Gother's] *Papist Represented and Misrepresented*. Mori *Epitome*, p. 264. Ernesti *Opusc. Theol.* p. [121 et seq.]. Knapp's *Vorlesungen*, II. [497—508; and the note, p. 482]. Calvini *Instit.* IV. xvii.

SCHOL. IX. On the *Ἀγάπαι* of the Apostolic Churches, the kiss of love, anointing with oil, washing the feet: and the supposed community of goods in the Church at Jerusalem. What was the real state of the facts; and what their intention and relation to subsequent time?

V. Haldane *On Social Worship*, [ch. iii. § 3]. Plinii *Epist.* x. 97. Suiceri *Thesaur. in voc.*

CHAPTER III.

ON THE ULTIMATE EXTENT OF THE CHURCH OF CHRIST ON EARTH.

(On the OBLIGATION of Christians to missionary effort, *v. MS. Lectures on Ethics*, p. 524.)¹

¹ [PROP. "It is our duty to disseminate among mankind, as extensively as possible, the most perfect and correct knowledge of the Blessed God and of his holy will.

"i. EVIDENCE.

"1. Those who possess this blessing had no prior claim to it:—nor can they shew any exclusive right.

"2. All are equally interested in it.

"3. It is evidently a part of the plan of Providence, that all the blessings of physical, intellectual, and spiritual improvement should be communicated by the agency of men.

"4. Considerations of justice and benevolence to our fellow-creatures.

"5. Clear declarations of Scripture: Matt. xxviii. 19. Mark xvi. 15. Rom. xvi. 26. 2 Tim. iv. 17. See also Isaiah ii. 3, 4. xlix. 6. lii. 10. Matt. xxiv. 14.

"ii. MODES.

"(1). *Translating and circulating the Scriptures.*

"ARG. 1—4. See Considerations 1—4 under the preceding head.

"5. Scriptural testimonies to the universal use, benefit, and right of the Divine Revelation: Ps. xix. 8, 9. cxix., throughout. Matt. xxii. 29. Luke x. 26. John v. 39. Acts xvii. 11. 1 Thess. v. 27. 2 Tim. iii. 15, 16.

"6. Argue from the mode of the original promulgation of the several parts of the sacred volume. The Law, given to all Israel from Sinai: Deut. iv. 10. The writings of Moses, given to all his countrymen: Deut. xxx. 10—14. xxxi. 9—13. xvii. 18, 19. Josh. i. 8. The Historical Books were the *public* records of the kingdom. The Psalms were used in the *public worship* of the nation. The Prophecies were proclaimed to the nation generally. The Gospels are the written summaries of what had been universally recited in the preaching of the apostles. The larger number of the Epistles were addressed to communities of Christians. A special blessing is pronounced on those who read the Apocalypse, a book, the most likely, if any were, to be put under some restriction.*

"The Papal Church is the only community of Christians that has dared to impugn this grand principle. (*V. my Reasons of Protestantism*, p. 37—9; [2nd ed. p. 29-30]. *Nouveau Test. d'Amelote*, tome I. pref. 1—3.) Some of the better part of that body† have ineffectually endeavoured to roll away this

* This argument is urged with admirable force and eloquence by the Rev. Robert Hall, in a Speech before the Bible Society of Leicester, 1817; [*Works*, 8vo. ed. IV. 385—91.]

† Leander Van Ess; his various publications on the *duty and right* of reading the Scriptures.

PROP. I. To give a general idea of the extent to which the Gospel was propagated in the age of the apostles, and of those pastors and evangelists who immediately succeeded them.

V. Millar's *Hist. of the Propag. of Christianity*. Milner's *Hist. of the Church of Christ*, vol. I. Neander, [*Gesch. d. Pflanzung u. Leitung d. Kirche durch die Apostel*: 2 vols. 8vo. 4th ed. Hamb. 1847].

SCHOL. I. On the question, *when* miraculous powers ceased in the Christian Church.

V. Jortin's *Remarks on Ecclesiastical History*, I. 271—86 [ed. 1805].

SCHOL. II. On the continuance of the *obligation* to extend the knowledge of Christianity as widely as possible, notwithstanding the cessation of miraculous powers.

V. Dr. Carey's *Inquiry into the Obligation of Christians to use Means for the Conversion of the Heathen*, 1791.²

PROP. II. To give a brief review of the persons and exertions, principally active in the propagation of Christianity, from the second to the tenth century.

SOL. Extension of Christianity in the West of Europe.—Irenæus and Tertullian mention Gaul, Spain, Germany, and Britain, as having been penetrated by the Gospel.³—The

reproach, but their supreme authorities have decisively condemned them. Quesnel says, 'To study and know the spirit, piety, and mysteries of the Holy Scriptures, is useful and necessary at all times, in all places, and for all kinds of persons.' 'The reading of the Holy Scriptures is for all.' But Clement XI., in the Bull *Unigenitus*, No. 79, condemns these positions as 'false and heretical.' Witness also the proceedings of Pius VII. and Leo XII. against Bible Societies.

"(British and Foreign Bible Society, the proper originator of which was my dear friend the Rev. Joseph Hughes: founded, May, 1804.—But a real Bible Society was formed by a number of Jansenist clergy and laity, about the close of the seventeenth century, at Paris. They published editions of the Bible (no doubt of Le Maistre de Sacy's version) in 1719, 1728, 1731, 1732, 1735. About 1750 the Society appears to have become extinct. V. Hengstenberg's *Evang. Kirchenzeitung*, June 17, 1829.)

"(ii.) Instruction by public speaking." V. *supra*, p. 647 *et seq.* for the continuation of this extract.—ED.]

² [As the *Inquiry* is now somewhat rare, it may be useful to mention that there is an abstract in Dr. Cox's *History of the Baptist Missionary Society*, (Lond. 1842), I. 12—16.—ED.]

³ V. Just. Mart. [*Apol.* I. c. 32, 40, 53. *Dial. cum Tryph.* c. 117, 122. Semisch's *Justin d. Märtyrer*, II. 221, where see references to many similar passages in others of the early Christian writers.] Tertull. *Adv. Jud.* c. 7. [Iren. *Adv. Hæc.* I. x. III. iv. *et al.*]

traditions of the Welsh represent the Gospel as having been brought into Britain by some of the captives taken with Caractacus (Caradoc). Certainly there were British Christians *long* before the Roman mission under Gregory I., A.D. 597: and they most probably had received the Gospel, if not from the affairs of Caradoc, yet at least from Asia Minor, through Gaul, in the second century.

Patricius (vernac. Succath), a native of Bonnaven, between Glasgow and Dumbarton, went into Ireland in the former half of the fifth century. (Usserii *Brit. Eccl. Antiq.* 429 [p. 818-9, 821]).

Cent. VII. and VIII. English missionaries,—eminently, Willibrod and Winfrid (made by Pope Gregory II., about [723] Bishop of the new German Churches, and afterwards [745] Archbishop of Mentz),—introduced the Gospel into the North-west, and some parts of the interior, of Germany. (Milner, III. 172 *et seq.*)

Cent. IX. Cyril and Methodius, among the Slavonic tribes of Bohemia and Moravia. (V. Dr. Neander's *Kleine Gelegenheitsschriften*, p. 180 [3rd ed. Berl. 1829], for John VIII.'s good epistle on *Bible-versions*.)

V. J. A. Fabricii *Lux Evang. Toti Orbi Exoriens*. Milner's *Church History*, *passim*. Neander, [*Kirchengesch.* I. to IV.]

PROP. III. To state the principal endeavours that have been used for the propagation of Christianity, by the different classes of Christians, from the period of the Protestant Reformation to the present day.

SOL. The "Congregatio de Propagandâ Fide," founded by Gregory XV. in 1622. It consists of eighteen Cardinals, with the Pope and his ministers; and has for its object the spread of the Roman Catholic faith and eradicating of heresy. The meetings of the Congregation are held weekly.—The College. Every 6th of January the pupils, [including natives of most countries in the world,] recite speeches or poems in their respective languages.—There are also rich printing establishments under the direction of the Congregation.

Jesuit Missions:⁴—Paraguay, &c.—China.

⁴ [V. a condensed survey of the history of these missions, with references to authorities, in Guericke, III. 348—55. On China, p. 349—52;—Paraguay, p. 354.—ED.]

The Puritan founders of N. England.⁵—Eliot.⁶—Brainerd.⁷

The English Chartered Societies, *for the Propagation of the Gospel in Foreign Parts*, 1701,⁸—(their Codrington College and Estates !); and *for Promoting Christian Knowledge*, 1699.—New England Society: 1649,⁹ 1661.¹⁰ Mr. Boyle.¹¹—Scottish Society.¹²

The United Brethren.¹³—Danish Missions, 1705.¹⁴

The English Voluntary Societies.¹⁵—American.¹⁶—Nether-

⁵ [V. Neal's *Hist. of New England*, (Lond. 1720,) I. 221 *et seq.*—ED.]

⁶ [V. Cotton Mather's *Life of Eliot*, in his *Ecclesiastical Hist. of New England*, (fol. Lond. 1702,) Book III. Pt. iii. Neal, ch. vi.—ED.]

⁷ [See his *Life*, in the third volume of Pres. Edwards's *Works*, Leeds edition.—ED.]

⁸ [V. Dr. D. Humphreys's *Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts*; 8vo. Lond. 1730. Also Hawkins's *Historical Notices of the Missions of the Church of England in the N. American Colonies*, &c. 8vo. Lond. 1845.—ED.]

⁹ [A corporation established by ordinance of Parliament, under the title of "The President and Society for the Propagation of the Gospel in New England." Neal, I. 260. Birch's *Life of the Hon. Robert Boyle*, (8vo. Lond. 1744,) p. 140.—ED.]

¹⁰ [The same Society, revived by Royal Charter (of which see a copy in Birch, Append. No. I.) Neal, I. 261 *et seq.* Birch, p. 141. Compare Hawkins, *ubi supra*.—ED.]

¹¹ [Birch, *ubi supra*, and p. 136, 146, 229, 254, 271, 339.—ED.]

¹² ["The Society for Promoting Christian Knowledge in the Highlands and Islands of Scotland;" or, "The Society in Scotland for Propagating Christian Knowledge;"—incorporated in 1709, by charter of Queen Anne. V. Bogue and Bennett's *Hist. of Dissenters*, II. 389-90.—ED.]

¹³ [1732. V. Guericke, III. 507, note 1; 515, note 5.—ED.]

¹⁴ [*Ibid.* III. 378 *et seq.*—ED.]

¹⁵ [The principal :—Wesleyan, (*Missions to the West Indies*,) 1786. Baptist, 1792; v. Cox's *Hist. of the Baptist Missionary Society*, 2 vols. 12mo. Lond. 1842. London Missionary Society, 1795; *History* by Ellis (incomplete), 8vo. 1844. Scottish, 1796. Church Missionary Society, 1800. General Baptist, 1816; see a sketch of its history appended to Dr. Cox's work, cited above. Free Kirk of Scotland, 1843. V. the reports, periodical sketches, and magazines of the several Societies; the descriptions and histories, by individual missionaries, of their respective fields of labour; and the biographies of missionaries deceased; which are too numerous to be here distinctly specified.—A complete list of these evangelical associations would of course include, not only the various Home, Colonial, and Jewish Missionary Societies, but also those societies for education, publication, &c. which contribute, more or less directly, to the support and efficiency of missionary effort at home and abroad.—ED.]

¹⁶ [V. *The History of American Missions to the Heathen*, &c. Worcester, U. S. 1840. Presbyterian Missions, 1802; *Historical Sketch* by Dr. Ashbel Green, 8vo. Philad. 1838. American Board of Commissioners for Foreign Missions, 1810; *History* by Joseph Tracy, 8vo. 2nd ed. New York, 1842. Baptist Board, 1814; v. Cox and Hoby's *Baptists in America*, (Lond. 1836,) p. 45, and Way-

lands.¹⁷ — Berlin.¹⁸ — Bâle.¹⁹ — Württemberg.²⁰ — Geneva.²¹ — French.²²

PROP. IV. To state the Scriptural grounds of expectation as to the ultimate extent and influence of pure Christianity in the present state.

SOL. Some predictions in the O. T. are often misapplied; *e. g.* those which refer solely to the political and moral state of the Jews on the return from the Captivity. Great difficulty [of attaining to a satisfactory interpretation of certain passages apparently belonging to this class]; *e. g.* Ezek. xl. to xlviii.

Yet there are prophecies clearly referring to the progress

land's *Memoir of A. Judson, D.D.*, 1853. Episcopal Methodist Missionary Society, 1819. Episcopal Church Missionary Society,—for Missions to the Indians, 1820; for Foreign Missions, 1830. American Home Missionary Society, 1826.—ED.]

¹⁷ [The Missionary Society of the Netherlands, (Rotterdam,) 1797. *V. Guericke*, III. 605. Association for Promoting the Extension of Christianity among the Jews, 1844.—ED.]

¹⁸ [The Berlin Missionary Society, 1823. The Evangelical Missionary Association for the Extension of Christianity among the Natives of Heathen Countries, 1836; originating in an earlier association, established in 1827 by John Gossner, (driven out of the Romish Church for his attachment to the doctrines of the Gospel,) and called by his name. Society for the Promotion of Christianity among the Jews, 1822. Ladies' Association for the Christian Education of the Female Sex in the East, 1842.—ED.]

¹⁹ [Evangelical Missionary Society of Bâle, 1816. (*Guericke*, III. 605.) Society of the Friends of Israel at Bâle. 1830.—ED.]

²⁰ [Württemberg Medical Missionary Association; devoting its funds to the education of medical missionaries for the service of the various missions to the heathen. (*Hamburg Allgem. Missions-Zeitung* for Jan. 1846, col. 10.) Likewise Auxiliaries, in different parts of the kingdom, to the Bâle Missionary Society: the number of which in 1845 was stated by Wiggers, (*Gesch. d. Evang. Mission*, I. 160, as cited in Bruns and Häfner's *Neues Repertorium* for August, 1847, p. 127,) to be thirty-five.—ED.]

²¹ On the attempt of Calvin and the Church of Geneva, in co-operation with Admiral Coligny, to establish a mission on the coast of Brazil in 1556, *v. Guericke*, III. 600.—Evangelical Society of Geneva, established in 1831. See the circular Prospectus of the School of Theology founded by this Society, in Hengstenberg's *Evang. Kirchenzeitung* for 1831, 668 *et seq.*; and a more general survey of its operations in the volume for 1832, 233 *et seq.*,—or in the Annual Reports of the Society.—ED.]

²² [Paris Missionary Society, 1824. Evangelical Society of France, 1833. Societies at Havre, Lyons, &c. (*V.* a paper by the Rev. E. T. Prust, in the *Congregational Year Book* for 1854.)

On the history of Protestant Missions to the Heathen, in general, (including most of those above enumerated,) *vid.* Dr. W. Brown's *History of the Propagation of Christianity among the Heathen*, &c., (of which a third edition is announced to appear shortly, in 3 vols. 8vo.); and Wiggers's *Geschichte d. Evang. Mission*, 2 vols. Hamb. 1845-6.—ED.]

and the final triumphs of the Messiah's reign :—the conversion of the Jews to Christianity,—(their national and political restoration I greatly doubt) :—the downfall of Popery and Mohammedanism :—the extinction of Heathenism, and the general prevalence of true religion in a pure form.

V. Bellamy *On the Millennium*. Bush *On the Millennium*. *British Quarterly Review*, No. xvii. (Feb. 1849). Elliott's *Horæ Apocalypticæ*.²³

SCHOL. I. On the conjectures and calculations of different writers, upon the *time* of these great events, and the *duration* of this happy state.

V. Towers's *Illustrations of Prophecy*. Faber *On Prophecy*.

SCHOL. II. On the doctrine of a personal and visible reign of Christ upon earth.²⁴

V. Dr. Urwick, [*The Second Advent of Christ, the Blessed Hope of his Church*; Dublin, 1839]. Dr. R. W. Hamilton, [*Essay on Missions*, 1842, p. 245-7, 263-5; and compare p. 241-5, 258-77]. Voetii *Disput. Sel.* II. [1248 *et seq.*]

²³ [Here, and in Schol. 2 below, the MS. contains a reference to some unpublished Notes of Lectures on the Apocalypse. It may be sufficient, however, to refer to Dr. Smith's *Sermon before the London Missionary Society*, (1820,) p. 12—18, 19—23,—and to his *Review* of Mr. Gerard Noel's *Brief Inquiry into the Prospects of the Church of Christ*, in the *Evang. Magazine* for 1828, p. 349—51; which present a lucid summary of his views on the question stated above.—ED.]

²⁴ [*V. supra*, p. 538; and compare the Author's critical examination of this doctrine, in the *Evang. Magazine* for 1828, p. 387—91.—ED.]

CHAPTER IV.

ON THE CONCLUSION OF THE PRESENT DISPENSATION, AND ITS REFERENCE TO THE EVERLASTING FUTURITY.

(SKETCH.)¹

[PRINCIPAL TOPICS]:

The present, the LAST dispensation of God towards man as a moral agent in a state of probation.

The Scriptures describe it as "the last time,"—the "last days." Heb. i. 1, 2. ii. 2, 3. Calvini *Instit.* IV. viii. 7.

The DIGNITY of the Lord Jesus Christ *implies* this fact: for the progressive character of revelation has *advanced* in comprehension and imperative urgency, from the small beginning (Gen. iii. 15), through the *Patriarchal* FAMILY manifestations, and the Israelitish NATIONAL dispensation, and the expansion of the PROPHETIC system, which constantly pointed to the MESSIAH and his reign as the *summit* of the plan of revealed grace. See Matt. xvii. 5. Acts xiii. 41, 46, 47. Heb. x. 26—29. xii. 25.

DEATH:

1. In relation to the *body*.—Often physically tranquillizing. —Physiognomy immediately after death. (Contrast, of per-

¹ [According to the Author's first plan, the MS. entitled *Christian Ethics, or the Moral Philosophy of the Gospel*, from which large extracts have already been presented, was treated as an integral part of the *Syllabus*, under the heading "Book VII.;" and the original form of a reference which occurs (with the necessary modification) at p. 614 of this volume, shews that Dr. Smith had at one time the intention of devoting an Eighth Book to the consideration of that branch of Christian doctrine which is conveniently designated *Eschatology*. The intention, however, was not fulfilled. The Lectures on Ethics were elaborated into a separate course; and, for the rest, the Author seems to have contented himself with adding to the Sixth Book the outline chapter which is given above, as a guide to his extemporaneous treatment of the deeply interesting subjects to which it refers. This statement will serve to explain the fact and the necessity of the editorial *addition* to the general title of Book VI., p. 615. —ED.]

sons suddenly killed, and of those who are worn out with disease and pain.) Awful delusions of friends, from observing *calmness* in death.

2. In relation to the *soul*.—Are there not, in some cases, *illapses* of the future state, such as to produce vivid impressions, a very short time before death?—*Entrance* into the spiritual world!—Perceptive faculties,—in some way,—becoming *most exquisite*.—Particular *judgment*. The *mode*, to us unknown: but involving a *real perception of the presence of Christ*,—and the conveyance of *convictions* and the Divine *decision*.

THE SEPARATE STATE.

[*V. supra*, p. 480—2, 540-1].

On the doctrine that *means of grace* and *conversion* exist in the Separate State, for those who have not enjoyed them in this life.—This doctrine is maintained, for example, by Hahn, (*Lehrb.* p. 439, 639 *et seq.*); Olshausen, [*Bibl. Comment.* on Luke xvi. 24. Acts iv. 12. Rom. ii. 14, 15]; Franzén, Bishop of Hernosand [Hjörnesand] in Sweden (*v. Tholuck's Anzeiger*, May 14, 1841). But, if we keep within the limits most clearly and carefully laid down by these authors, no case can be drawn in favour of those to whom the Gospel is made known, or its opportunities brought within their reasonable reach, but who, through their general habit of carelessness and levity, reject it or are wilfully ignorant of it.

The writers of this school appeal to the testimony of Matt. xii. 32; 1 Pet. iii. 19; iv. 6: but these passages do not authorize their opinion.

Upon the state of those of our unhappy fellows of mankind who have really been unable to derive any sufficient knowledge of *sin* and *salvation*,—it is our duty to leave the inquiry in its wise and holy darkness, which God has not seen fit to dispel. But, observe Rom. ii. 12—15.

Relation of spirits to PLACE:—a necessary idea.—As to extent, [the place of a spirit, or magnitude of its vehicle] may be infinitesimally small. (In animals, *much* sagacity is often found in connexion with minute corporeal organizations).—The *ψυχή* may be the organ of the highest intellectual principle, —*mens, animus, πνεῦμα*.

Even the ancient and Old Testament idea of a *subterranean abode*,—is remarkably consonant with the probabilities of

modern philosophy.² *If* even material fire of unutterable intensity *be requisite*, we have reason to believe that there are such igneous *fomites*; and vast masses,—*q. d.* oceans,—of fused matter.

A *heaven*: (= the *manifested presence and perfections* of God). It *may* be a stationary place:—or transpositive:—or comprehending the whole extent of the creation.³

THE RESURRECTION:

John v. 1 Cor. xv. Acts [x. 42. xvii. 31, 32. xxvi. 6—8, 23]. Matt. xxv. Rev. xx. 5; (in a figurative sense).⁴

1. [Existence and preservation of a] *germ* of the identity of bodies. This germ *may* be indiscernible by man; rather, it *must* be, as the more probable.

2. *Bodily constitution* of those who are raised again. Perhaps analogous to that of light or caloric.⁵—The principle applied to the case of the righteous:—and of the wicked.

3. *Simultaneous* resurrection of all men.

THE UNIVERSAL JUDGMENT:

The *sequel* and DECLARATION of the particular judgment of individuals; [*supra*, p. 685].—The *mode*, unknown to us.

THE ETERNAL CONSEQUENCES:

i. To the RIGHTEOUS.

The state of the holy from among men will undoubtedly comprise every element of GOOD,—*component*,—and *subsidiary*:—*moral*;—*physical*,—set before us in Scripture by images drawn from earthly and corporal and transient things, *e. g.* delightful *residence*,⁶—royalty in territory and magnificence,—a banquet. Luke xvi. 22. 1 Pet. i. 4.

The translation of these images into realities.⁷ Probably it

² [*V. supra*, p. 541; but also p. 481. The Author's *latest* judgment on this point, however, appears to be faithfully represented in the concise statement above, and to have leaned towards the *admission* of the hypothesis, at least in relation to the separate state of the wicked.—ED.]

³ [Compare p. 545, *supra*.—ED.]

⁴ [*V. Wardlaw's Sermons*, 1829, Sermon xvii., esp. p. 498—517.—ED.]

⁵ [Compare p. 395 *supra*.—ED.]

⁶ Compare the notion of the heathen Elysium; “*sedes beatæ*,” *Æn.* vi. 637 *et seq.*

⁷ *V. Jones of Nayland, On the Figurative Language of Scripture*; [*Works*, 1836, vol. I.] Moses Stuart, in his work on *Future Punishment*, p. [94 *et seq.*]

is beyond our powers. But we may safely conceive the general idea, of all the happiness that can be derived from created existence.—Will the objects of our present natural and philosophical research be made plain?

The most perfect and immediate *communion* with the DEITY. Matt. v. 8. 1 Cor. xiii. 8—13. 1 John iii. 2.—“Visio beatifica:” = *knowledge*, the highest in kind and degree that is compatible to the capacity of the subject;—not merely *intellectual*, but attended with the most effectual impression of the Divine *holiness*;—at once *intuitive* and DISCURSIVE through all future eternity.—(Discursive: *research* of physical and spiritual and moral objects).—*Union* with God (John xvii. 22, 23):—no kind of *physical absorption*, (the Pantheistic notion,—*ancient*,—*Indian*,—*modern*),—but *moral*, in HOLY affections and actions.

Hence, the state of the righteous will include,

1. *Happiness*,—the most complete, to the full extent of the individual capacity. 1 John ii. 25 *et alibi*. 2 Cor. iv. 17. Rev. xxii. 17. Represented under the image of “life,—eternal.” The supreme good,—flowing immediately from the Infinite Fountain, Πάντα ἐν παύσει. (1 Cor. xv. 28. The same language is used in speaking of the Saviour, Col. iii. 11. The former passage therefore implies, *not* an abrogation of the Mediatorial functions, but a more exalted mode of exercise).—[The soul will be furnished with] *instruments* of perception, unknown and inconceivable in our present state.

2. This happiness will exist in *different degrees*. V. Fuller’s *Sermon on the Christian Doctrine of Rewards*; [*Works*, VII. 153 *et seq.*] Matt. xxv. 21 *et seq.* Luke xii. 16 *et seq.* Gal. vi. 7 *et seq.* 1 Cor. iii. 8. 2 Cor. ix. 6.

3. *Progress in knowledge, holiness, and happiness*. To be stationary, would be contrary to the notion of perfection in a creature. Progress in those attainments will constitute its *immortal glory*.⁸

4. *Sociality*. The denial of the doctrine of *mutual recognition* seems to be a gratuitous assumption,—absurd and arrogant.—There will be instruments *adequate*,—for *all* intercommunica-

⁸ [See this principle eloquently enforced by the late Dr. Winter Hamilton, in his *Revealed Doctrine of Rewards and Punishments*, p. 231, 2nd ed.; and compare the whole of Lect. v., on *The Heavenly State*, with the concise but comprehensive outline presented above.—ED.]

tion.—Matt. viii. 11. John xiv. 3 ; xvi. 22. xvii. 24. Phil. i. 23. 2 Tim. ii. 11, 12. Heb. xii. 22, 23.

ii. To the WICKED. *V. supra*, p. 396—409.

CONCLUDING SENTIMENTS.

1. The *great and primary truths* which are the immediate reasons, motives, and supports of the human mind in its conscious relations and practical approaches to the DEITY, stand forth in the records of revelation with such a plainness and extent of evidence, that they are *obvious* to every sincere inquirer : while yet their ramifications spread illimitably, and conduct to all the philosophy of moral and divine science.

2. The controversial *difficulties* in Theology relate chiefly to those *ramifications*, and to the *remoter applications* of the science. The semblances of evidence, on different and opposite sides of those questions, should teach us the duty of kind and candid treatment of those from whom we differ.

3. *Prayer* and *vital holiness* are indispensably necessary to that condition of mind which can at all justly hope to discover divine truth, and enjoy a conviction of certainty.

4. We must adhere, with rigid impartiality, to the *grammatical sense of the Scriptures*, aided by the induction of all the testimonies of revelation on each topic.

5. A systematic *arrangement* of Divine Science is to be made upon the same logical principles that are applied in constructing systems of any other science. (An inspired example of logical method, we have in the Epistles to the Romans and to the Hebrews.)

6. In pursuing this great object, we must carefully observe the *progressiveness* of the plan of revelation. It is absurd to represent passages in the earlier parts of Scripture as equal in their extent of meaning to those of the latter Prophets ; or these as equal to the declarations of the New Testament. At the same time, when viewed in relation to the comprehensiveness of early declarations, as flowing from the Infinite Intelligence, there is that which *we*, aided by *our* possession of the complete disclosures of revelation, can perceive to be the germ of perfect truth.

“—That which is believed by the chosen of God, and the acknowledgment of the truth which coincides with piety, to the expectation of eternal life, which⁹ God, who cannot be mistaken and will not lead any to mistake, had announced from the earliest periods, and hath manifested at the proper seasons, (even) his word in the proclamation with which we have been entrusted, according to the commandment of our Saviour God.”
Tit. i. 1—3.

⁹ ἄν may refer to πίστις or ἐπίγνωσις, but most naturally to ζωή.

INDEX I.

PRINCIPAL HEBREW WORDS AND PHRASES ADDUCED,¹ REMARKED UPON, OR ILLUSTRATED.

PAGE	PAGE
אֲבִי..... 246-7	הָמָּח, הָמָּחָה, הָמָּחָה..... 365
אֲבִיּוֹן..... 206, 207	חִי..... 132
אֲדוֹן, הָאֲדוֹן..... 132, 248	חֲכָמָה..... 144
אֲדָמָה..... 132, 243	חֵן..... 194
אֲהִיָּה, אֲהִיָּה, אֲהִיָּה..... 132	חֶסֶד..... 193, 194
אֲהִיָּה..... 125	חֶפֶץ..... 150
אִישׁ..... 249	חֶפֶץ אֲחֵפֶץ..... 421
אֱלֹהִים, אֱלֹהִים, אֱלֹהִים..... 132, 245	חֶמֶד..... 144
אֱלֹהִים..... 246	חֶבֶל..... 661
אֱלֹהִים אֱמֶת..... 189	חֶבֶל..... 194
אֱמֶת..... 243	חֶדֶשׁ..... 144
אֱמֶת..... 194	חֶדֶשׁ..... 132
אֱמֶת..... 365	חֶדֶשׁ..... 132, 249
אֱמֶת, הַבְּנוּיָה..... 144	חֶדֶשׁ צְבָאוֹת..... 328
אֱמֶת..... 334	חֶדֶשׁ..... 470
אֱמֶת..... 334	חֶדֶשׁ..... 255
אֱמֶת..... 321-2	חֶדֶשׁ הַגְּדוֹל..... 457
אֱמֶת..... 341	חֶדֶשׁ..... 322
אֱמֶת..... 200	חֶדֶשׁ..... 560
אֱמֶת, רַב גְּדוֹל, גְּדוֹל..... 201	חֶדֶשׁ..... 201
אֱמֶת..... 341	חֶדֶשׁ..... 200
אֱמֶת..... 471	חֶדֶשׁ..... 322
אֱמֶת..... 346	חֶדֶשׁ..... 546
אֱמֶת..... 247	חֶדֶשׁ..... 341
אֱמֶת..... 144	חֶדֶשׁ..... 328
אֱמֶת..... 201	חֶדֶשׁ..... 248 et seq.
אֱמֶת..... 201	חֶדֶשׁ..... 365
אֱמֶת..... 246	חֶדֶשׁ..... 365

¹ Some words in this and the next following Index are inserted on the principle, that the manner and connexion in which a phrase is cited, often illustrate, incidentally, its use and meaning.—ED.

	PAGE		PAGE
מָרוֹם.....	132	סָרִי הָאָרֶץ.....	246
קְשִׁיחַ.....	288-9	פֶּשַׁע.....	365
קְבִיאִים, קְבִיא.....	409, 511, 647-8	צָדִיק.....	586
קִיּוֹת, קִיּוֹת.....	647	צָדִק.....	194
קָשָׁשׁ.....	341	צָמַח יְהוָה.....	245
קָשָׁה.....	49	(קָדֵשׁ) קָדֵשׁ.....	603
קִשְׁמָה.....	341	קָדֵשׁ, קָדֵשׁ.....	171
קִינִים.....	420	קָרְאִים.....	75
סָרָה.....	365	קָרָן.....	528
סָרַר.....	365	רָאָה.....	144
עֲבָרָה.....	365	רִיחַ.....	341
עוֹז.....	200, 201	רְחֻמִּים.....	194
עוֹן.....	365	רְצוֹן.....	150
עֵינֹן.....	662	רָשָׁע.....	365
עֲלִיּוֹן.....	182	שְׁנִיפָה, שְׁנִינָה.....	365
עֲמִיתִי.....	248	שְׂדֵי.....	132
עֲמֻנָאֵל.....	487	שִׁילָה.....	243
עֲפָלָה.....	611	שָׁם.....	250
עֲפָר.....	341	שָׁמַיִם.....	125
עֵץ.....	347	הַשָּׁמַיִם, עֲפָר.....	334, 335
עֲצָה.....	150	תְּהִי וְהָיָה.....	320, 323
עֲשֵׂה.....	322	תּוֹרָה.....	357
פְּרוֹשִׁים.....	478		

INDEX II.

PRINCIPAL GREEK WORDS AND PHRASES ADDUCED, REMARKED UPON, OR ILLUSTRATED.

	PAGE		PAGE
Ἄγαθος	442	γεννητὸς καὶ ὁμοῦς. τῷ Πατρὶ....	272
ἀγάπαι	677	γενόμενος κατὰρα	441
ἄγγελος, ἄγγελοι	328, 621	γίνομαι	253
ἀγέννητος	271	γινώσκειν, γνῶσις	144
ἄγιος	171, 603	Δεσπότης	132
ἀγιάζειν, ἁγιασμός.....	603, 604	δημιουργός.....	208, 210
ἀδικία	365	διὰ with a genitive	266
ἀδόκιμος	419-20	— with an accusative.....	442
αἰῶν, αἰώνιος	407-8	διάκονοι	(628), 650
αἰώνιον, ἄσβεστον	403	διαλλάσσω and its substantives ..	597
ἁμαρτία, ἁμάρτημα.....	365	διαταγαί	330
ἀνεξιχνίαστοι	421	δι' ἡμᾶς, ὑπὲρ ἡμῶν.....	442
ἀνομία.....	363	δικαίος.....	442, 585-6
Ἄνθρωποι, Ἐξουκόντιοι	223	δικαιοσύνη.....	194, 496, 587
ἀνόχη	194	δικαιῶ	586
ἀξίαι, ἀξιώματα	133	δικαίωμα	586-7
ἄορατα.....	329	δικαίωσις	441, 585, 586
ἀπ' αἰώνων, εἰς τοὺς αἰῶνας	138	διογενής	255
ἀπηληγκότες	564	διοίκησις.....	621, 625
ἀπιστία	580	δόγμα	33
ὑποκατάστασις	547	δόξα.....	201
ἀποκρυφοί scil. βίβλοι	471	δουλεία, τιμητικὴ προσκύνησις....	332
ἀρετή	201	δοῦλοι	650
ἀρχηγός	261	εἰδέναι	144
ἀσέβεια	365	εἰκῶν	258
ἀσθένεια	442	εἶναι (ellipsis of)	254
ἀσυγχύτως, ἀδιαιρέτως, ἀχωρίστως, ἀτρέπτως	224	ἐκκλησία	617, 632, 653
αὐτόθεος	271-2	ἐκπορευόμενος.....	274
ἄφesis	589	ἐκ τοῦ ὕδατος, ἀπὸ τοῦ ὕδατος....	661-2
ἄχρι	547	ἔλεος	194
ἄχρῳ, ἀχωρίστως, ἀκαταλήπτως, ἀπάθως	273	ἐνανθρώπησις	487
Βαπτίζω, βαπτισμός, βάπτισμα 658 <i>et seq.</i>		ἐνεργής (λόγος ἐνεργής).....	190
Βασιλεία.....	537	ἐν τοῖς κόλποις τίνος εἶναι.....	520
Βεελζεβούλ.....	334	ἐν τῷ Ἰορδάνῃ, εἰς τὴν Ἰορδάνην ..	661
βούλεσθαι	414, 421	ἐν φόβῳ Χριστοῦ	267
βουλή.....	149	ἐν Χριστῷ.....	307, 412
Γέννα.....	520	ἐνωσις ὑποστατικὴ.....	487
		ἐξ οὐκ ὄντων, ἐκ μὴ ὄντος	320
		ἐπίσκοπος	621 <i>et seq.</i>

	PAGE		PAGE
ἐπιστήμη.....	144	μεταμέλεια.....	427, 575
ἔργον.....	495	μετάνοια.....	426, 427, 570, 575
ἐρευνᾶν.....	144	μία οὐσία καὶ τρεῖς ὑποστάσεις.....	213
Ἑσασαῖοι, Ἑσσηνοί.....	479	μία φύσις Θεότητος.....	225
ἔτι.....	442	μίανσις, μίασμα.....	485
εὐδοκία.....	149, 310	μοναρχία.....	225
εὐχαριστία, εὐλογία.....	675	μονογενής.....	255
Ζεὺς ἀπομνῖος.....	334	μόνος σοφός.....	147
ζωὴ αἰώνιος.....	496	μυστήριον.....	94
Ἡγούμενοι.....	621, 649	μῶρος.....	519
ἡ ἐνέργεια τοῦ κράτους τῆς ἰσχύος..	322	Νέμεσις.....	515
ἡ κλάσις τοῦ ἄρτου.....	675	νοήματα.....	133
ἡ κυριακὴ ἡμέρα.....	637	νοῦς.....	210, 240, 341
ἡ τράπεζα τοῦ Κυρίου.....	675	Ὁ ἀντίδικος.....	334
ἡ ψυχὴ τοῦ κόσμου.....	210, 240	ὁ ἄφθαρτος Θεός.....	141
ἡ ψυχὴ ὑπερκόσμιος.....	240	ὁ ἄρχων τῶν δαιμονίων.....	334
ἦν ὅτε οὐκ ἦν.....	220	ὁ Βασιλεὺς τῶν αἰώνων.....	132
Θανάτου ἐγεύσατο ὑπὲρ πάντων.....	540	ὁ διάβολος.....	334, 336
Θεάνθρωπος.....	487	ὁ ἔσω ἄνθρωπος.....	341
θείας κοινωνὸς φύσεως.....	149	ὁ ἔχθρος.....	334
θέλειν.....	414, 421	ὁ ζῶν.....	132
θέλημα.....	149	ὁ ἴδιος Πατήρ.....	271
θέλημα πρῶτον καὶ δεύτερον.....	153	ὁ κατήγορος.....	334
θεοειδές κ. τ. λ.....	210	ὁ ποιητὴς καὶ πατὴρ τοῦδε τοῦ	
Θεοπασχίται.....	208	παντός.....	210
Θεός.....	132, 210	ὁ τόπος τῶν ὄλων (τοῦ ὅλου).....	137
θεοσέβεια.....	33	ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς ..	255
θεότητες (κοινὰ καὶ μερικὰ θεότη.)..	225	ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος.....	132
θεοτόκος.....	223	οἰκονομία.....	218, 225
θυσία.....	675	οἰκτιρμοί.....	194
Ἰαῶ, Ἰανῶ (Ἰενῶ).....	132	ὁμοουσία.....	219
ἰδιοσύστατοι.....	225	ὁμοούσιος.....	214, 215
ἰλασμός, ἰλαστήριον.....	441	ὁμοούσιος τῷ Πατρί.....	272, 274
Κακία.....	485	Ὁμοιουσιάζεται.....	223
κανὼν.....	76	ὁμοίως.....	256
κατὰ καιρόν.....	442	ὄρᾱν.....	255
καταλλάσσω, ἀποκαταλλάσσω, &c.....	597	ὄργη, ὀργίζεσθαι.....	519
καταλλαγὴ.....	442	ὅσιος.....	485
κοινωνία.....	675	οὐ πάντες.....	609
κρίματα.....	421	οὐσία.....	219
κτίζειν.....	321-2	ὀφείλειν.....	49
Κύριος.....	132	ὀφείλημα.....	365
Λατρεία.....	332	Παλιγγενεσία.....	570
λειτουργία.....	675	πάντα ἐν πᾶσι.....	687
λόγος.....	208, 210, 240, 254	παράβασις.....	365
λόγος ἐνεργής.....	190	παράδεισος.....	541
λύτρον.....	439-40	παράπτωμα.....	365
Μαθητής.....	664	πάρεσις.....	589
μακροθυμία.....	194	πᾶσα ἡ κτίσις συνεστέναι.....	455
ματαιότης.....	564	Πατήρ.....	132
μεσίτης.....	495	πεποίησις.....	580
μεταβολή, μεταστοιχείωσις.....	676	πίστις and its cognates.....	579

	PAGE		PAGE
πίστει, ἐκ πίστεως, διὰ πίστεως ..	598	συνετάφημεν	671
πνεῦμα	341	συνουσία	136
πνεῦμα ἅγιον	208	σῶμα	341
πνευστὸς, ἐκπορευόμενος κ. τ. λ. ..	274	σωτήρ	210, 496
ποιεῖν, πλάττειν, καταρτίζειν	322	Τιμή	210
πρεσβύτερος	621 <i>et seq.</i>	τὸ ἀντεξοῦσιον	278
πρὸ πάντων	488	τὸ ἐκ τοῦ Πατρ. κ. τ. ᾿Τ. ἐκπορευόμ.	274
πρὸ τοῦ τὸν κόσμον εἶναι	254	τὸ ἀγαθόν	210, 240
προέγνω	306	τὸ θεῖον	210
πρόθεσις	149	τὸ κυριακὸν δεῖπνον	675
προϊστάμενοι	621, 649	τὸ ποτήριον τοῦ Κυρίου	675
πρόνοια	351	τρεῖς εἰσιν οἱ μαρτυροῦντες κ. τ. λ.	268
προσκομίδη	675	τριὰς	213, 219
προσφορά	528, 675	τριθεῖα	225
προφήτης, ὑποφήτης, μάντις	499	᾿Υδατα πολλά	662
Ῥακά	519	ῥλη, ῥλη ἄμορφος	210, 320
ῤέω	84	ὑπῆρεται	649
Σάρξ	254, 341	ὑπόστασις	219, 225, 237
σκεῦος, σκῆνος	341	ὑποστείλῃται	611
σοφία	144, 208, 210	φρόνησις	144
σπλάγχνα	194	φῶς	240
σύμβολον	222	φώτισμα, φωτισμός	669
συναγωγή, ἐπισυναγωγή	618	Χαιρεῖν, χαρά	613
σύναξις	675	χάρις, χρηστότης	194
σύνεσις	144	Ψυχὴ, ψυχικός	341

INDEX III.

PASSAGES OF SCRIPTURE EXPLAINED, OR INCIDENTALLY ILLUSTRATED.

GENESIS.	PAGE
i. 1—ii. 3. (Narrative of the Creation)	325-6
ii. 1. The heavens and earth, and all their host	319
17. Of the tree of knowledge . . . thou shalt not eat . . .	176, 177-9
iii. (Narrative of the Fall)	370 <i>et seq.</i>
iv. 26. Began to call upon the name of the Lord	641
x. 21. Japheth, the elder	457
iii. 15. iv. 1. v. 29. xxii. 18. xlix. 10. (Messianic prophecies and allusions, more fully explained in the <i>Script. Test.</i>)	242-3
xvi. 7—14. xviii. xix. 1. xxi. 17—19. xxii. 11—18. <i>et alibi.</i> (References to the Angel of Jehovah, more fully explained in the <i>Script. Test.</i>)	248-9
EXODUS.	
xii. 40. Israel . . . in Egypt . . . four hundred and thirty years . . .	459
xx. 11. Heaven and earth, the sea, and all in them	319
xxiii. 19. Thou shalt not seethe a kid in his mother's milk	461
iii. 1—6. xiv. 19. <i>et alibi.</i> (References to the Angel of Jehovah, as above)	249-50
LEVITICUS.	
xvi. 24. Wash his flesh with water	659
NUMBERS.	
xxiii. xxiv. 5—7. (Balaam's prophecy)	243
DEUTERONOMY.	
xviii. 15—19. (A Messianic prophecy)	243
JOSHUA.	
v. 13—15. (A reference to the Angel of Jehovah)	250
x. 13. And the sun stood still, and the moon	514
JUDGES.	
ii. 1—5. vi. 11—24. xiii. (References to the Angel of Jehovah)	250
2 SAMUEL.	
xi. (David, Uriah, and Bathsheba)	611
vii. 18, 19 (1 Chron. xvii. 16, 17). xxiii. 1—7. (Messianic allusions)	243
1 KINGS.	
xi. 1—13. (Solomon's unlawful alliances and idolatry)	611
xxi. 27—29. Ahab humbleth himself . . . I will not bring the evil	434
xxii. 21, 22. (Micaiah's vision of the lying spirit)	335

2 KINGS.		PAGE
v. 14.	Dipped himself seven times in Jordan	660-1
2 CHRONICLES.		
xxxvi. 21.	Until the land had enjoyed her sabbaths	465
EZRA.		
ix. 14.	Trembled at the words of the God of Israel	4
JOB.		
i., ii.	(Passages indicating the personality of the Tempter)	335
xxxiii. 14—30.	(A Messianic allusion)	243
PSALMS.		
xl. 2.	Fairer than the children of men	484
li. 1 <i>et al.</i>	Have mercy . . . according to thy lovingkindness	431
lxxviii. 36—38.	Lied unto him . . . he, full of compassion, forgave	434
ii. viii. xvi. 9—11. xviii. xxii. <i>et al.</i>	(Messianic prophecies and allusions)	243-5
ISAIAH.		
vi. 9, 10.	Make gross the heart of this people	308
xxi. 4 (Sept.)	The iniquity (of my enemies) baptizeth me	661
lv., lvi. 1—7.	(N. T. Church economy described)	619
liii. 2.	He hath no form nor comeliness	484
ii. 2—4. iv. 2—6. vi. 1, 3, 5. vii. 14 <i>et al.</i>	(Messianic passages)	245-7, 250
JEREMIAH.		
xxix. 10 <i>et al.</i>	After seventy years . . . accomplished at Babylon	465
xxxi. 34.	No more . . . saying, Know the Lord	471
xxxii. 6 <i>et seq.</i>	(The transaction with Hananeel)	470
xxiii. 5, 6. xxxiii. 16.	(Messianic allusions)	247
EZEKIEL.		
xviii. 26.	Righteous man . . . turning away . . . shall die	611
DANIEL.		
iv. 27.	Mercy to the poor . . . lengthening of thy tranquillity	430
x. 13, 20.	Prince of the kingdom of Persia . . . of Grecia	331
xii. 1.	Michael . . . the great prince	331
vii. 13, 14. ix.	(Messianic allusions)	247
JONAH.		
iii. 5—10.	Proclaimed a fast . . . God repented	434
MICAH.		
v. 2—4.	(Messianic prophecy)	248
HAGGAI.		
ii. 6—9.	(Allusion to the Messiah)	248
ZECHARIAH.		
i. 12.	Indignation . . . threescore and ten years	466
iii. 1—3.	Joshua . . . Satan standing to resist him	335
vi. 12, 13. ix. 9, 10. xi. 4—14. xii. 9, 10, ¹ <i>et al.</i>	(Messianic prophecies and allusions)	248, 250

¹ The indulgent reader is requested to add to the paragraph on this passage a reference to the *Scripture Testimony*, I. 288. 1th ed., which was inadvertently omitted; and which is of much

MALACHI.		PAGE
iii. 1—4. (Messianic prophecy)		248, 250
APOCRYPHA.		
Judith xii. 7. Washed herself at or in the fountain		661
Wisd. Jes. Sir. xxxiv. 27 (25). Washed after contact with a corpse		661
MATTHEW.		
iii. 6. At (or in) Jordan		661
11. Baptize with water . . . with the Holy Ghost and with fire		660
iv. 1—11 (and parallel passages). (The Temptation)		335
v. 17, 18. Not come to destroy, but to fulfil		79
21, 22. Angry . . . danger of judgment,—council,—hell-fire		519
vi. 14. Forgive . . . your heavenly Father will forgive you		430
ix. 24, 25. The maid . . . not dead . . . arose		514
xi. 27. xvi. 13—16 <i>et al.</i> (The epithet, <i>Son of God</i> , applied to Christ) ²	255, 256-8	
xviii. 3. Become as little children		382
10. Their angels do always behold		331
xxi. 1—11. (Christ's entry into Jerusalem)		536
xxvi. 36 <i>et seq.</i> (Luke xxii. 44, 53; <i>et al.</i>) (The Saviour's final conflict with the powers of darkness)		335
69—75 (and parallel passages). (Peter's denials)		611
xxvii. 50. Jesus . . . cried again with a loud voice		540
xxviii. 18—20. I am with you . . . to the end		74
19. Make disciples . . . baptizing . . . teaching		664
MARK.		
i. 1—3 <i>et al.</i> (The epithet, <i>Son of God</i> , applied to Christ)		255, 258
4. Preaching a baptism of repentance		659
10. From (or out of) the water		661
v. 13. The unclean spirits entered into the swine		336
ix. 48, 49. Fire not quenched . . . every sacrifice salted		529
x. 38, 39. The baptism that I am baptized with		660
LUKE.		
i. 32, 35 <i>et al.</i> (The epithet, <i>Son of God</i>)		255
iii. 1. The fifteenth year of Tiberius Cæsar		508
x. 50. A baptism to be baptized with		660
xi. 38. Had not washed before dinner		657
xvii. 20, 21. The kingdom of God cometh not with outward show		536
xxiii. 43. With me in Paradise		541
JOHN.		
i. 3, 10, 14, 18. iii. 13, 31. v. 17—27 <i>et al.</i> (Passages importing a pre-existent, or a Divine nature in Christ)	253-4, 255, 256-7	
51. Angels of God ascending and descending		330
iii. 23. Many streamlets there		662
vii. 17. If any man will do his will, he shall know		34, 72
xvii. (Christ's prayer for the disciples and all believers)		532
xviii. 36. My kingdom is not of this world		535, 536
xxi. 25. I suppose the world could not contain the books		73

importance as giving reasons for the rejection of the various reading which Dr. Smith appears in the first instance to have preferred.—ED.

² On all these passages of the New Testament relating to the pre-existence and Divine dignity of the Saviour, *vid.* the more ample discussions in the *Scripture Testimony to the Messiah*.—ED.

ACTS.	PAGE
i. 3. Seen forty days . . . speaking of . . . the kingdom . . .	543
ii. 9—12 (and parallel passages). (The Ascension) . . .	544-7
41. Were baptized; the same day added . . . about three thousand	662, 668
iii. 19, 21. Whom the heavens must receive during times of restitution .	547
x. 47. Can any man forbid water	662
xii. 15. It is his angel	331
xvi. 33. Was baptized, he and all his, straightway . . .	662, 668

ROMANS.

i. 4. Declared to be the Son of God . . . by resurrection . . .	258
18. Detain the truth in unrighteousness	563
23. Not approving to hold God in acknowledgment . . .	563
ii. 11. No respect of persons with God	308
iii. 21—26. Propitiation . . . for remission of sins past . . .	441
iv. 6. David . . . righteousness without works	592
24, 25. Jesus . . . delivered for offences . . . raised for justification	441
v. 1. Justified by faith	598
6. We were without strength . . . in due time Christ died . . .	442
7. A righteous man . . . a good man	442
16, 18, 19. By offence of one, condemnation . . . by righteousness of one	380, 383, 587, 596
vi. 4. Buried with him by baptism into death	670-2
viii. 3. God, sending his own Son	254, 258
ix. 6—24. Not all Israel, which are of Israel, &c.	416, 598
x. 23. The incorruptible God	141
xi. 33. Decisions unsearchable . . . ways not to be traced . . .	421

1 CORINTHIANS.

vii. 14. Children unclean . . . but now are they holy . . .	667
ix. 9. Doth God take care for oxen?	159

2 CORINTHIANS.

iii. 6. The letter killeth	555
iv. 4—6. Knowledge of the glory of God in the face of Jesus . . .	36
viii. 9. For our sakes became poor	254
v. 13. If we be beside ourselves	505
18—21. Reconciling . . . not imputing trespasses	597
21. Knew no sin	485

GALATIANS.

ii. 16. By works of law no flesh justified	591.
iii. 13. Made a curse for us	441
iv. 4. God sent forth his Son	254, 258

EPHESIANS.

i. 4. Hath chosen us in him	307, 412
5. Predestinated . . . according to the good pleasure of his will	190, 306-7
19. The efficiency of his mighty power	322
ii. 8, 9. Saved by grace, through faith . . . not of works . . .	592
iv. 17, 18, 19. Vainness of mind . . . understanding darkened . . . in- sensible	564

COLOSSIANS.		PAGE
i. 13—18.	Son of his love . . . image of God	258
16, 17.	He is before all things	488
ii. 18.	Worshipping of angels	330, 332
1 TIMOTHY.		
i. 17.	The King eternal, incorruptible	141
ii. 4.	Willeth all men to be saved	418, 421
2 TIMOTHY.		
iii. 5.	Not by works of righteousness	592
15—17.	All Scripture given by inspiration	73
TITUS.		
i. 1.	The truth . . . according to godliness	72, 689
HEBREWS.		
i. 1.	God spake by the prophets	499
	At various times and in divers manners	77
14.	Angels . . . ministering spirits to heirs of salvation	330, 331
iii. 1—6. v. 4. vi. 6 <i>et al.</i>	(Pre-existence and Divine dignity of Christ)	258
iv. 10.	He that is entered into his rest	637
12.	Word of God quick and powerful . . . sharper than . . . sword	190
15.	A High Priest . . . without sin	485
vi. 4—6.	Those once enlightened . . . if they shall fall away	611
vii. 26.	Holy, harmless, &c. . . . higher than the heavens	485
ix. 10.	Divers washings	659
12, 13, 24.	By his own blood entered . . . into the holy place	530
23.	Heavenly things purified with better sacrifices	530
xi. 3.	Visible things not made of things which appear	320
xiii. 11, 12.	Bodies burned without the camp . . . Jesus suffered	530
JAMES.		
ii. 14—26.	By works . . . not by faith only	598
2 PETER.		
ii. 20—22.	Escaped the pollutions . . . again entangled	611
iii. 9.	Not willing that any should perish	418, 421
1 JOHN.		
iv. 7, 8.	Every one that loveth is born of God, and knoweth God	35
REVELATION.		
vii. 4.	144,000 of all the tribes . . . of Israel	470
xx. 1—10, esp. 4.	Reigned with Christ a thousand years	537, 538
xxii. 18, 19.	If any man shall add . . . or take away	73

INDEX IV.

PRINCIPAL SUBJECTS, OCCASIONAL TOPICS, AND AUTHORS REFERRED TO.

- ABELARD, his book on the Trinity, 226. His character, 226.
- Acceptilation, scheme of, 444-5.
- Accommodation, theory of, countenanced by some of the Fathers, 510. Modern advocates of the theory, 510-11. Its general principle, 510. Its application to particular doctrines, examined and refuted, 511-18. How far a principle of accommodation is admissible, 518-20. The so-called Rationalist view rejected, 520-2.
- Action, terms descriptive of, often used in ancient languages to denote a permission or declaration, 155.
- Activity, considered as a perfection of the Godhead, 141, 142, 303, 318.
- Adam, original condition of, 175, 344-9. Necessary relation to his descendants, 348. His obedience tested by a positive precept, 176, 178, 347-8, 372. Duration of the state of innocence, 372. His apostasy, 370. Its immediate effects, 371; remoter consequences, 380-1. Imputation of Adam's sin to his posterity, how intended, 380, 383. How the doctrine is stated by some divines, 389.
- Adoption, its nature and characteristics, 602-3.
- Ainsworth, *On the Communion of Saints* (Edinb. 1640), referred to, 616.
- Akerman, John Yonge, his *Numismatic Illustrations of the N. T.* (Lond. 1846) referred to, 60.
- Albert the Great, notice of, 97. Affirms that God is cognoscible, but not comprehensible, 97.
- Alciato, J. P., a Subordinationist, 231.
- Allin, the late Rev. T., his *Discourses on Atheism*, recommended, 103; and occasionally referred to,
- Allix, Dr. Peter (1641—1717), *On the Books of Scripture*, referred to, 76 *et al.*
- Alsted, J. H., some account of, 22. His Latin writings recommended, 7.
- Alting, Henry and James, some account of, 21-2. Their Latin writings recommended, 7.
- Amalric de Bena, a Pantheist, 110.
- Ambrose, on the relation of the Persons in the Trinity, 273. On election and sovereign grace, 279. Maintained the universal annunciation of the gospel by the apostles, 551. Denied the possibility of conversion at the close of life, 577.
- Ambrosiaster, a pseudonym, 286.
- Amelotte (1606—1678); his French Version of the N. T. referred to, 678.
- American Biblical Repository* (commenced in 1831), frequently referred to.
- American missions to the heathen, 681-2.
- Ames, Dr. Wm. (1576—1633), a Contra-Remonstrant, 296.
- Ammon, Dr. Christoph. Fred. von, (1766—1850), his definition of religion, 30; of theology, 31. Adhered to the threefold distribution of the Mediatorial office of Christ, 498. His position towards the theory of accommodation, 511. Held the narrative of the Saviour's ascension to be a mythic tradition, 544.
- Amyraut (d. 1664), denied the imputation of Adam's sin to his posterity, 389.
- Anastasius I., Pope, condemned the writings of Origen, 130.
- Anaximander, probably an Atheist, 108.
- Ancient legislators generally alleged a divine sanction, 53.
- Ancient Universal History*, referred to, 56, 344.
- Andrew de Bena, 110.
- Angels: their existence probable on rational grounds, 185, 327-8; declared in Scripture, 185, 328. Scrip-

- ture appellations of angels, 328. Doctrine of Scripture concerning them, 329-32. Its moral uses, 333. Erroneous notion of guardian-angels, 330-1. Worshipping of angels, 332-3. Doctrine that angels are mediators, 497. Apostate angels, probably the concealed objects of the Polytheistic worship, 128. Doctrine of Scripture concerning their existence, character, combination, and operations, 333-7. Objections and replies, 337-9. Practical uses of the doctrine, 339-40.
- Angel of Jehovah : on the Person so denominated, 248 *et seq.*
- Anomœans, Eunomians, or Acacians, 214, 223.
- Anselm, his excellent character, 288. Allowance to be made for his errors, 288. His argument for the existence of God, 106. His concessions in the case of Roscelin, 225. Reference to his view of predestination, 288. His Semipelagianism, 387. His doctrine of satisfaction for sin, 445. On the reasons of the Incarnation, 491.
- Anthropomorphism : Symbolical, of the Scriptures, 129. Doctrinal, among the early Christians, 130-2. Not necessarily implied in bodily acts expressive of devotional feeling, 129.
- Antisupranaturalists or Neologists of Germany, mostly Unitarians, 234. Their admission that the N. T. teaches the sovereignty of God in regard to spiritual blessings, 277. Their hypotheses respecting the Scriptural account of Eden, 346. Their view of the primitive condition of man, 345, 349. Their interpretation of the Scripture narrative of the fall, 371. Their denial of the application of O. T. prophecy to the Messiah, 439. Their theories of accommodation, 510 *et seq.* ; and of the perfectibility of revealed religion, 522 *et seq.* Their doubt or denial of the real death of Christ, 513, 540 ; and of his ascension, 513, 544. Strange additions made by some of them to the number of the sacraments, 656.
- Apocryphal Books of the O. T., 76-7, 471-4. Other writings of a similar character, 475-6. N. T. Apocrypha, 80.
- Apostles ; the relation of their ministry to the Prophetic office of Christ, 504. They had regard to the differences of spiritual character and developement in those whom they were sent to teach, 522. They were not really at variance with one another in regard to doctrine, 524. Their annunciation of the gospel maintained by some to have been literally universal, 551. Their office and power perpetuated, according to the Episcopalians, 631.
- Archigymnasium of Rome, attention to religious duties strictly enforced in, 5.
- Aretin, Peter, suspected of Atheism, 108.
- Argument *à priori*, defined, 98-9. Argument *à priori* for Divine Revelation, 55 ; objected to by Chalmers, 56 ; its proper value, 56. Arguments *à priori* for the being of God, 99, 101, 106. Argument *à posteriori*, defined, 99. Arguments *à posteriori* for the Divine Existence, 103, 107.
- Arianism : its successes among the Barbarians who overthrew the Western Empire, 223. Prepared the way for Pelagianism and other errors, 222, 279. May have a latent and unconscious existence in some minds, 128.
- Arians, different sections of, 223.
- Arius and his system, 219-21. Favoured by Constantine, 222. His extant writings, 220. His death, 222.
- Aristeas on the Septuagint, referred to, 81.
- Aristotle, not an Atheist, yet a promoter of Atheism, 108. Regarded matter as eternal, 320, 321. Probably held the doctrine of emanation, 321. His definition of virtue not justly stated by Stapfer, 355. Referred to, to illustrate the meaning of μεταμέλεια, 575.
- Arminians : their denial of the Divine Immutability, 140. Doctrine of *Scientia Media*, 146. They virtually affirm the imperfection of the Divine system of the universe, 148. Their doctrine of an antecedent and consequent will in God, 153. Their doctrine opposed to the perfection of the Divine Understanding, Will, and Power, 201. Their doctrine of conditional election, 415. The scheme of acceptilation adopted by some, 445. Their doctrine of universal redemption, 448. Views of the Dutch Arminians respecting the prophetic office of Christ, 525. Their assertion of the universal annunciation of the gospel by the apostles, 551. Their evasions of Scripture language, 567. Absurdity of their doctrine of universal grace,

567. Its unholy tendency, 568. Remonstrant doctrine of justification, 600. Notion of sinless perfection, 606. Their objections against the doctrine of perseverance, 610-11.
- Arminius and his sentiments, 295, 296.
- Arndt, John, (1555-1621), his definition of sin, 364.
- Arnobius; his objectionable way of affirming the Divine Immensity, 137. His sentiments in regard to future punishment, 406. His statement that the early Christians had no temples, 652.
- Artemon, a Modalist, 207.
- Assurance of salvation, 613.
- Athanasian Creed, authorship of, 224. Its value, 224.
- Athanasius: his defence of Dionysius Alexandrinus, 214. Controversy with the Arians, 222. His work on the Council of Nice, 221. The "Athanasian" Creed not composed by him, 224. His view of the relation between the Persons in the Trinity, 273. Said to have favoured a theory of accommodation, 510.
- Atheism, causes and occasions of, 119-23. Whether a man can be a convinced Atheist, 107. Atheists, ancient and modern, 107-9. Human punishments for Atheism unjust and absurd, 123.
- Athenæum review of Neale on *Feasts and Fasts*, 640.
- Athenagoras cites passages from heathen authors in proof of the unity of God, 127. His doctrine concerning the fall of man, 385.
- Audians, Egyptian Anthropomorphites, 131.
- Augusti, Dr. J. C. W. (1772-1841) his *Chrestomathia Patristica* referred to, 213.
- Augustine: his spiritual history, 279; mental endowments, 280; acquisitions of heathen learning, 285; theological character and sentiments, 283-5. His doctrine that moral evil is privative, 127. His practical treatment of the doctrine of the Trinity, 217; and of election, 423. His services in regard to the doctrines of grace and predestination, 279 *et seq.* Passages from his writings, relating to these topics, collected out of the Magdeburg Centuriators, 282. His controversy with Pelagius, 281 *et seq.*, 386. Development of his views, 282. His use of the words *justus*, *justificare*, 283-4. Some of his expressions rash and objectionable, 286. Reference to passages on the creation, 327: and against the worshipping of angels, 332. His view of the imputation of Adam's sin to mankind, 389. He recognizes the threefold office of Christ, 498: denies that the labours of the apostles literally extended to all mankind, 551: attempts to enumerate the succession of bishops from the time of the apostles, 624. His testimony in favour of infant-baptism, 667. Extracts from his writings:—the truth unpalatable, save to a healthy soul, 4; on the Divine immensity, 137; on the unchangeableness of the Divine will, 152; on the relation between the Father and the Son, 273; on the loose phraseology of the early Christian writers, 278; definition of faith, 571; on the cause of the perseverance of the saints, 609. Other references to his works, 37, 62, 160, 367, 375, 388.
- Aulus Gellius, on the rule or measure of punishment, 393.
- Ausonius refers to the use of Basilicæ for Christian worship, 652. (See his *Gratiarum Actio pro Consulatu*, c. iii.)
- Authority of God, duty and reasonableness of submission to, in matters of religious belief, 4, 94, 95. Dictates of Divine authority to be carefully distinguished from human hypotheses, 9.
- BABBAGE, Charles; his *Ninth Bridgewater Treatise* referred to, 63.
- Back, Capt. Sir George, on the moral character of the Esquimaux, 373.
- Bahrdt, Dr. C. F., notice of, 578-9.
- Bâle, Missionary Societies at, 682.
- Balguy, John (1686-1748); his definition of virtue, 354.
- Ballenstedt, J. G. J., maintained the existence of Co-adamites, 344.
- Baptism: import of the word, 658-63. Nature and design of baptism, 663. Jewish baptism of proselytes, 663. John's baptism, 663. Infant-baptism, 663-5. Historical testimonies in favour of infant-baptism, 665-7. Profession of faith to be required from parents, 667. Mode of baptism, 668-70. Objections of Antipædobaptists, 671-3. Abuses of baptism, 674. On lay-baptism and baptism by women, 657.
- Baptist Missionary Society, 681.
- Barclay, Robert; his *Apology* useful as a manual of Quaker doctrine, 45. Referred to, 75, 601.
- Barlow, Dr. Thomas (1607-1691), Bishop of Lincoln, a Calvinist divine, 297.

- Baron, Dr. Peter, teaches the Semi-pelagian doctrine at Cambridge, 297.
- Barrett, Wm., of Cambridge, preaches against the doctrines of predestination and perseverance, 296. Proceedings in his case, 296.
- Barrow, Dr. Isaac, an Arminian, 297.
- Basil, on the character of Dionysius Alexandrinus, 214. His view of the relation between the Father and the Son, 273. On the sovereign grace of God as the cause of salvation, 279. His doctrine concerning the fall, and the state of human nature, 385-6.
- Bates, Dr. Wm. (1625—1699); his essay on *Spiritual Perfection* referred to, 606.
- Baumgarten-Crusius, Dr. Lewis Fred. Otto (1788—1843), Prof. Theol. at Jena; his *Text-book of the History of Christian Doctrine* referred to, 131 *et al.*
- Baxter, Andrew (1685—1750); his *Matho* referred to, 101 *et al.*
- Baxter, Richard (1615—1691); Modalist opinions imputed to him, 228. The distinction between natural and moral ability seen and stated by him, 389. General soundness of his views, 453. References to his *Practical Works*, fol. ed. in 4 vols., 51 *et al.*; *Reformed Pastor*, and *Directions to Students*, 4, 5; *Life of Faith*, 89, 407. *Saints' Everlasting Rest*, 394; *Catholic Theology* (many passages), 452-3.
- Baxter, Wm. (1650—1723); his notes on Horace referred to, 607.
- Bay, Michael; his connexion with the controversies respecting sin and grace, 298.
- Bayle, Peter (1647—1706); his scepticism promoted by the instability of his religious profession, 121. His paradox, that Atheism is better than idolatry, 123.
- Beecher, Dr. Edward, on our conception of the Divine Eternity, referred to, 139. His inquiry into the proper meaning of βαπτίζω, &c., 663.
- Beecher, Dr. Lyman; his *Sermons* referred to, 175. The distinction between natural and moral inability well applied by him, 389. His remarks on Sabbath mails referred to, 636.
- Believers, duty of, to join themselves to a visible Church of Christ, 630.
- Bellamy, Dr. Joseph, has well maintained the distinction between natural and moral inability, 389. References to his works: *Essay on the Millennium*, 310, 683. *True Religion Delineated*, 356 *et al.* *Nature and Glory of the Gospel*, 356. *Letters and Dialogues between Theron, Paulinus and Aspasio*, &c., 579.
- Bellarmino, Cardinal, concedes the insecurity of confidence in human merit, 594-5. His Notes of the Church, referred to, 633.
- Belsham, Rev. T., held the doctrine of universal restitution, 405. References to his writings, 313, 375, 497, 596.
- Bennet, Benj. (1674—1726); his *View of Popery* (first published in the form of Sermons, delivered in 1713-14) referred to, 677.
- Bentham, Henry Ludolf (1661—1723), Lutheran Pastor at Bardowiek, in Lüneburg; his work on the ecclesiastical and educational organization of Holland referred to, 20 *et seq.*, 227.
- Berengarius; his doctrine concerning the Lord's Supper, 676.
- Berkeley, Bishop; his idealism very different from that of Fichte, 113. Reference to his *Life*, 122; (see his *Works*, ed. 1820, I. p. xiii.)
- Berlin, Missionary associations at, 682.
- Bernard of Clairvaux; his zeal for the Papacy, 288. His personal excellence, 289. His views of Divine grace, 289.
- Bertholdt, Dr. Leonard, a Neologist, 253. References to his *Christologia Judæorum*, 253, 511, 535; to his *Introduction to the O. & N. T.* (6 pts. 8vo. Erlang. 1812-19), 512.
- Bertius, Peter, a Remonstrant divine, 295.
- Beryllus of Bostra, a Modalist, 209.
- Bevans, John (d. 1835); his *Brief View of the Doctrines of the Christian Religion as professed by the Society of Friends* (8vo. Lond. 1810), referred to, 601.
- Beveridge, Bishop, a Calvinist, 297.
- Beza, Theodore, notice of, 18. His Latin writings recommended, 7. His edition of the N. T. with annotations, referred to, 547. His French Psalms, 643. His remarks on the materials for the celebration of the Lord's Supper, referred to, 676.
- Biblical Review*, on the province of reason in religion, referred to, 95.
- Bickersteth, the late Rev. E.; his *Christian Student* referred to, 292, 295.
- Biddle, John, a Unitarian, 234.
- Biel, J. C.; his *Novus Thesaurus Phi-*

- logicus* referred to, in illustration of the use of *Barri*(ω, 668.
- Billroth, Dr. G. (d. 1836); his *Commentary on the Epistles to the Corinthians* referred to, 180.
- Bingham, Joseph (1668—1723); his *Antiquities of the Christian Church*, often referred to. (Where the volume and page are given, the reference is to the edition of his *Works* published in 1834, in 8 vols. 8vo.) His use of the word *Diocese*, 625. His uncritical use of authorities, 625. His work on lay-baptism referred to, 657.
- Binney, Rev. T.; his discourse on schism, 630. (The reference should have been to his *Dissent not Schism*; 8vo. Lond. 1835. The reader is requested to pardon this inadvertence).
- Birch, Dr. Thomas (1705—1766): references to his *Life of Tillotson* (1752), 234; *Life of the Hon. R. Boyle* (1744), 681.
- Birks, Rev. T. R.; his *Horæ Apostolicæ* and *Horæ Evangelicæ* referred to, 71.
- Bishops, a name of Christian pastors, 621, 624, 649. Identical with presbyters or elders in the N. T., 621-2. Later testimonies to the same effect, 623. Separation of bishops into a distinct order, 622-4. Rise and progress of diocesan episcopacy, 625-7. Episcopalian view of the functions of a bishop, 631.
- Blackall or Blackhall, Dr. Offspring, (1654—1716), Bishop of Exeter; his *Boyle Lecture* referred to, 59 *et al.*
- Blair, Dr. John (d. 1782); his *Lectures on the Canon of the Scriptures* referred to, 81.
- Blandrata, George, a Subordinationist, 231.
- Blumenbach, Dr. J. F. (1752—1840), Prof. Physiol. at Göttingen, maintained the proper unity of the human species, 344.
- Blunt, Rev. J. J., Marg. Prof. Div. Cambr.; his *Vestiges of Ancient Manners in Italy*, &c. referred to, 333.
- Bocher, Joan, probably believed the immediate creation of Christ's human nature, 486.
- Body, Scripture terms for, 341. How connected with the mind, 342. Its original perfection, 344.
- Boethius; his description of eternity, 137. Other references to his *Consolatio Philosophiæ*, 351, 394.
- Bogermann, John, a leading Contra-Remonstrant, 296.
- Bogue, the late Dr. David; his work on the Evidences recommended, 54.
- and Dr. James Bennett; their *History of Dissenters* (4 vols. 8vo.), referred to, 230 *et al.*
- Böhme, C. F.; his definition of justice, 174.
- Böhme, Jacob, a Modalist, 228; and pretender to inspiration, 522: maintained the immediate creation of Christ's human nature, 486.
- Böhmer, Dr. Wm., Prof. Theol., formerly at Greifswald, but now at Breslau; on the deduction of particular Divine attributes from the notion of infinite perfection, 202. On Col. i. 15; 258. On certain terms used in connexion with the doctrine of the Trinity, 270.
- Boileau; his *Lutrin*, and *Epistles*, referred to, 576.
- Bolingbroke, Lord; his scepticism provoked or promoted by injudicious training to religion, 120.
- Bolsec, Jerome, an opponent of Calvin and his doctrine, 293.
- Bonaventura; Roman Catholic Church prayers composed by him, 645.
- Books, infidel or licentious, an exciting cause of Atheism, 122.
- Booth, Abraham (1734—1806); his *Pastoral Cautions* (a Charge; 8vo. 1805) recommended, 5. Reference to his sermon, *Divine Justice essential to the Divine Character*, (Lond. 1804), 444.
- Bossuet, Bishop of Meaux, a representative of the national Catholic party in France, 634.
- Boston, Thomas; his *Body of Divinity* recommended, 42-3.
- Bourn, Samuel, of Norwich, maintained the annihilation of the wicked, 406. (See his *Letter* to Dr. Samuel Chandler, 8vo. Lond. 1759).
- Bouterwek, Fred. (1766—1828), Prof. Philos. at Göttingen; his definition of religion, 30.
- Boyle, Hon. R., connected with efforts for the spread of the gospel in North America, 681. Reference to some of his writings, 95.
- Boyle Lectures* from 1691 to 1732, 3 vols. fol. 1739; often referred to.
- Bradbury, Thomas (1677—1759); his prejudice concerning the use of the O. T. Psalms in Christian worship, 642.
- Bradwardin wrote against Pelagianism, 290; maintained the doctrine of man's depravity, 387, 388. His practical application of the doctrine of election, 423.
- Brainerd, David (1718—1747); his

- Life* by Pres. Edwards recommended, 5. Reference to his account of an Indian Pow-wow, 337. His labours among the Indians, 681.
- Brennecke, J. A.; his fanciful notion respecting Christ's stay on earth after his resurrection, 545.
- Brenner, Dr. F.: his *Katholische Dogmatik* recommended, 38-9; and often referred to. Extracts: on the testimony of nature and reason to the Being of God, 97; on the spirituality of the Divine Nature, 129; on certain terms used in connexion with the doctrine of the Trinity, 270.
- Bretschneider, Dr. C. T., some account of, 41. His *Handbook of Dogmatic Theology*, very often referred to; and his *Lexicon of the N. T.*, occasionally. His work on the theology of the Apocrypha, 341, 535. His definition of mysteries in religion, 93. A statement of his concerning Priestley, 136. His hesitation about discarding the doctrine of eternal punishment, 409. His adherence to the threefold distribution of the Mediatorial office, 498. His proof that the N. T. Scriptures are the only and sufficient standard of Christianity, 505. His reasonings with regard to our Lord's predictions, 507. Lutheran definition of justification as given by him, 589. On John xvii. 19; 603.
- Bricknell, Rev. W.; his collection of episcopal testimonies against the Tractarians, 657.
- Bridgewater Treatises*, general reference to, 103. Dr. Whewell's, 104. Sir C. Bell's, 104 *et al.*
- Brine, John (1703—1765); his answer to James Foster, referred to, 311.
- British Quarterly Review*, referred to, 683.
- Broke, Sir Robert (d. 1558); his definition of justification, 585.
- Brougham, Lord, on human and divine science, and on natural theology, 31. On difficulties in natural philosophy analogous to those of theology, 95-6. On the misapplication of ridicule, 121.
- Broughton, Thomas (1704—1774); his *Bibliotheca Historico-Sacra* (2 vols. fol. Lond. 1737-9), referred to, 173.
- Brown, John, of Haddington; his *Theology* recommended, 43.
- Brown, John, of Gartmore; his defence of Presbyterianism referred to, 633.
- Brown, Dr. John, Prof. Theol., United Presbyterian Church; his *Hints to Students* referred to, 453.
- Brown, Dr. Wm.; his *History of Missions* referred to, 682.
- Brucker, J. (1696—1770): references to notes by him in the Leipzig Bible (commenced by Romanus Teller; 19 vols. 4to. 1749-70), 258, 267, 331, 341; to his *History of Philosophy*, 331.
- Bruen, Rev. Matthias, *Memoir* of, recommended, 5.
- Bruno, Giordano, an infidel, 108; lauded by Schelling and his followers, 108. His death, 123.
- Bruns, Dr. T., and Dr. Häfner, of Berlin; their *Neues Repertorium* referred to, 682.
- Bryant, Jacob; his work on the plagues of Egypt referred to, 461.
- Buddeus, J. F., brief notice of, 39. His writings on systematic theology recommended, 39. References to his *Moral Theology*, 525, 640. His adherence to the threefold distribution of the Mediatorial office, 498. Admission of difficulties with regard to the doctrine of universal grace, 552.
- Budowitz, Wenc., an example of Christian joy in the midst of suffering, 614.
- Buffon, an Atheist, 109.
- Bull, Bishop, classed by Mosheim as a Subordinationist, 274. His view of the prophetic office of Christ, 525; and of faith as the ground of justification, 600.
- Bulls, Papal; *Vineam Domini Sabaoth*, 299. *Unigenitus*, 300, 445, 679. Previous bulls against the Jansenists, 299.
- Bunsen, Chev. (b. 1791); his argument against Origen's testimony in favour of infant-baptism, 666.
- Buonaparte, Napoleon; his reported sentiments concerning the Saviour, 203.
- Burder, Rev. G. (1752—1832); his edition of Dr. Watts's *Works* occasionally referred to.
- Burder, Rev. S.; his edition of Robinson's translation of Saurin, referred to, 643.
- Burgh, W.; his answer to Lindsey, referred to, 85 *et al.*
- Burmman, Francis (the elder), notice of, 21. His Latin writings recommended, 7. His *Synopsis Theologiæ* often referred to.
- Burmman, Gaspar (grandson of the preceding; d. 1755); his *Trajectum Eruditum* (4to. 1738) referred to, 21 *et al.*
- Burn, Dr. Richard (d. 1785); his *Ecclesiastical Law* referred to, 657.

- Burnet, Bishop, notice of, 42. His *Exposition of the Creed* recommended, 42. His moderate theory of Episcopacy, 631.
- Burnet, Thomas, D.D. (d. 1750); his *Boyle Lecture* referred to, 347.
- Burnet, Thomas, LL.D., an Arian, 231. The history of the Fall treated by him as an allegory, 371. His treatise *De Statu Mortuorum et Resurgentium* referred to, 481 *et al.*
- Burton, the late Dr. Edward, Reg. Prof. Div. at Oxford; his *Testimonies of the Ante-Nicene Fathers to the Divinity of Christ*, referred to, 213, 215.
- Bush, Rev. G.; his view of the Apocalyptic Millennium, 538. References to his writings on this subject, 538, 683.
- Butler, Charles (1750—1832); his *Horæ Biblicæ* referred to, 82.
- Butler, Dr.; his *Boyle Lecture* (1709) referred to, 105.
- Butler, Bishop (1692—1751); his *Analogy* referred to, 50 *et al.* Students recommended to read and analyze the work, 54. His doctrine of a moral sense, 74.
- Buxtorf, the elder; his *Tiberias* referred to, 76.
- CABBALA, 75.
- Cæsarius of Arles, an opponent of Semipelagianism, 287.
- Calamy, Dr. Edmund; his *Sermons on Inspiration* referred to, 82 *et al.* His abridgment and continuation of Baxter's *Memoirs*, 234.
- Calixt, George (1586—1656); his doctrine concerning the power of the word of God, 556.
- Call, external, of the gospel, defined and illustrated, 550-1. To be addressed to all men, 551. Compliance with it the duty of all, 553. The internal and effectual call defined, 554. Instrument of the internal call, 554-5, 557. Its necessity, 556; and reality, 556-7. Doctrine of Scripture concerning the internal call, 557.
- Callisen, Christian Fred. (b. 1777); his admission of the doctrine of *Scientia Media* in God, 146.
- Calov, Abraham (d. 1686); his teaching respecting the power of the word of God, 556.
- Calvin, John, 17: not the author of the distinctive doctrines called by his name, 293; his merits and defects in regard to them, *ibid.* His Latin writings recommended, 7; especially his *Instit. Rel. Christ.*, 38. His definition of religion, 30; of the term *Person* as applied to the Trinity, 270-1; of faith, 571. On the relation of the Persons in the Trinity, 273. On original sin, 380-1. His view of human depravity, 387 *et seq.*; of the specific imputation of Adam's sin to his posterity, 389; recognition of the threefold office of Christ, 498. On the effectual witness of the Spirit to the truth and beauty of the Scriptures, 573. Doctrine concerning the Lord's Supper, 677. Attempt to establish a mission in Brazil, 682. His *Commentaries* recommended or referred to:—on the Gospels, 451; on the Epistles generally, 441; on Galatians, 450.
- Campbell, Dr. G. (1719—1796), on the *Evangelists*, referred to, 12 *et al.* *Dissertation on Miracles*, 62 *et al.* *Lectures on Ecclesiastical History*, 631.
- Campbell, Dr. J.; his *Christian Witness* referred to, 203. *British Banner*, 677.
- Candour, importance of in theological investigation, 4; especially in controversy, 12. The duty enforced by a reference to controversial difficulties, 688.
- Canon; see SCRIPTURE.
- Caraites, 75.
- Cardale, Mr., a Socinian country minister, 234.
- Carey, Dr. Wm. (1761—1834); his tract on the missionary obligations of the Church referred to, 679.
- Carpzov, John Benedict (1720—1803), Prof. Theol. at Helmstädt (to be distinguished from his grandfather and great grandfather of the same name, Profs. Theol. at Leipzig); his illustrations of the Epistle to the Hebrews from the writings of Philo (Helmst. 1758) referred to, 476.
- Carpzov, John Theoph. (1679—1767; grandfather's nephew of the preceding); his *Introd. in Libros Canonicos V. T.* (Lips. 1721, 4to.) referred to, 76.
- Cartesians: their notion of the Divine Essence, 137; adoption of the theory of accommodation, 510.
- Cassian, John, the chief founder of the Semipelagian system, 286, 386.
- Castellio, 293-4. His misapprehension and rejection of the doctrine of predestination, 293-4.
- Catechismus Racoviensis*, useful as a summary of Socinian doctrine, 44. Its origin, 44. References, 415 *et al.*
- Cave, Dr. Wm., on Dionysius Alex-

- andrinus, 214. References to his *Historia Literaria*, 197, 214; *Lives of the Primitive Fathers*, 627.
- Cawdrey, Dan. (1588—1664), and Herb. Palmer (1601—1647); their treatise on the Sabbath referred to, 636 *et al.*
- Cennick; his Hymns referred to, 643.
- Centuriæ Magdeburgenses*, notice of, 7, 18. Extracts and references, 196, 282.
- Cerinthus and his system, 207.
- Chalcidius, a Neo-Platonist, 211.
- Challoner, the late Dr. R., Roman Catholic Bishop; his *Grounds of the Old Religion* referred to, 75.
- Chalmers, Dr. Thomas (d. 1847); his objection to *à priori* argumentation in theology, 56. His definition of a miracle, 61. His writings on the evidences of Christianity recommended, 54. His *Astronomical Discourses* referred to, 54, 327. His *Institutes of Theology* (2 vols, 1849), and *Prelections on Butler, Paley, and Hill* (1849), occasionally cited.
- Chandler, Dr. Edward, Bishop of Durham; his defence of the Christian miracles referred to, 513.
- Chandler, Dr. Samuel (1693—1766); his *Life of David* referred to, 58. His *Plain Reasons for being a Christian* (8vo. Lond. 1730), 59. His defence of the N. T. miracles, 513.
- Chapman's *Eusebius* (in answer to Morgan) referred to, 62 *et al.* It exhibits the Arminian view of Divine Justice, and of satisfaction for sin, 444.
- Character, real and apparent, often widely different, 163.
- Charlemagne, recognized the right of the people to elect their bishop, 622.
- Charnock, Dr. Stephen (1628—1680); his *Works* referred to, 107, 367, *et al.*
- Chastisements are *punitive* as well as corrective, 187.
- Chauncy, Charles, (of Boston, Massachusetts), a Universalist, 405; led the way to the extreme form of that error, 404.
- Chauncy, Dr. Isaac, *On the Order of the Gospel*, referred to, 617.
- Chemnitz, Mart., notice of, and recommendation of his *Loci Theologici*, 39.
- Chillingworth's *Religion of Protestants* referred to, 74.
- CHRIST, our LORD JESUS, considered especially as to his Divine Nature: History of opinions on this subject, 205 *et seq.* The Messianic prophecies and allusions of the O. T. applicable to him, 253. Doctrine of the N. T. concerning him, 253 *et seq.* (See also MESSIAH, SON OF GOD, TRINITY).
- CHRIST, the LORD JESUS, considered as our Mediator and Redeemer: The true and sole Messiah, 483. His pre-existence and divinity, 483; human birth, 484; outward form and figure, 484; absolute freedom from sin, 485. Miraculous production of his human nature, 486-7. Union of the two natures, 487; its characteristics, 487-8; suggested ground of its necessity, 488-91. Strictures on the Lutheran representation, 491-2; and on that of a preexistence of Christ's human soul, 492. Other hypotheses and objections referred to, 492-4. Scriptural names and titles of the Redeemer, 494-5. A Mediator, necessary, 495. His office and qualifications, 496-7. Wrongly conceived of by Socinians, 496. Consecration of the Mediator, 496. The three-fold distribution of the Mediatorial work, well-grounded and useful, 498. Christ a *Prophet*, 499. Principal topics of his ministry, 500-2. Provision for subsequent disclosures, 502. His teaching characterized, 502-3; sustained by miracles, 503; continued by his apostles, 504-5. His prophetic office related to the constitution and laws of his Church, 505; exercised through the agency of the Holy Spirit, 506. His predictions, 507. Date of his birth, and duration of his personal ministry, 508-9. Advantages of education imagined by some, 509-10. Charge of accommodation, 510-22. Alleged imperfection of Christ's teaching, 522-5. Socinian and Latitudinarian view of his prophetic office, 525-6. His office as a *Priest*, 527; identical with his mediation in the stricter sense, 527. Its parts or appropriate acts: offering, 528 (and see under the head SACRIFICE); intercession, 532 (see INTERCESSION); benediction, 533. Objections answered, 533. *Kingly* office of Christ, 534. The notion of sovereignty very anciently applied to the Messiah, 534. Forms which it assumed among the Jews, 534-5. How represented by Christ himself, 535-6; and by his apostles, 537. Observations and distinctions, 537-8. Lutheran view, 537-8. Doctrine of the Millenarians, 538, 683. The State of Humiliation, its constituents and circumstances, 539-41. Temptations of the Saviour, 335-6.

- Physical cause, and reality, of Christ's death, 540. Hades, 540-1. The State of Exaltation, 541 *et seq.* The Resurrection: narratives, 542; proof of the fact, 542; its theological importance, 543. The Saviour's body after his resurrection, 542. His further instruction of the disciples, 543. The Ascension: narrative and allusions, 544; remarks and inferences, 545-7. The supreme dignity of the ascended Redeemer, 547-8. Revelation culminates in Christ, 684.
- Christian, the, the only wise man, 149.
- Christians, the primitive, why charged with Atheism, 108.
- Christian Church, constitution and discipline of, 615 *et seq.* Reasons for expecting sufficient information on these points from the Scriptures, 615-6. Scriptural use of the term Church, 617. On the notion of a visible Catholic Church, 617. A Scriptural Church defined, 617; shewn to be congregational and independent, 618. Qualifications of members, 619. Membership of infants, 619-20. Church officers, 621-9 (see BISHOPS, &c.) Church authority and powers, 629-30. Rival theories: Episcopalian, 631; Presbyterian, 631-3; Roman Catholic, 633-4. Ordinances of the Church, 635 *et seq.* (see SABBATH, WORSHIP, SACRAMENTS, &c.) Ultimate extent of the Church on earth, 678 *et seq.* (see MISSIONS). Scriptural grounds of expectation in this respect, 682.
- Christian Observer*, on the infidel tendencies of Tractarianism, referred to, 71.
- Chrysippus; his doctrine of fate, 418.
- Chrysostom made Patriarch of Constantinople, 131. Persecuted by the court party,—his sufferings and death, *ibid.* Remarks on the cessation of miracles, 66. Distinction of primary and secondary, or antecedent and consequent will in God, 153. Chrysostom taught the existence of guardian-angels, 331; opposed the worshipping of angels, 332; inclined to a theory of accommodation, 510; maintained a literally universal annunciation of the gospel by the apostles, 551. On the use of the words *episcopus*, *presbyter*, *diaconus*, 623.
- Church, in the sense of a place for religious assemblies, 653. Church architecture, 652-3. Consecrations, 653-4.
- Church of England, Articles and Li-
- turgy of, referred to, 570, 618; Edward VI.'s, 646, 657; Queen Elizabeth's, 646. Church of England Missions, 681.
- Cicero; his derivation of the word *religio*, 29. His use of the term *δῶμα*, 33. On the nature of God, 97. On the difficulty of forming a pure conception of the Deity, 135. He expresses the notion of justification by *purgatio*, 585: recognizes the propriety of solemn resting on holy days, 639. Other references to his writings, 103, 107, 351, 356, 375, 442.
- Clarke, Dr. S., an Arian, 231, 274. His *Boyle Lecture* referred to, 52 *et al.* His definition of virtue, 354. His altered Liturgy, 646.
- Clarkson, David (1622—1686); his *Discourse concerning Liturgies* (1689) referred to, 651.
- Clayton, Bishop, a Subordinationist, 231. His *Vindication of the Histories of the O. and N. T.* referred to, 64.
- Clemens Alexandrinus, influenced by Platonism, 212. His Eclecticism operated to debase the faith of the Church, 278. His leading principles, 212. His assertion of the deity of Father, Son, and Holy Spirit, 212. Notion of man's independent power, concurring with Divine grace, 278. His probable view of the doctrine of creation, 323; (reference at p. 327). Assertion of the trichotomous constitution of man, 341. Doctrine of the fall, 385. Doctrine of universal restoration, 405. Reference to a commemoration of the birth of Christ, 508. His opinion as to the duration of Christ's ministry, 509. Inclination towards a theory of accommodation, 510. Intimations of the substantial identity of bishops and presbyters, 621. Enforcement of the universal priesthood of believers, 628. Use of the word *ἐκκλησία* to denote a place of assembly, 653.
- Clemens Romanus proves the primitive identity of bishops and elders, 621.
- Clementine Recognitions* (falsely ascribed to Clemens Romanus): their doctrine concerning the fall, 384; concerning the number of the sacraments, 655.
- Cælestinus, Pope, a supporter of the Semipelagian doctrines, 287.
- Cælestius; his connexion with Pelagius and his system, 280.
- Coleman, Rev. Lyman: references to

- his *Church without a Prelate*, 616, 618, 631; *Christian Antiquities*, 653, 667.
- Coles, Elisha; his treatise on the Divine Sovereignty referred to, 413.
- Coligny, Admiral, urged Calvin to send missionaries to Brazil, 682.
- Collinges, Dr. John (1623—1690); his *Discourses on Providence* (4to. 1678) referred to, 351, 352.
- Commentationes Theologicæ*, edited by Velthusen, Kuinoel, and Ruperti (6 vols. 8vo. Leipz. 1794-99), referred to, 179, 571.
- Commentators, use of, 11.
- Condorcet, an Atheist, 109.
- Congregatio de Propagandâ Fide, 680.
- Conjugal society, an element of man's original happiness, 345.
- Consequences, eternal, of the resurrection and the judgment: to the righteous, 686-7; to the wicked, 394 *et seq.*
- Constantine, favourable to the Arians, 221.
- Constantius, an Arian, 221.
- Consubstantiation, Lutheran doctrine of, 676, 677.
- Contrition and attrition, Roman Catholic doctrine of, 576.
- Conversion, 570. How related to regeneration, 569, 570; to justification and sanctification, 604. Whether possible at the close of life, 577. Strong feeling and confident assurance no evidence of conversion, 579.
- Conybeare, Dr. W. D., Dean of Llandaff; his objections to a hypothesis of Sir John Leslie, 541.
- Corbet, John, (ejected from Bramshot, Hants; d. 1680): his *Remains* referred to, 631.
- Corporeal and corporal; the terms distinguished, 86.
- Corpus Juris Canonici*, on lay and women's baptism, 657.
- Corvin, John, of Dantzic; his attack upon the writings of John Arndt, 555.
- Corvin, John Arnoldi, of Leyden, a Remonstrant, 295.
- Cosin, Dr. John, (1594—1672), Bishop of Durham; his *Scholastical History of the Canon of Holy Scripture* (4to. 1657 and 1672) referred to, 76 *et al.*
- Cottle, Joseph (d. 1853); his work on the predictions and miracles of Christ recommended, 90.
- Councils: Second of Antioch, 209. First of Nice, 221, 274. Third of Antioch, 223. Laodicea, 642. First of Constantinople, 222, 274. Fifth, Sixth, and Seventh of Carthage, 386. Second of Milevis, 386. Ephesus, 223, 386. Chalcedon, 224. Second of Nice, 332. Fourth Lateran, 226, 677. Trent, 298, 387; its Canons and Proceedings referred to, 572, 576, 600, 655, 656.
- Cowper; his hymns referred to, 643.
- Cox, Dr. F. A. (d. 1853): references to his *History of the Baptist Missionary Society*, 679, 681; *Baptists in America* (by Dr. Cox and Dr. James Hoby), 681.
- Cox, Dr. Richard (1499—1581), Bishop of Ely, one of the compilers of the Anglican Liturgy, 645.
- Cramer, Andr. (of Magdeburg, afterwards Superint. at Mühlhausen; d. 1640): his controversy with Evenius, 578.
- Cramp, Rev. J. M.; his *Text-Book of Popery* (1831; 2nd ed. 1841) referred to, 634.
- Creation; its nature, object, and primary act, 319-20. Opposite notions, 320-1. Importance of the question, 321. Scriptural terms, 322; and testimonies to the doctrine, 322-3. Design of creation: must be worthy of God, 323; imperfectly understood by us, 324. Ends, collateral and subordinate, 324; supreme, 325. The Scripture narrative and its interpretation, 325-7. Creatures superior to man, 327-40; (see ANGELS). Creation of man, 340 *et seq.* (see MAN.)
- Criticism, the art of, necessary to be studied by a divine, 8.
- Crocus, Ludov., on the connexion of study and prayer, referred to, 5.
- Cudworth, Dr. Ralph (1617—1688): his definition of justice, 174; of virtue, 354. His attempt to derive a knowledge of Plato's system from Plotinus and Porphyry, 210. On the experimental element in Christian faith, 582-3. References to his writings: *Essay on Eternal and Immutable Morality*, 169, 354. *Intellectual System*, Mosheim's edition, 210 *et al.* *Sermon* on 1 John ii. 3, 4; 573.
- Curcellæus, an Arian, 231; and Remonstrant, 296: adopted the scheme of acceptilation, 445.
- Cureton, Rev. W.; his *Corpus Ignatianum* referred to, 623.
- Cuper, Gisbert, a Remonstrant, 296; editor of the *Fratres Poloni*, 233.
- Cuvier, Baron (1769—1832), maintained the unity of the human species, 344.
- Cyprian promoted practical religion in

- the Western Churches, 217; denied the possibility of conversion at the close of life, 577. His references to bishops and presbyters, 621; to the practice of infant-baptism, 666.
- Cyril of Alexandria; his opposition to Nestorius, 223.
- Cyril, a missionary to the Slaves of Bohemia and Moravia, 680.
- DÆMONIACS, the, 336.
- D'Alembert, an Atheist, 109.
- Dalen, Ant. van, on oracles, referred to, 336.
- Dalrymple, Sir David, Lord Hailes, (1726—1792), on the antiquities of the Christian Church, referred to, 61 *et al.*
- Darwin, Dr. Erasmus, probably an Atheist, 109.
- Dathe on the Pentateuch, referred to, 459.
- Daub, Dr. C., notice of, 229.
- Davenant, Bishop (d. 1641); his Latin commentary on the Epistle to the Colossians referred to, 451.
- David of Dinanto, a Pantheist, 110.
- Davidson, Dr. Samuel; his Congregational Lecture referred to, 633.
- "Day of grace," in what sense used by many, 577. Objections to their doctrine, 577.
- Deacons, name and office of, 621, 622, 623, 628.
- Death, in relation to the body, 684; to the soul, 685.
- Decalogue; see LAW of GOD.
- Decrees of God: Doctrine of the N. T. and of some primitive Christian writers, 277. Early declension from Scripture truth, 277; how occasioned, 278. The Pelagian controversy, 280 *et seq.* Rise of Semi-pelagianism, 286. Its latent prevalence, to the time of the Reformation, 287. Advocates of the Scriptural doctrine in the Middle Ages, 287 *et seq.* Sentiments of the Reformers, 292 *et seq.* Rise of Arminianism, 294. Synod of Dort, 295. English controversies on these points of doctrine, 296-7. Controversy in the Church of Rome, 297 *et seq.* The doctrine examined: Scripture passages, 301-3; doctrinal positions contained or implied, 303-11. Appendix on the doctrine of necessity, 312 *et seq.* (See also REDEMPTION, PREDESTINATION, ELECTION, PRETERITION.)
- De Felice, Dr. G.; his *Letters* in the British Banner referred to, 677.
- Deist, the term, 70, 71. The difference between a Deist and an Atheist, practically inconsiderable, 108.
- De la Mothe Josseval: his French version of Father Paul's history of the Council of Trent referred to, 645.
- Delany, Dr. Patrick (1686—1768); his *Revelation Examined with Candour* referred to, 58.
- De la Porrée, Gilbert, 226.
- De Maistre, Count Joseph, a strenuous advocate of Ultramontaniam, 634.
- Democritus, probably an Atheist, 108.
- De Moor, Bernhardin; his commentary on Van Marck's Compendium of Theology (in 7 vols. 4to. Lugd. Bat. 1761—71), referred to, 233, 611 *et al.*
- Demosthenes, his testimony to the frauds practised by the priests of the ancient oracles, 337. His use of *ἐκκλησία* to denote the place of a popular assembly, 653.
- De Noailles, Cardinal, a patron of Quesnel, 300.
- Depravity, native and universal; see SIN.
- Derham's *Astro-theology* referred to, 103.
- Des Cartes; his theory of occasional causes, 342.
- Desire, the common objects of, good, not in themselves, but only as they are used, 163.
- D'Espagne, Jean, notice of, 485. On our ignorance as to the personal appearance of Christ, 485.
- Des Maizeaux, Peter, F.R.S.; his *Vie de Boileau* (12mo. Amst. 1712) referred to, 576.
- Deusing, Herm., a Modalist, 227.
- Dewar, Dr. Daniel, Principal of Marischal College, Aberdeen; his work on the Internal Evidences of Christianity referred to, 69.
- De Wette, W. M. L., notice of, 45; said to have been a Modalist, 230. His *Dogmatik* useful, 45. His adherence to the threefold distribution of the Mediatorial office, 498; advocacy of the accommodation-theory, 511; resolution of the narrative of Christ's ascension into a mythic tradition, 544.
- D'Holbach, Baron, author of the *Système de la Nature*, 109.
- Diagoras, possibly an Atheist, 108.
- Dick, Dr. John; his *Theological Lectures* recommended, 43. His essay on Inspiration referred to, 82.
- Dickinson, Jonathan; references to his writings, 68, 557.
- Dickinson, Moses; his writings against Waterland and Wetmore referred to, 570.
- Diderot, an Atheist, 109.

- Dillfeld, G. C. (d. 1684); his controversy with Spener, 35, 578.
- Diodorus of Tarsus held the doctrine of universal restoration, 405-6.
- Dionysius of Alexandria, accused of error in regard to the doctrine of the Trinity, 214. His view of the relation between the Father and the Son, 273.
- Dionysius Exiguus; his erroneous determination of the Christian era, 508.
- Dionysius of Rome; his letter of remonstrance to Dionysius of Alexandria, 214-5.
- Disputation, irreverent, a proximate cause of Atheism, 122.
- Ditton, Humphrey (1675—1715); his *Discourse on the Resurrection of Jesus Christ* (8vo. 1714) referred to, 47 *et al.*
- Diversity in the forms of truth and error, how occasioned, 14—17.
- Divine dispensations towards men, progressive, 301, 684, 688. Reasons for this gradual unfolding, 454-5. Sketch of its history, to the birth of Christ, 456-80. The present, the final dispensation, 74, 684.
- Dobney, Rev. H. H. (Baptist Minister at Maidstone), teaches the annihilation of the wicked, 406.
- Docetism, 208, 486, 492.
- Doddridge, Dr. P., supposed to have been at one time a Modalist, 228. His definition of virtue, 354. Students recommended to read his *Life*, 5. His *Lectures* recommended, 43; and frequently referred to. References to his *Three Sermons on the Evidences*, 59, 542; *Dissert. on Inspiration*, 82; *Sermons on Regeneration*, 567, 570; *Hymns*, 643.
- Dodwell, Henry (the younger); his scepticism partly the result of an injudicious training to religion, 120. His *Christianity not founded on Argument*, 122.
- Doederlein, Dr. J. C., notice of, 40. His definition of religion, 30; of theology, 31. On the relation of the Divine agency to the sin of the creature, 160. His interpretation of the history of the fall, 371. Hesitation about rejecting the doctrine of eternal punishment, 409. Objection to the threefold view of the Mediatorial office, 498. His reply to Reimarus on the resurrection of Christ, 542.
- Doolittle, Thomas, notice of, 43. His *Body of Divinity* recommended, 43; and occasionally cited.
- Douglas, Dr. John (1721—1807), Bishop of Salisbury; his *Criterion* referred to, 60 *et al.*
- Drew, Samuel; his book on the soul referred to, 343.
- Dualism, the Oriental, 109-10. Its origin, 127.
- Du Moulin, Peter (the elder; 1568—1658); his *Anatome Arminianismi* referred to, 296.
- Duns Scotus, John, founder of the Scotists, 289; a Semipelagian, 387. Connexion of his views with the scheme of acception, 444-5.
- Dupin, Lewis Ellies (1657—1719): references to the English translation of his *Ecclesiastical History* (ed. 1797), 215; and of his *Method of Divinity*, 95.
- Du Plessis Mornay, on Politian, 108-9.
- Dupuis, an Atheist, 109.
- Dwight, Dr. T., has well applied the distinction between natural and moral inability, 389; and defended the doctrine of eternal punishment, 409. His *Theology* recommended, 43; and occasionally referred to. His *Sermons on Infidel Philosophy*, 53 *et al.*
- EBIONITES, 206-7.
- Eckermann, J. Christoph. Rud., a supporter of the theory of accommodation, 511.
- Eden, probable site of, 346.
- Edinburgh Review, references to: On the meaning of the term *cumulative*, 56. On miracles, 63. On the etymology of the word God, 98. On the alleged immoral tendency of the doctrine of necessity, 317. On the prevailing melancholy of the more thoughtful heathen, 614. On the Episcopalian theory, 631. On the difficulties of Ultramontaniam, 634. On the "Anglo-Catholic" theory, 634.
- Education, careless or injudicious, a proximate cause of Atheism, 120.
- Edwards, Dr. John, of Cambridge, notice of, 42; a Calvinist, 297. His *Theologia Reformata* recommended, 42. Reference to his *Discourse of Episcopacy*, 627.
- Edwards, President (1703—1758): his *Resolutions* (*Works*, I. 13—16), and *Life*, recommended, 5. His argument on the Divine permission of sin not fairly stated by Dr. Edward Williams, 155. His definition of virtue, 354; of faith, 571, 583. His services in bringing out the distinction between natural and moral inability, 389; and in defending the eternity of future punishment, 409. Frequent reference to his *Works*, in

- the Leeds edition, 8 vols. 8vo. Also to his *Miscellaneous Observations on Important Theological Subjects* (12mo. Edinb. 1793), and his *Remarks on Important Theological Controversies* (12mo. Edinb. 1796); quoted under the title *Miscellaneous Observations*, vols. I. and II.
- Edwards, Dr. Jonathan (son of the preceding; 1745—1801), President of Union College, Schenectady: his treatment of the distinction between natural and moral inability, 389. His defence of the eternity of future punishment, 409. References to his writings, 311, 392, *et al.*
- Effectual grace of God, how related to the natural and moral powers of man, 559 *et seq.* Arminian evasions, 567-8; their unholy tendency, 568. The doctrine itself tends to holiness, 568. The sovereignty of Divine grace affords no just ground of complaint, 190, 307.
- Egilmar of Vienne, a defender of Gottschalk, 287.
- Egypt; its monuments confirm the truth of the O. T. narrative, 56.
- Egyptian Anthropomorphites, 130, 131.
- Egyptian traditions respecting the Word of God, 240.
- Eichhorn, John Godfr. (1752—1827), regarded the history of the fall as a fable, 371; and adopted the theory of accommodation, 511. His *Introduction to the O. T. Apocrypha* (Gött. 1798) referred to, 475.
- Election, defined, 306. How related to predestination, 306. Election is sovereign and personal, 306-7, 412; but not arbitrary, 412; eternal and unchangeable, 307. It has an especial relation to Christ, 307, 412. Evidence for the doctrine, from Scripture and reason, 306-7, 412-3. The notion of election on conditional terms, 414-6; of election to outward privileges, 416-7, 567, 598—600. Replies to objections and misrepresentations, 417-8. How the doctrine should be preached, 418-9. Its practical applications, 421—3. (See DECREES OF GOD, EFFECTUAL GRACE, PREDESTINATION, and PRÆTERITION.)
- Eliot, John, the Apostle of the Indians, 681.
- Elliott, Rev. E. B.; his *Horæ Apocalyptice* (2nd ed. 4 vols. 1846), referred to, 683.
- Ellis, Dr. John, *On the Knowledge of Divine Things*, referred to, 52 *et al.*
- Ellis, Rev. W.; his *History of the London Missionary Society*, 681.
- Elsner, J. (1692—1750); his *Observationes Sacræ in N. T.* referred to, 255.
- Emanation-Theory of the Gnostics, 208; of the Neo-Platonists, 210.
- Emlyn, an Arian, 232.
- Encyclopædia Britannica* (third and subsequent editions), often referred to.
- Epicurus; the dispute as to whether he was an Atheist, 108. His definition of virtue, 355.
- Epiphanius: his part in the Origenistic controversy, 130; opposition to the worship of angels, 332.
- Episcopalian theory of the Church, 631.
- Episcopus, Simon, an Arian, 231; and Remonstrant, 295. His controversy with Gomar, 295. His notion respecting the prophetic office of the Saviour, 525.
- Epistola ad Diognetum*, teaches by implication the Scripture doctrine of the Divine decrees, 277. Other references, 406, 442.
- Erasmus, probably a Subordinationist, 231. A memorable caution by him, 1.
- Ernesti, John Aug. (1707—1781), Prof. Theol. Leipz.; on the reasonableness of positive institutions in religion, 178. His rejection of the threefold view of the Mediatorial office, 498. References to his works: *On the Interpret. of the N. T.*; Mr. Stuart's translation, 12; Bishop Terrot's, 476. *Opuscula Theologica* (Lips. 1792), 178 *et al.* *Clavis Ciceroniana*, 655.
- Erskine, Dr. John, has well applied the distinction between natural and moral inability, 389. References to his *Theological Dissertations*, 176, 177, 311, 357, 599, 619; *Sketches and Hints of Church History* (2 vols. Edinb. 1790-7), 434.
- Ess, Leander van; his efforts to promote the reading of the Scriptures, 678.
- Estius, Wm. (d. 1613, æt. 71), Prof. Theol. at Douay, a Supralapsarian, 413.
- Eternity, an attribute of the Godhead, 137. As such, it excludes the notion of succession, 138, 139.
- Etymologicon Magnum*, cited in illustration of the meaning of *ἀντρον*, 440.
- Euripides makes reference to ablutions having a religious intention, 663.
- Eusebius of Nicomedia, an Arian, 221, 223.
- Eusebius Pamphilus, inclined towards Arianism, 221. His recognition of

- the threefold office of Christ, 498. On the psalmody of the early Christians, and the abuse committed by Paul of Samosata, 643. Other references to his writings, 59, 81, 248, 624, 640.
- Eustathius, on the meaning of *λύτρον*, 439.
- Eutyches and the Eutychian controversy, 223-4. Modern Eutychians, 224.
- Evenius, Sigismund, of Magdeburg; his controversy with Cramer, 578.
- Evidence demanded should be appropriate to the nature of the case, 9, 48. There may be good evidence for what we cannot comprehend, 10.
- Evidences of Revelation: see REVELATION.
- Evil spirits, the concealed objects of the Polytheistic worship, 128. (See also ANGELS).
- Ewald, J. L., a Modalist, 228; notice of, 229.
- Ewing, the late Rev. Greville; his *Greek Lexicon of the N. T.* referred to, 663.
- Expiation and propitiation, distinction between, 531. (See SATISFACTION, &c.)
- Ezra, said to have established the Great Synagogue, 466; and to have settled the Canon of the O. T., 76, 467.
- FABER, Dr. G. S. (d. 1854, *æt.* 80); his *Horæ Mosaicæ* referred to, 57, 640. His *Dissertations on the Prophecies of the 1260 years*, (2 vols. 1807), 683.
- Fabricius, John Albert (1668—1736); references to his works, 80, 197, 242, 457, 475, 680.
- Fabricius, Theodosius; his collection of common-places from the writings of Luther (Gött. 1592, Lond. 1651) referred to, 292, 597.
- Faith, definitions of, 571, 572, 583. Erroneous definitions, 572, 601; whence arising, 573. Definition and etymology of terms, 579-80. Analysis of the act of believing, 580-1; applied to faith in the gospel, 581-2; inferences and distinctions, 582-3. Saving faith: its nature, principle, and operations, 573; specific act, 583-4; immediate ground, 573; effects, 583. How distinguished from the assent of wicked men, 574. The principle of true faith precedes the act, 574. Faith to work miracles, what, 574.
- Falconer, Dr. Wm.; his *Observations on the Words of the Centurion at the Crucifixion* referred to, 258.
- Fathers, the Greek and Latin; a theological student should be able to read their writings, 6.
- Faustus, the Manichæan; his rejection of some portions of the N. T., 60.
- Faustus of Riez, a Semipelagian, 287, 386.
- Faydit, Abbé P., charged with Tritheism, 233.
- Fénélon, on the independence of the Divine Will, 151. His concessions with regard to the attainableness of spiritual perfection, 606.
- Fessler, Ign. Aur. (d. 1839), a Modalist; notice of, 230.
- Fichte, J. Th., and his system, 111 *et seq.* His idealism different from Berkeley's, 113. Later modifications of his views, 113.
- Figurative language, sometimes an occasion of error and controversy, 15.
- Findlay, Robert; his *Vindication of the Sacred Books and Josephus* against Voltaire (Glasg. 1770) referred to, 58.
- Firmin, Thos., an Arian or Socinian, 234.
- First principles of religion should be well established in the mind of the student of theology, 10.
- Flacius Illyricus, Matthias, notice of, 19. His notion of human depravity, 19, 377.
- Fleck, Ferd. Flor., Prof. at Leipzig; his treatise *De Regno Divino* (8vo. Lips. 1829), an application of the theory of accommodation, 512.
- Fleming; his doctrine of the pre-existence of Christ's human soul, 492.
- Fletcher of Madeley; his *Appeal to Matter of Fact* in proof of human depravity referred to, 379.
- Fletcher, the late Dr. Joseph; his *Lectures on the Roman Catholic Religion* referred to, 634.
- Fliedner, Rev. T.; his account of the free Catholic (Jansenist) Church in Holland, 300.
- Fonseca, P., inventor of the doctrine of a Scientia Media in God, 146. A defender of Pelagianism, 298.
- Forbes, Duncan Lord; notice of, and reference to his works, 57.
- Forbes, John, of Corse (1593—1648); his *Instructiones Historico-Theologicæ* referred to, 6, 282, 570.
- Foster, John (1770—1843); his *Essays* referred to, 106.
- Fox, George; his pretensions to extraordinary Divine communications, 523.
- Franzén, Francis Mich. (1772—1847), Bishop of Hjärtanesand, believed in

- the existence of means of grace in the separate state, 685.
- Frederic II. of Prussia: his Atheism, 109; probably occasioned in part by injudicious training to religion, 120.
- Freedom, not a liberty of indifference, 150, 165.
- French Missionary Societies, 682.
- Frischmuth, on the "Seven Precepts of Noah," referred to, 477.
- Fulgentius, an opponent of Semipelagianism, 287; laboured for the advancement of practical religion in the W. Churches, 217.
- Fuller, Andrew (d. 1815, *æt.* 61), has well employed the distinction between natural and moral inability, 389. His view of the Sonship of Christ, 273. His *Works* (8 vols. 8vo. 1824), occasionally referred to.
- Fuller, Dr. Thomas (1608—1661); his *Church History of Great Britain* referred to, 657.
- Futurition of events, ground of, 138, 145, 146.
- GABLER, John Phil. (1753—1826), Prof. Theol. at Jena: a defender of the theory of accommodation, 511; regarded the narrative of the Ascension as a mythic tradition, 544.
- Gale, Theoph. (1628—1678), did not distinguish clearly between natural and moral inability, 389. References to his *Court of the Gentiles*, (4 vols. 4to. 1669-77), 311 *et al.*; *Philosophia Generalis* (8vo. 1676), 311.
- Gamborg, And.; his view of the history of the Fall, 371.
- Garth, Sir Samuel; his unbelief encouraged by Dr. Edm. Halley, 122.
- Gataker, Thomas (1574—1654); his *Cinnus* referred to, 372.
- Gaunilon; his reply to Anselm, 106. The name, fictitious? 106.
- Gemara, the Babylonian, referred to, 75, 477.
- General Baptist Missionary Society, 681.
- Geneva, missionary associations at, 682.
- Gennadius, a Semipelagian, 386. His Catalogue referred to, 197.
- Gerhard, John (1582—1637), Prof. Theol. at Jena, adopted the three-fold distribution of the Mediatorial office, 498.
- German metaphysicians, recent: character, object, postulates, and results of their philosophical speculations, 117-8.
- Gesenius, Dr. Fred. Henry Wm. (1785—1842), Prof. Theol. at Halle: a defender of the accommodation-theory, 511. References to his Hebrew-German Lexicon, 250, 334, 499, 586; *Lehrgebäude der Hebr. Sprache* (Leipz. 1817), 249; *Commentary on Isaiah* (2 vols. 8vo. Leipz. 1821), 476, 498, 511, 515.
- Gibbon; his scepticism promoted by his changes of religious profession, 121.
- Gieselcr, Dr. John Charles Lewis (b. 1792), Prof. Theol. at Göttingen; his *Text-Book of Church History* occasionally referred to.
- Gill, Dr. John (1697—1771); his *Cause of God and Truth* referred to, 311. On Heb. ix. 10; 659.
- Gisborne, Rev. Thos.; his confused way of thinking, a fruit of his Arminian principles, 565, 567.
- Glory or Majesty of God, the manifestation of the Divine perfections, 201. How expressed in Scripture, 201. The glory of God the supreme end of creation, 156, 325. Such an arrangement is eminently reasonable, 156. The doctrine guarded against misapprehension, 156.
- Gnostics: Their fundamental principle, 208. Various systems, 208-9; more or less Pantheistic, 110. Gnosticism preparatory to Arianism, 208; of wide extent and influence, 208. Rabbinical Gnosticism, 209. A blind fate, the doctrine of some Gnostics, 278. Gnostical doctrine of the creation, 323; concerning the person of Christ, 208, 486. Pretended improvements of Christian doctrine, 522. Influence of Gnosticism on the development of the ecclesiastical doctrine concerning human nature, 384.
- God: etymology of the word, 98. The proofs of the Divine Existence should be well studied, 98; in what spirit, 98. The fact implied in that of revelation, 98. Arguments: from the notion of necessary existence (Lowman's), 99—101; from the position of sufficient causes, 101-3; from marks of design in the universe, 103-6; from the necessary coincidence of possible and actual existence in the case of an infinitely perfect being (Anselm's), 106; from the gradations of perfection in beings known to man, 107; from the general consent of mankind, 107; from experience-and history, as proving a superintending providence, 107. Nature or essence of God; the inquiry distinguished from that respecting the Divine attributes, 124. Our knowledge of God is not intuitive, 124. The Divine Nature incomprehensible,

- 125; simple and spiritual, 126; self-existent, 126; absolutely infinite, 126; absolutely one, 126 (see UNITY OF GOD). Images of God, ideal or material, to be avoided; 129. Scriptural names of God, 132. General definition of the Divine attributes, 133. Their nature, 133; how conceived of by us, 133-4. Different classifications, 134. Attributes negative of imperfection, 134-40. Attributes ascriptive of perfection, 140-201. (Particular attributes are referred to under separate heads). Synopsis of the Divine attributes, 202. Unity of the Divine perfections, 197; any seeming conflict arises from the limitation of our faculties, 197. On the deduction of particular attributes from the notion of infinite perfection, 201-2. Operations of God *ad intra* and *ad extra*, 318-9. (See also DECREES, CREATION, PROVIDENCE, LAW OF GOD, EFFECTUAL GRACE, &c.) God, why called *the living God*, 141. The plan and government of God, the best possible system. 147-8, 310, 420.
- Gomar, Fr., the great opponent of Arminius and his followers, 295-6. Reference to a tract of his, published by Voet, 272.
- Good, Dr. J. Mason, on the O. T. doctrine of evil spirits, referred to, 258.
- Good Friday and Easter, observance of, 543-4.
- Good works, nature of, 608. Why and in what sense necessary and rewardable, 608.
- Goode, Rev. Wm. (the elder); his metrical version of the Psalms (2 vols. 8vo. Lond. 1811; 3rd ed. 12mo. 1816) referred to, 643.
- Goodness of God, 193. Scriptural terms for this attribute, 194. Its properties and manifestations, 194.
- Goodwin, John, an Arminian, 297.
- Goodwin, Dr. Thos. (1600-1679); his doctrine of the pre-existence of Christ's human soul, 492.
- Görres, Jas. Jos. von, (1776-1848), on the Egyptian traditions of a Word of the Creator, 240.
- Gossner, John, founder of a missionary institution at Berlin, 682.
- Gother, John, (Roman Catholic Missionary Priest in England, d. 1704); references to his *Papist Misrepresented and Represented*, 634 *et al.*
- Gottschalk: his defence of evangelical doctrine, 287, 387; sufferings and death, 287.
- Grabe, John Ern. (1666-1712), held the Latitudinarian view of Christ's prophetic office, 525. References to his *Spicilegium SS. Patrum* (2 vols. 8vo. 2nd ed. Oxon. 1700), 457, 622.
- Grace, a modification of the Divine attribute of goodness, 196. (See EFFECTUAL GRACE.)
- Graves, Dr. Richard; his *Lectures on the last Four Books of the Pentateuch* referred to, 57 *et al.*
- Gray, Robt.; his *Key to the O. T. and Apocrypha* (8vo. 1822) referred to, 76.
- Great Synagogue: said to have been established by Ezra, 466; and to have aided him in revising the O. T., 76.
- Greek Tragedians and Encyclici: their writings illustrate the doctrine of expiation, 515.
- Green, Dr. A., the historian of Christian missions undertaken by the Presbyterians of the United States, 681.
- Gregory of Nazianzus on the relation between the Father and the Son, 273. On the topics to be discussed in sermons, 279. His doctrine concerning the fall, and the present state of human nature, 385.
- Gregory of Neo-Cæsarea: his estimable character, 215. A creed, probably prepared by him, 216. Suggested explanation of the legend as to its origin, 216.
- Gregory of Nyssa wrote additional clauses to the Nicene Creed, 222. Asserted the trichotomous constitution of man, 341. His defective sense of human depravity, 385. Reference to his works, 216.
- Gregory I., Pope, compiled the Litany, 645.
- Gregory, Dr. Jas., his definition of philosophical liberty, 313.
- Greswell, Rev. E., on the dates of Herod's death and the birth of Christ, referred to, 508.
- Grevinchovius, N., a leader of the Remonstrants, 295.
- Griesbach: reference to the *Prolegomena* in his edition of the Greek Testament, 80; to his *Synopsis Evangeliorum*, 441.
- Grotius, an Arminian, 295; and suspected of Unitarianism, 233. His definition of punishment, 393. References to his works: *De Veritate Rel. Christ.*, 56 *et al.*; *Comment. in Epist. ad Romanos*, 357, 375; *De Jure Belli ac Pacis*, 375; *De Satisf. Christi*, 438, 445.

- Grimshaw, the late Rev. T. S., laboured for the revival of evangelical doctrine in the Church of England, 297.
- Grosseteste, Bishop, an upholder of the doctrines of grace, 289.
- Grove, Henry (1683—1738), on the cause and the evidence of man's immortality, referred to, 343.
- Guénée: his defence of the O. T. against Voltaire referred to, 58.
- Guericke, Dr. Henry Ern. Ferd. (b. 1803), Prof. Theol. at Halle: his *Manual of Church History* (6th ed. 3 vols. 8vo. Leipz. 1847) often referred to. (A seventh edition appeared in 1849).
- Gurdon, Archdeacon: reference to his *Boyle Lecture* (1721—22), 64 *et al.*
- Gurney, Joseph John (d. 1847), maintained the perfection of the Scriptural Revelation, 523. His theological writings recommended, 45.
- HAHN, Dr. A., notice of, 40. His *Text-Book of Theology* recommended, 40; and frequently referred to. His definition of religion, 30; of theology, 31. Other extracts from his *Text-Book*, 92-3, 379. His belief that there are means of grace in the separate state, 685.
- Haldane, J. A. (1768-1851); his *Social Worship and Ordinances of the First Christians* (12mo. Edinb. 1805) referred to, 616 *et al.*
- Hales, John (1584—1656), on schism, 630.
- Hales, Dr. Wm.: references to his *New Analysis of Chronology*, &c. (3 vols. 4to. 1800—12), 243 *et al.* (2nd ed. 4 vols. 8vo. 1830.)
- Hall, Arch., on Presbyterianism, referred to, 633.
- Hall, George (Student of Homerton College; d. 1807); theological students advised to read the *Brief Memoir* concerning him (by the author of this volume, Lond. 1807), 5.
- Hall, Robert: an argument of his for the universal diffusion of the Scriptures, 678.
- Hallet, Joseph, the younger (1692—1744), an Arian, 232. His *Notes and Discourses on Scripture* (3 vols. 1729—36) referred to, 343.
- Halley, Dr. E., believed to have been an Atheist, 109.
- Halyburton, Thos. (1674—1712): his *Memoirs* recommended, 5; referred to, 560. His definition of faith, 571.
- Hamburg *General Missionary Chronicle* (conducted by Mr. Brauer, Principal of the Missionary Seminary at Hamburg) referred to, 682.
- Hamilton, Dr. R. W. (1794—1848): references to his controversy with Hutton, 296, 319; *Essay on Missions*, 683; *Congregational Lecture*, 687.
- Hammer-Purgstall, Joseph, Baron von, on the Platonic and Oriental Triads or Trinities, 240.
- Happiness (All-Sufficiency), a perfection of the Godhead, 142, 200. Presumption thence arising in favour of a Plurality of Persons, 201. The greatest happiness of creatures, what, 156. The bestowment of happiness, a subordinate end of creation, 325. Happiness of the righteous in the future state, 164, 687. It will exist in different degrees, 687.
- Harcourt, Rev. L. Vernon; reference to his elaborate connexion of the Noachic deluge with the ordinance of baptism, 657. (See the last four chapters of his *Doctrine of the Deluge*; 2 vols. 8vo. Lond. 1838.)
- Hartley, David, held the necessarian form of Universalism, 405. His definition of virtue, 355. His *Observations on Man*, occasionally referred to.
- Hartmann, Ant. Theod. (1774—1838), Prof. Theol. at Rostock; his Antisupranaturalist explanation of the Scriptural account of Eden, 346.
- Harwood, Dr. E., denied the possibility of conversion at the close of life, 577.
- Hase, Charles Aug. (b. 1800), Prof. Theol. at Jena, (a Rationalist somewhat inclined to orthodoxy): reference to his *Church History* (Leipz. 1834; 6th ed. 1848), 210; to his *Text-Book of Doctrinal Theology* (Tüb. 1825; 4th ed. Leipz. 1850), 230.
- Hävernick, Dr. Henry Andr. Christ. (d. 1846), Prof. Theol. at Königsberg, on the reserve of the Mosaic revelation with regard to the doctrine of a future state, referred to, 360.
- Hawkins, Rev. E.; his work on Church of England Missions in N. America referred to, 681.
- Hay, Bishop (Roman Catholic); references to his writings, 634 *et al.*
- Heart, the state of, is of prime importance to a student of theology, 2, 9, 34—5, 688. Maxims for the care of the heart, 3—5; books to be read, 5.
- Heathen oracles, 336-7.

- Heathen traditions respecting the creation, &c. 344.
- Heathen virtues, how distinguished from evangelical holiness, 607.
- Heathen writers most important to be studied by a divine, 6. They shew the practical insufficiency of the light of nature, 52. Some of them allude to Moses, 56. Others confirm the statements of the N. T., 60. Their allusions to the Divine Unity tinged with Pantheism, 110, 127. Their testimony to the great principles of morality and piety, 177, 356; to the depravity of mankind, 375.
- Heaven, represented in Scripture as local, 545. Further suggestions on this head, 686.
- Hegel, said to have been a Modalist, 229; illustrative extract from Hase, 230. Pantheistic character of his system, 118-9.
- Heidegger, John Henry (1633—1698); on the fatalism of Chrysippus, 418. References to his *Enchiridion Biblicum* (ed. 3. Tig. 1703), 471 (where it is inadvertently ascribed to J. H. Hottinger), 475; *Dissertationes Selectæ* (Tig. 1673—97, 4 vols. 4to.), 224.
- Heinroth, Dr. Jno. Chr. Fred. Aug. (1773—1843), Prof. Psychol. Med. at Leipzig, held the doctrine of audible and visible Divine communications to Adam, 347.
- Hemert, Paul van, (a Dutchman, about the close of the last century), wrote in defence of the theory of accommodation, 511.
- Henderson, Dr. Eben., on the Caraites, referred to, 75.
- Hengstenberg, Dr. Ern. Wm. (b. 1802), Prof. Theol. at Berlin: references to his *Church Journal* (commenced in 1827), on Anselm, 491; on the Princess A. Gallitzin, 555; on a Jansenist Bible Society, 679; Evangelical School of Theology at Geneva, 682.
- Henke, Henry Phil. Conr. (1752—1809), Prof. Theol. at Helmstädt, an adherent of the accommodation theory, 511.
- Henry, Rev. C. S.: reference to his paper *On the Moral Requisites for the Knowledge of Divine Things*, 89.
- Henry, Philip and Matthew: students recommended to read their lives, 5.
- Hermas, *the Shepherd of*, teaches the annihilation of the wicked, 406.
- Herodotus: cited to illustrate the derivation of the word *Mystery*, 91; and to shew that circumcision was not confined to the Jews, 658.
- Herschel, Sir J.: his treatise on astronomy (in Lardner's *Cyclopædia*) referred to, 103 *et al.*
- Herschel, Sir W.: reference to his papers in the *Philos. Transactions*, 545.
- Hervey, Rev. James: his faulty definition of faith, in the earlier editions of his *Theron and Aspasio*, 572. (In the later editions,—the eighth, for example,—though much amended, it is still objectionable.)
- Hesiod, referred to, for heathen traditions of the creation, &c. 344; for supposed traces of sabbatic observance, 640.
- Hey, Dr. J., notice of, and recommendation of his *Lectures*, 42.
- Hezel, W. Fr., Prof. Theol. at Gießen towards the close of the last century, (a shallow Rationalist, and industrious compiler of books, few of which have any permanent value, except, perhaps,) his *Biblisches Real-Lexicon* (3 vols. 4to. Leipz. 1783-5), referred to, 470, 479. Extract, on the Oriental mode of interment, 672.
- Hibernicus; see THOMAS PALMERANUS.
- Hicks, Elias, and his party, 523.
- Hilary of Arles, 285.
- Hilary of Poitiers, 285. His work on the Trinity, 205. His view of the relation between the Three Divine Persons, 273. An extant Latin hymn is ascribed to him, 643.
- Hilary of Rome; his defence and practical application of the doctrines of grace, 285-6. Writings attributed to him, 286.
- Hill, Dr. G.; his *Lectures* recommended, 42-3.
- Hincmar, Archbishop, a persecutor of Gottschalk, 287.
- Hinton, Rev. J. H., has well applied the distinction between natural and moral inability, 389. His essay *On the Work of the Spirit in Conversion* (Lond. 1830), referred to, 153, 414, 506, 554.
- History and the connected sciences, necessary to the elucidation of the Scriptures, 8.
- Hitchcock, Dr. Edw., on the geological argument for a Divine Creator, referred to, 104, 105.
- Hoadley, Bishop, probably an Arian, 232.
- Hoeck, Henry, (Pastor at Hamburg in 1750); on the outward form of the Saviour, 485.
- Holcroft, Thos. (1744 — 1809), an Atheist, 109.

- Holiness of God, defined, 170. Difficulty of a definition, 171. Scriptural terms and phrases, 171. Manifestations of the Divine Holiness, 172. It is not dependent on mere will, 173. It furnishes the best expression for the whole excellency of the Divine Nature, 173.
- Holiness, in a creature, defined, 603-4. (See SANCTIFICATION). Holiness essential to the successful investigation of divine truth, 35, 688.
- HOLY SPIRIT: evidence of His Personality and Divinity, 268-9. Relation to the Father and the Son, 274. Sins against the Holy Spirit, 365. His agency in the work of redemption, 554, 555, 557, 569, 573, 581, 605, 609, 612. Why called the Spirit of adoption, 603.
- Home, Henry (Lord Kaimes), maintained the existence of Coadamites, 344.
- Homer, referred to, in illustration of the doctrine of propitiatory sacrifice, 438; and of sabbatic observances among the heathen, 640.
- Honthelm, J. N. von (1701—1790), an opponent of Ultramontaniam, 634.
- Hooke, L. J., notice of, and recommendation of his *System of Theology*, 38-9.
- Hooker; his moderate view of Episcopacy, 631. His defence of lay-baptism, 657.
- Hoornbeek, notice of, 22. His Latin writings recommended, 7; and occasionally referred to.
- Hope of the Christian, its nature, objects, &c. 612-3.
- Hopkins, Ezek., Bishop of Londonderry; a Calvinist, 297. His *Posthumous Works* referred to, 451.
- Horace, referred to, in illustration of the fact of human depravity, 375; and of the character of heathen virtue, 607.
- Horne, Bishop, on the use of reason in religion, referred to, 74.
- Horne, Rev. T. H.; his *Introduction to the Scriptures* referred to, 457, 476.
- Horsley, Bishop; his view of the "descent into Hades," 481. His *Sermons* referred to, 50 *et al.*
- Hospinian, Rud. (1647—1626); his *Concordia Discors* referred to, 415.
- Hossbach, Dr. Wm. (1784—1845), late Minister of the New Church, Berlin; reference to his monograph on Spener (2 vols. 1828), 578.
- Hottinger, John Henry (1620—1667), his *Thesaurus Philologicus* (Tig. 1649, 4to.) referred to, 471.
- Howe, John (1630—1705), appears to have seen the distinction between natural and moral inability, 389. On the completeness of Scripture as a rule of faith, 74. Frequent references to his works; 161 *et al.*
- Howels, the late Rev. Wm.; his definition of sin, 364.
- Huber, Madlle. (1710—1753); her *Lettres sur la Religion Essentielle à l'Homme, distinguée de ce qui n'en est que l'Accessoire* (4 vols. 12mo. 1739-54), referred to, 596.
- Huet, Pet. Dan. (1630—1721), Bishop of Avranches: references to his work on the Evidences, 57 *et al.*; to his *Quæstiones Anektaneæ*, &c., 240.
- Hug, John Leon. (R. Cath. Prof. Theol. at Freiburg); his view of the history of the fall, 371.
- Hume, David, probably an Atheist, 109.
- Humphreys, Dr. D.; his account of the Society for the Propagation of the Gospel referred to, 681.
- Hurd, Bishop; his *Lectures on the Prophecies* referred to, 67 *et al.*
- Hutcheson, Dr. Fr. (1694—1747); his faulty definition of virtue, 355. Reference to his *Enquiry into the Ideas of Beauty and Virtue*, 74.
- Hutter, Leon. (1563—1610), objected to the threefold view of the Mediatorial office, 498; and maintained the universal annunciation of the gospel by the apostles, 551.
- Hutton, Dr. Joseph; his *Four Letters to Winter Hamilton (Unitarian Christianity Vindicated)* referred to, 296, 319.
- Hyde, Dr. Thos. (1636—1703), on the traditions of the ancient Persians, referred to, 239.
- IAMBlichus, a Neo-Platonist, 211.
- Ideas, whether to be attributed to the Divine Mind, 143.
- Ignatius: his doctrine respecting the Divine decrees, 277. Exaltation of bishops above presbyters, 622; the passages spurious, 623. The account of his martyrdom referred to, 622. His evidence for the observance of the Lord's-day, 637.
- Immensity, an attribute of God, 135; distinguished from Omnipresence, 136; excludes extension and divisibility, 136; how expressed by some ancient writers, 137.
- Immorality, a proximate cause of Atheism, 121.
- Immortality, in creatures, communicated and dependent, 141, 343. Included in the original perfection of human nature, 348.
- Imputation of Adam's sin, 380; how

- intended, 383; how stated by some divines, 389. Imputation of the righteousness of Christ, 590, 598; the basis of a sinner's justification, 597.
- Infidels, modern, practically discredit the law and light of nature, 53. Their infamous disingenuousness, 70. Problem presented to them, in the phenomena of the gospel, 70. Their position invites attack, 70. System of infidel fatality, 149.
- Inspiration; see SCRIPTURE.
- Instability of religious profession, a proximate cause of Atheism, 121.
- Intercession of Christ: its nature, comprehension, and exercise, 532; spoken of in Scripture as sole, 498; misrepresented by the Popish doctrine of mediators, 497. Its connexion with the Saviour's exaltation, 548.
- Interment, mode of, among the Jews, affords no argument for baptismal immersion, 540, 672.
- Irenæus: his views with regard to the Trinity, 213; the worshipping of angels, 332; the fall and its consequences, 385; the duration of our Lord's ministry, 509. Intimations of the substantial identity of bishops and elders, 621. Testimony to the practice of infant-baptism, 666, 667; and to the extension of Christianity in W. Europe, 679.
- Irving, the late Rev. E., and his adherents; their pretensions to inspiration, 523.
- Isidore of Seville, and his system of theology, 37.
- Isocrates, referred to, to illustrate the meaning of *δίκαιος*, 585.
- Israelites: their national history designed to be a lesson for all mankind, 186, 361; surveyed in outline, 459-80. Their privileges great, 359-60; yet inferior to those of the N. T. dispensation, 360.
- JABLONSKI, Paul Ern. (1693—1757) and Ever. Hy. Dan. Stosch, Profs. at Frankfort on the Oder: their *Institutiones Historiæ Christianæ* (3 vols. 8vo. 1766-7) referred to, 415, 646.
- Jackson, Arthur; his Commentary on the Pentateuch, referred to, 58.
- Jahn, Jos. (1750—1816); his *Introduction to the O. T.* referred to, 57.
- James I. opposed to Arminianism, 297; afterwards favoured it, 297.
- Jamieson, Dr. John; his *Use of Sacred History* (2 vols. 8vo. Edinb. 1802) referred to, 57 *et al.*
- Janeway, John; his *Life* recommended, 5.
- Jansenius and the Jansenists, 298—300.
- Jennings, Dr. David (1691—1762); references to his *Use of the Globes* (1747), 57; *Reply* to Dr. John Taylor on Original Sin (1740), 380, 382; *Jewish Antiquities*, (1766), 663.
- Jenyns, Soame; his *View of the Internal Evidence of the Christian Religion* referred to, 69.
- Jerome, inclined to a theory of accommodation, 510. His connexion with the Origenistic controversy, 130. His reference to the Apocryphal books, 471.
- Jerram, Rev. Charles (d. 1853); his *Letters to a Universalist*, &c. (8vo. 1802) referred to, 401.
- Jerusalem, J. F. W., notice of, 228.
- Jesuits: their doctrine of Scientia Media, 145-6, and of antecedent and consequent will, in God, 153. Their missions to the heathen, 680.
- Joachim, Abbot, accused of Tritheism, 226.
- Joannes Scotus Erigena, encouraged Pantheism by his writings, 111; taught the doctrine of universal restoration, 406; rejected the notion of transubstantiation, 676.
- Jöchers, Chr. Theoph. (1695—1758), Prof. Theol. at Leipzig, on mysteries in religion, 93.
- John, Bishop of Jerusalem; his connexion with the Origenistic controversy, 130.
- John of Damascus adopted the notion of an antecedent and subsequent will in God, 153. His system of theology, 37.
- John VIII., Pope, approved the translation of the Bible into living languages, 680.
- Jones, Jeremiah (1693—1724); his *New and Full Method of Settling the Canonical Authority of the N. T.* (3 vols. 8vo. 1726 *et seq.* 2nd ed. Oxford, 1798) referred to, 59 *et al.*
- Jones, Sir Wm. (1746—1794); his *Works* referred to, 52 *et al.*
- Jones, Wm., of Nayland (1726—1800); his evangelical teaching, 297. His *Lectures on the Figurative Language of Scripture* referred to, 686.
- Jones, Wm. (d. 1846, æt. 84); his *History of the Waldenses* (2 vols. 8vo. 1819) referred to, 289.
- Jortin, Dr. John (1698—1770): references to his seven *Discourses concerning the Truth of the Christian Religion* (1746), 61 *et al.*; *Remarks*

- on *Ecclesiastical History*, 243, 679 *et al.*
- Josephus does not mention the baptism of proselytes, 663. Use of his writings for the illustration of the N. T., 476. References: 81, 341, 478.
- Jovius, Paul, suspected of Atheism, 108.
- Joy, spiritual, its nature and grounds, 613.
- Judgment, the final: particular, 685; universal, 686.
- Julianus Ægyptius, cited to illustrate the use of *Βαντιζω*, 659.
- Jung-Stilling, Jno. Henry (1740—1817), on the *Limbus Patrum*, referred to, 481.
- Justice of God, defined, 174. Manifested in the Divine Legislation, 175-9; in actual retributions, 179-84. Punitive justice a necessary perfection of the Divine Will, 188.
- Justification: Importance of the subject, 584, 597. Preliminary definitions, 585. Scriptural terms, 585-7. Justification is more than mere forgiveness, 587-8, 590. Full definition and explication, 588-90. Justification is not by human works or merits, 590-4. It can be effected only by a perfect righteousness, 594; which we, as sinners, cannot have, 594-5. It may properly be secured by the perfect righteousness of another, 595-7. How it is secured, 597; and how appropriated, 598. Objections and erroneous hypotheses, 598-602. Justification an emanant, not an immanent, act of God, 601-2.
- Justin Martyr, influenced by Old and New Platonism, 16, 211; substitutes allegory for argument, 16. Influence of his philosophy upon the faith of the Church, 278. His doctrine of a self-determining power in the will, 278; of creation, 323; of the pre-existence of human souls, 343; of future punishment, 406. His testimony with regard to the office of deacons, 628; the observance of the Lord's-day, 637; and the extension of Christianity in his time, 679.
- KANT, Imm. (1724—1804), a Modalist, 228-9; believed in the existence of Coadamites, 344; treated the history of the fall as an allegory, 371. Reference to his doctrine concerning the ground of moral science, 74; and the connexion of virtue and happiness, 170. His concession that human nature is corrupted, 87, 379.
- Keckermann, Barth., notice of, and reference to his *System of Theology*, 367.
- Keith, Dr. Alex.; his *Evidence of Prophecy* referred to, 68, 69.
- Kennicott, Dr. Benj. (1718—1783): references to his *Dissertation on the Tree of Life* (1747), 347, 349; *Dissertatio Generalis* (in the second volume of his Hebrew Bible, 1780), 80; *Remarks on Select Passages of the O. T.* (1787), 243 *et al.*
- Kidder, Bishop; his *Commentary on the Pentateuch* (2 vols. 8vo. 1694) referred to, 57.
- King, Peter, first Lord (1669—1734): references to his writings, 37 *et al.*, 621 *et al.*
- King, Peter, seventh Lord, (1776—1833); his *Life of John Locke* (1829) referred to, 296.
- Kitto, Dr. J.: references to his *Pictorial History of Palestine* (2 vols. 4to. 1844), 465; *Cyclopædia of Biblical Literature* (2 vols. 8vo. 1847), 648 *et al.*
- Knapp, G. C., notice of, 26. His writings recommended, 7; and often referred to. His view of the temptation of Eve, 370.
- Knowledge, an attribute of God, 143-4. Scriptural appellations of the Divine Knowledge, 144. Knowledge, an element of man's original happiness, 345; and of the believer's perfect bliss, 687. It will be progressive in heaven, 687. All real knowledge is related to theology, 6. It should be methodically arranged, 10. Our knowledge of divine things is from revelation, 88-9. Our knowledge of the Divine perfections *must* be imperfect, 133-4. Our capacity for knowledge is limited, 161.
- Knox, Dr. Vicesimus: his *Essays* (1779 and subsequently) referred to, 98.
- Koppe, Dr. John Benj.; his commentary on the Epistle to the Romans (in the edition of the Greek Testament commenced by him, and continued by Heinrichs and others) referred to, 592 *et al.*
- Köppen, Fred. (Prof. at Erlangen; a philosopher of the school of Jacobi); his admission that human nature is corrupted, 379.
- Krebs, J. T.; his *Observationes in N. T. e Fl. Josepho* (Lips. 1755) referred to, 476.
- Krug, W. T., notice of, 229. His theory of the perfectibility of revealed religion, 522 *et seq.*
- Kuinoel, Chr. Theoph. (1768—1841): references to his *Comment, in Libros*

- N. T. Historicos* (Lips. 1807-18; 4th ed. 1837 *et seq.* 4 vols. 8vo.), 477, 507; *Comment. in Epist. ad Hebræos* (Lips. 1831), 258.
- LABORDE; his travels in Arabia, 68.
- Lactantius; his derivation of *religio*, 29. His view of the fall and its consequences, 385; and of future punishment, 405-6. His statement that the early Christians had no temples, 652.
- La Nobile Leyçon*, an ancient poem of the Waldenses, referred to, 289.
- Lamb, Dr. J.; his opinion concerning evil spirits, 336.
- Lampe, notice of, 25. His Latin writings recommended, 7. His compendium of Church History referred to, 68. His defence of eternal punishment, 409.
- Languages to be acquired by a theological student, 6, 7.
- La Peyrère or Perère, Isaac, and his theory of Præadamites, 344.
- La Place, Josh., denied the specific imputation of Adam's sin to his posterity, 389.
- La Place, Pet. Sim., Marquis, an Atheist, 109.
- Lardner, Dr. Nath., a Unitarian, 234. His works referred to, 59 *et al.*
- Lasaulx, Ern. von, Prof. at Munich, (a Roman Catholic), on heathen sacrifices and the Christian Sacrifice, referred to, 436.
- Laud, a patron of Arminianism, 297. On schism, 630. His semi-Popish form of consecration, referred to, 653.
- Laurence, Archbishop; his translation of the Book of Enoch, referred to, 457, 475, 535.
- Lavater, J. C.; his view of future punishment, 407.
- Law, defined, 175, 354. A divine rule of moral obligation necessary, 157, 353. Definition of terms, 174, 354. Summary of the revealed Divine law, 355. Its promulgation to Adam, 175-6, 356; to the Antediluvians, 176; to Abraham and his family, 176; to the heathen, 177, 356. The Decalogue; its comprehension and interpretation, 176-7, 357-8. Abrogation of the Mosaic Law, 359-62. Importance to the Christian minister of a profound acquaintance with the law of God, 79. Moral ground of obedience to positive Divine ordinances, 177-9.
- Law, Bishop; his *Theory of Religion* referred to, 76.
- Layard, Dr. A. H.; his discoveries at Nineveh, 56. His account of the modern Nestorians referred to, 224.
- Le Bas, the late Rev. C. W.; his *Considerations on Miracles* (12mo. Lond. 1828) recommended, 55.
- Le Clerc, an Arminian, 296; accused of Modalism, 227; maintains that there is succession of time with the Deity, 139. References to his writings, 57, 59, 60, *et al.*
- Le Drou, P.; his controversy with Michel, 576.
- Leibnitz, Godfr. Wm. (1646—1716), on things above, and things contrary to, reason, 92. His definition of justice, 174. His theory of pre-established harmony, 342. His *Theodicée* referred to, 148, 311.
- Leighton, Archbishop; his *Comment. on 1 Peter* referred to, 540.
- Leland, Dr. John (1691—1766); his principal writings referred to, 51, 52, *et al.*
- Leo X. suspected of Atheism, 109, 122.
- Leo Allatius, on the ancient Liturgies, referred to, 645.
- Leopold; his small Hebrew-Latin Lexicon referred to, 499.
- Leslie or Lesley, Charles; his *Short Method with the Deists and Jews* referred to, 70, 674.
- Leslie, Sir John (1766—1832); his hypothesis respecting the interior of the earth, 541.
- Less, Godf. W. (1736—1797), adhered to the threefold distinction of the Mediatorial office, 498.
- Lessing, Gotthold Ephr. (1729—1781); his view of future punishment, 407.
- Leucippus, probably an Atheist, 108.
- Lewis, John (1675—1746); his *History* of English translations of the Bible (prefixed to his edition of Wycliffe's *N. T.*, fol. 1731; reprinted separately, 8vo. 1739) referred to, 82.
- Lhomond, Ch. Francis (1727—1794); his *Doctrin Chrétienne* referred to, 95.
- Liberty, defined, 165, 312; not a liberty of indifference, 150, 165; which is subversive of the essence of virtue, 317, 568. Hypothesis of philosophical liberty stated and examined, 312-14. Human liberty not infringed by the doctrine of election, 417.
- Life, an attribute of God, 141; considered under the aspect of Incorruptibility, 141; and of Activity, 141, 142. Various forms of dependent life, 141; the product of the Divine Activity, 141.
- Lightfoot, Dr. John (1602—1675);

- his *Horæ Hebraicæ et Talmudicæ* (1658 *et seq.*; collected and translated in the second volume of his *Works*, fol. 1684) referred to, 255, 663, 675.
- Limborch, P. van, notice of, 44; a Remonstrant, 296; held the scheme of acceptance, 445.
- Limbus Patrum, Limbus Infantum, &c., 480-1.
- Lime St. Sermons, referred to, 52 *et al.*
- Lindsey, Rev. Theoph. (1723—1808); his altered Liturgy, 646.
- Lipsius, J. (1547—1606); his scepticism promoted by instability of religious profession, 121.
- Lisco, Dr. Fred. Gust., Minister of St. Gertrude's, Berlin; his *Offenbarungen Gottes* (Hamb. 1830) referred to, 525.
- Literature, aids of, in the study of theology, 6 *et seq.*
- Livy; his use of the word *sacramentum* referred to, 655.
- Locke: references to his *Essay concerning Human Understanding*, 85 *et al.*; his *Life*, 296.
- Loesner, Chr. Fred. (b. 1734); his *Observationes ad N. T. e Philone Alexandrino* (Lips. 1777) referred to, 476.
- Logic, importance of, in the study of theology, 9, 355.
- Lord's Supper, nature and intention of, 674. Scriptural and ecclesiastical appellations, 675. Qualifications of communicants, 675. Preparation, 675. Frequency of observance, 675. Materials to be employed, 676. By whom to be administered, 676. Private communion, 676. Doctrine of a real presence, 676-7.
- Lowman, M. (1680—1752); his argument for the being, &c., of God, 99. His Sermon, *Pope's Schismatical*, referred to, 630.
- Lowth, Bishop; his *Lectures on Hebrew Poetry* recommended, 8; and occasionally referred to. His *Isaiah* referred to, 12 *et al.*
- Lucan; an admired passage of his *Pharsalia* probably intended in a Pantheistic sense, 110.
- Lucian; his use of the word *ἐκκλησία*, 653.
- Lucidus, a defender of the doctrines of grace, 285.
- Luther, on the character of Bernard, 289. On the importance of the doctrine of justification, 597. A paradox attributed to him, 199. His views of grace and predestination, 292; of human depravity, 387, 388; of the imputation of Adam's sin, 389; of faith, 571-2; of the number of the sacraments, 656; of the Lord's Supper, 677. His unhappy confounding of natural and moral inability, 566, 567. His Psalms and Hymns, 643. References to his *Works*, 572 *et al.*; to certain selections from his writings, 292, 572, 597.
- Lutheran doctrine of *communio naturæ et communicatio idiomatum*, 275, 491-2; of consubstantiation, 491, 676; of election (and controversies on this head), 415-6; of universal grace, 551-2; of justification (from Bretschneider), 589; of apostasy as possible to believers, 568; of Christ's kingly office, 537-8. Doctrine of some Lutherans concerning a *scientia media* in God, 146; moral inability, 566; justifying faith, 600-1; means of grace in the separate state, 552, 685.
- Lyell, Sir Charles (b. 1797); his *Principles of Geology* referred to, 175 *et al.*
- Lyttelton, Lord; his *Observations on the Conversion and Apostleship of St. Paul* (1747) referred to, 60 *et al.*
- MACEDONIUS and the Macedonians, 223.
- Machiavel, Nich., suspected of Atheism, 109.
- Mackintosh, Sir Jas. (1765—1832), a speculation of, referred to, 123.
- Magee, Dr. Wm., late Archbishop of Dublin; his *Discourses on Atonement and Sacrifice* (2nd ed. 3 vols. 8vo. 1809) referred to, 434.
- Man, defined, 340-1; component parts of, 341; how connected, 342. Succession of human souls, 342-3. Ground of man's immortality, 141, 343. Descent of all men from a single pair, 344. Original perfection of man, 344-50; misrepresented by Socinians and others, 349. Man a moral agent, 50. His natural powers, how affected by sin, 377. Moral impotency no palliation of his criminality, 378, 562.
- Manichæism, 209. Manichæan notion of sin, 377.
- Mankind; their history and present condition, an argument for the Christian revelation, 54-5. Their general consent in the belief of a Deity, 107; of other beings superior to man, 328; of vicarious substitution, 437, 515, 518. Manifestation of the Divine Holiness and Justice towards the race of man as a whole, 185-6.
- Manning, W., a Unitarian, 234.

- Marcellus of Ancyra, a Modalist, 223.
- Marck, John van, notice of, 26. His writings recommended, 7, 44; and occasionally referred to. His definition of justification, 588.
- Maresius, notice of, and recommendation of his *System of Theology*, 43.
- Marot, Clement; his French Psalms, 643.
- Marsh, Bishop Herbert: references to his tract on the authenticity of the Pentateuch (1804), 56, 57; his translation of Michaelis's *Introduction to the N. T.*, 59 et al.
- Marsom, John, taught the annihilation of the wicked, 406. (See his *Scripture Doctrine of Future Punishment*, against Chauncy and Winchester. 8vo. Lond. 1795).
- Martyn, H., the *Memoir* of, recommended, 5.
- Masorah, 75.
- Mastricht, P. van, notice of, 24. His *Theology* recommended, 7; and frequently referred to. His view of the Apocalyptic Millennium, 538.
- Mathematics, use of, to the theologian, 9. The abuse of the study tends to Atheism, 120.
- Mather, Dr. C. (1663—1728); his *Life of Eliot* referred to, 631.
- Matter, Dr. Jas. (b. 1791), Prof. Theol. at Strasburg; his *History of Gnosticism* referred to, 208, 486.
- Matthieu, P., the French historian (1583—1621); his testimony to the prevalence of Atheism in Italy referred to, 122.
- Maurice, Thos.; his *Indian Antiquities* (7 vols. 8vo. 1800) referred to, 52, 239.
- Means and ends; their connexion secured by the efficiency of the Divine volitions, 165.
- Mediator, in the Scriptural sense, defined, 495. Qualifications required in the Mediator, 496. (See CHRIST). Angels and glorified saints are not mediators, 497.
- Meisner, Prof. J. H., on the dwellings of the sons of the prophets at Ramah, 647.
- Melanchthon; his *Loci Communes*, 38. His allusion to certain Modalists of his day, 227. His definition of the term Person, as applied to the Trinity, 271. His attempt to explain that doctrine, 271-2. His views of predestination, 292; faith, 572; the number of the sacraments, 656; the Lord's Supper, 677.
- Menno Simonis maintained the immediate creation of Christ's human nature, 486.
- Mental derangement, how far connected with dæmoniical influence, 337.
- Mental and moral science, its value in, and inevitable influence upon, theology, 8, 16.
- Mental superiority, affectation of, a proximate cause of Atheism, 121.
- Mercy, a modification of the Divine Goodness, 196.
- Merle d'Aubigné, Dr. J. H.; his *History of the Reformation* referred to, 610.
- Merrick, James (1720—1769); his translation of the Psalms (Reading, 1765) referred to, 643.
- MESSIAH: The term, and its application, 238-9. The Messiah expected, 239-41. O. T. prophecies and descriptions, 241 et seq. Criteria of their application, 242. Summary of the enumeration, 251-2. The Messiah an Æon, in the system of the Rabbinical Gnostics, 209. (See CHRIST.)
- Methodius, missionary to the Slaves of Bohemia and Moravia, 680.
- Meursius, John, the elder (1579—1639); his *Athenæ Batavæ* (Lugd. Bat. 1625, 4to.) referred to, 21.
- Michaelis, John Dav. (1717—1791), defended the eternity of future punishment, 409; adhered to the threefold view of the Mediatorial office, 498. References to his writings: *Introduction to the Pentateuch*, 57; *Introduction to the N. T.* (Marsh's transl. 6 vols. 8vo. 1802. 2nd ed. 1819), 57 et al.; *Laws of Moses* (original and translation), 359 et al.; *Syntagma Commentationum*, 360; *Paraphrase and Notes on the N. T.*, 426; *Translation of the O. T., with Notes*, 459; *Essay on the Marriage Laws of Moses*, 459.
- Michel; his defence of the doctrine of attrition, 576.
- Michelet, Jul. (b. 1798), late Prof. Hist. at Paris; his *Du Prêtre, de la Femme, de la Famille*, referred to, 298.
- Middleton, Dr. C. (1683—1750); his Letter from Rome (1729) referred to, 333.
- Middleton, Dr. T. F. (d. 1823), Bishop of Calcutta; his *Doctrine of the Greek Article* (1808) referred to, 265.
- Millar, Robert; his *History of the Propagation of Christianity* (3rd ed. 2 vols. 1731) referred to, 679.
- Miller, John Pet., notice of, 556. His *Historical and Moral Sketches* referred to, 556 et al.

- Milner, Joseph (1744—1797), on the character of Ambrose, 279. His *Church History* (continued by Dr. Isaac Milner) referred to, 153 *et al.*
- Milton, an Arian, 231.
- Mind, Scripture terms for, 341. Mode of its connexion with the body, 342. Its primitive perfection, 344. Fallacy of personifying the different faculties, 85. The mind dependent upon the body, 85. An instrument, not a cause, of knowledge, 86. Its sources of knowledge, 86. Influence of disposition, depraved or sanctified, 87, 89. Impressions of an external world, 88. Persuasions of reality, 88. Danger of mistake, 88. No certainty in spiritual things, without revelation, 88. The reasoning faculty examines the evidence, and interprets the records, of revelation, 89; but it should distinguish between what is above, and what is contrary to, reason, 90. The different constitution of minds, a cause of theological differences, 14.
- Minucius Felix (*Octav. c. x. § 2*) intimates that the early Christians had no temples, 652.
- Mirabaud, an Atheist, 109.
- Miracles, defined, 61. Miracles not antecedently incredible, 62. Conditions of credibility and authentication by testimony, 63. Mosaic miracles, 63. N. T. miracles, 64. Cessation of miracles, 65-7. Pretended miracles, 64-6, 67. Miracles not contrary to reason, 90. How the notion and the argument should be stated, 55.
- Mishna, the, referred to, 75, 438, 479. It does not mention the baptism of proselytes, 663.
- Missions, Christian: Duty of missionary effort, 678-9. Missions, apostolic and post-apostolic, 679; from the second to the tenth century, 679-80; from the Reformation to the present time, 680-2.
- M'Lean, Archibald; his definition of faith, 571. References to his *Works* (6 vols. 12mo. Edinb. 1805-17), 597 *et al.*
- Modalism, 207-8, 209. Modern supporters of this theory, 227-30.
- Molina and the Molinists, 146, 298, 415.
- Molinos, Mich., 298.
- Momma, Wm. (1642—1677), Pastor at Middelburg; his work *De Variâ Ecclesiæ Conditione* (Amst. 1673. 2 vols. 8vo.) referred to, 456.
- Monarchians, 208.
- Monophysite controversy, 224.
- Montanus; his pretensions to inspiration, 522.
- Montgomery, James; his hymns and sacred poems referred to, 643.
- Moral evidence, defined, 47. Its appropriate conclusiveness, 47. Matters to which it is applicable, 48.
- Moral good; its nature, 169. Moral evil; (see SIN). Moral good and evil have an *intrinsic* excellency or turpitude, 169, 354.
- Moral government defined, 160. Proofs of a Divine moral government, 50. (See PROVIDENCE.)
- Moral inability or impotence, defined, 377; illustrated, 561-4; to be distinguished from natural inability, 387-9, 559; no palliation of criminality, 378, 562.
- Moral law, defined, 174-5. (See LAW.)
- Moral obligation, defined, 49. Its possible modifications and essential conditions, 50. These conditions answered in the case of man, 50.
- Moral science, assigned grounds of, 74-5. Exaggeration of its difficulties a proximate cause of Atheism, 120.
- Morgan, the late Dr. Thos., 236.
- Morland, Sir Samuel; his *Churches of the Valleys of Piedmont* (sm. fol. Lond. 1658) referred to, 289.
- Morren, Rev. N.; his *Rule of Faith* recommended, 74.
- Morus, Dr. S. F. N., notice of, 40. His *Epitome* recommended, 40; and occasionally referred to. His definition of theology, 31. His view of the temptation of Eve, 370; of future punishment, 407; of the threefold office of Christ, 498.
- Mosheim, J. L. von, on the distinction between Divine operations *ad intra* and *ad extra*, 319. His views of future punishment, 409; of the threefold office of Christ, 498. His *Theology* recommended, 39; and occasionally referred to. References to his other works, 226 *et al.*, 274, 320 *et al.*, 486 *et al.*
- Motive, defined, 312.
- Mozarabic Liturgy, 645.
- Muller, F. C.; his *Chrestomathia Platoniana* referred to, 356.
- Müller, Henry, notice of, 35.
- Müller, John von (1752—1809), on the knowledge possessed by the earliest races of mankind, 32-3.
- Müller, Dr. J. G., Prof. Theol. at Bâle, on the etymology of *religio*, referred to, 29.
- Müller, Dr. Jul. (b. 1801), Prof. Theol. at Halle, on Luther's view of predestination, &c., referred to, 388.

- Münscher, Dr. Wm.; his *Text-book of the History of Christian Doctrines* (2 vols. 8vo.) referred to, 323.
- Münter, Dr. Fred. (1771—1830), Bishop of Seeland, Denmark; his *Primordia Ecclesiæ Africanæ* referred to, 37.
- Muntinghe, Dr. H., notice of, 44. His *Theology* recommended, 44; and occasionally referred to. His Semipelagian notion of Divine influence, 568.
- Murdock, Dr. James; his translation of Mosheim's *Institutes of Ecclesiastical History* (3 vols. 8vo. New-haven, Connect. 1832) referred to, 486 *et al.*
- Muretus, M. Ant., supposed to have been an Atheist, 109.
- Musculus, Andrew, 19.
- Musculus, Wolfg., notice of, 19. His Latin writings recommended, 7.
- Museus, John, notice of, 35.
- Mystery; Etymology of the word, 91-2. Its Scriptural sense, 92, 261. The classical usage different from the Christian, 92. Use of the term in the Greek and Romish Churches, 94. Definition of a theological mystery, 93. Mysteries are of the essence of a revelation, 91, 94. No *à priori* presumption against them, but the contrary, 95. Mysteries of natural science, 95-6.
- NATURE, law and light of, defined, 51. The two should be carefully distinguished, 51. The light of nature, in what sense insufficient, 51-2; proved to be so, 52-3.
- Natural evil, defined, 391. Natural good and evil, described, 192. They have not necessarily a moral quality, 193; but are good or evil as they are used, 163. Employed as instruments of God's moral government, 193. The bestowment of natural good determined by him, 193. The distribution of natural good and evil not so unequal as it appears to be, 162; no valid argument against the doctrine of Providence, 162. The natural good enjoyed by sinners, no proof that God does not punish sin, 396.
- Natural Religion, defined, 51. Influence of revelation upon so-called systems of natural religion, 52. Natural religion has its mysteries, 94. (See THEOLOGY).
- Natural Science; its bearings on theology, 8. Its mysteries, 95-6. It may be studied in such a manner as to lead to Atheism, 120.
- Nazarenes, 207.
- Neal, Daniel; references to his *History of the Puritans* (4 vols. 8vo. 1732-8; 2 vols. 4to. 1754), 297 *et al.*; *History of New England* (2 vols. 8vo.), 681.
- Neander, Dr. J. Aug. W. (1789—1850); his apology for a saying of Tertullian, 131. His view of the death of Arius, 222. On the connexion of Arianism and Pelagianism, 279. On Augustine and Pelagius, 282-3. His account of the sects among the Jews, commended, 480. His doubts respecting the martyrdom of Ignatius, 622; and rejection of the bishop-exalting passages in the epistles ascribed to him, 623. References to his *Church History* (Hamb. 1825-42; in six divisions, three of which have reached a second edition), 480 *et al.*; *Planting and Guidance of the Church by the Apostles*, 679 *et al.*; *Account of the Principal Gnostic Systems* (1818), 208.
- Necessity, defined, 312. The doctrine stated and defended, 312, 314-15; distinguished from Fatalism, 312. Objections answered, 316-17.
- Neologists; see ANTISUPRANATURALISTS.
- Nestorius and the Nestorian controversy, 223-4. Modern Nestorians, 224.
- Neumann, Dr. John George (1661—1709), Prof. Theol. at Wittenberg, maintained the universal annunciation of the gospel by the apostles, 551.
- Newcome, Archbishop; his *Observations on our Lord's Conduct as a Divine Instructor*, (8vo. ed. 1795) referred to, 503, 507.
- New-England Society, 681.
- New-Platonists, 210. Their peculiar views, 211; principal teachers, 211; insidious corruption of Christianity, 211; doctrine of the eternity of matter, 320.
- Newton, Bishop; his *Dissertations on the Prophecies* referred to, 68 *et al.*
- Newton, Sir Isaac, on the densities of the planets as proportional to their distances from the sun, 104. His *Observations on Daniel and the Revelation* referred to, 68 *et al.*
- Newton, John, of Olney; his hymns referred to, 643.
- Nicholl, Sir John; his judgment in favour of lay-baptism, 657.
- Nicholls, Dr. Wm. (1664—1712); his *Commentary on the Book of Common Prayer* (fol. 1710, with a Supplement, 1711) referred to, 631, 656.

- Nicolai, H., charged with Tritheism, 232.
- Niemeyer, A. H., notice of, 376. His view of future punishment, 407.
- Nitzsch, Dr. Charles Imman, (b. 1787), Prof. Theol. at Berlin, on the derivation of *religio*, referred to, 29. His definition of religion, 30.
- Noel, the late Hon. and Rev. Gerard; his view of the Millennium referred to, 538, 683.
- Noëtus, a Modalist, 209.
- Norton, Andr., Prof. in Harvard University; his work on the genuineness of the Gospels (Amer. ed. 3 vols. 8vo.; Eng. ed. 2 vols.) referred to, 58.
- Nösselt, Dr. John Aug. (1734—1807), Prof. Theol. and Senior of the Univ. at Halle; his *Vertheidigung der Wahrheit und der Göttlichkeit der Christlichen Religion* (8vo. Halle, 1766; 5th ed. 1783; abridged ed. 1767) recommended, 54.
- Novatian; his mode of affirming the Divine Immensity, 137.
- Nowell, Dean; his definition of faith, 571.
- Numenius, a Neo-Platonist, 211.
- OBLIGATION of rational creatures to seek the glory of God, 157.
- O'Brien, Dr. Jas. Thos., Bishop of Ossory, on the true notion of Christian faith (in his *Ten Sermons upon the Nature and Effects of Faith*, 8vo. Lond. 1833), referred to, 573.
- Occasional causes, theory of, 342.
- Oecumenius asserts the parity and identity of bishops and presbyters, 623. His compiled commentaries on Scripture, 197.
- Oertel, E. F. C., a Subordinationist, 232.
- Office or function, defined, 495.
- Old Testament; see REVELATION, SCRIPTURE.
- Olivet, Joseph Thoulhier d' (1682—1768); his *Pensées de Cicéron* referred to, 356.
- Olshausen, Dr. Herm. (1796—1839), held that there are means of grace in the separate state, 685.
- Onkelos does not mention the baptism of proselytes, 663.
- Oriental languages to be acquired, by a theologian, 7.
- Origen, a hearer of Ammonius Saccas, 211; influenced by Platonism, 16; substitutes allegory for argument, 16. Approach to a *system* of theology in his *De Principiis*, 37. Influence of his philosophy upon the faith of the Church, 278. School of Origen, 212. Origenistic controversy in the fourth and fifth centuries, 130. The word *Trias* used by Origen in application to the Trinity, 213. His testimony to the current belief of Christians in his day, 213. Expressions savouring of Subordinationism, 212; accounted for, 212. His use of the term *ἀνθρώπος*, 272. His views of the doctrine of creation, 323 (references at p. 327); guardian-angels, 331; trichotomous constitution of man, 341; preexistence of human souls, 343, 385; the fall, human depravity, &c., 371, 385; future destiny of the wicked, 405; outward form and figure of the Saviour, 484. Use of the word *Θεογενής*, 487. His notice of the Apocrypha, 471. Origen inclined to a theory of accommodation, 510; indicates the exaltation of bishops above presbyters, 622; maintains the universal priesthood of believers, 628; intimates that the early Christians had no temples, 652, 653; uses *ἐκκλησία* for the *place* of a religious assembly, 653. His references to infant-baptism, 666.
- Osburn, Wm.; his *Doctrinal Errors of the Apostolical and Early Fathers* (8vo. Lond. 1835) referred to, 66 *et al.*
- Otte (Ottius), John Bapt. (1661—1741 or later), Prof. Heb. at Zürich; his *Spicilegium sive Excerpta ex Flav. Josepho ad N. T. Illustrationem*¹ (Lugd. Bat. 1741) referred to, 476.
- Otto of Bamberg; his doctrine as to the number of the sacraments, 656.
- Ovid, references to: Traditions of creation, 344. Human depravity, 375, 561 (case of Medea). Cessation from labour, &c., on sacred days, 639.
- Owen, Dr. John (1616—1683), on the spirit of the Liturgical party in his day, referred to, 644. His definition of faith, 571, 583. References to his *Theologoumena*, 34 *et al.*; *Exposition of the Epistle to the Hebrews* (4 vols. fol. Lond. 1668-84; 7 vols. 8vo. Edinb. 1812-14), 59 *et al.*; *Reason of Faith*, 70 *et al.*; *Christo-*

¹ Published by Havercamp, as a kind of supplement to his edition of Josephus; to which Otte had been a contributor. (See Havercamp's Josephus, ii. 805-23). The volume contains also a reprint (with separate pagination) of Bose's essay (*Exercitatio Critica*) on the passage of Josephus relating to Christ; left unfinished at the author's death, and first published at Jena in 1673.—Ed.

- logia*, 152, 495; *On the Holy Spirit*, 279, 282; *Diatribe de Justitiâ Divinâ*, 438, 444; *On Justification*, 571 *et al.*; *True Nature of a Gospel Church*, 618 *et al.*; *Exercitations on the Sabbath*, 636 *et al.*
- Oxford Tracts for the Times*, infidel tendency of, 71, 122. Arrogant assumption of superhuman authority, 523. Allusions to their doctrine concerning the justification of the sinner, 589; concerning the Church, 634; concerning baptism, 656.
- PALEY: his writings on the Evidences should be read and analyzed, 54. References, 69 *et al.* His *Moral Philosophy* referred to, 74. His definition of virtue, 355. His moderate view of episcopacy, 631.
- Palmer, S., probably a Modalist, 228.
- Pantænus: his influence upon the faith of the Church, 278.
- Pantheism, various forms of: ancient and mediæval, 109-11; modern, 111-19.
- Pardon of sin, defined, 589.
- Parker, Theod.; his translation of De Wette's *Introduction to the O. T.* referred to, 58.
- Parry, the late Rev. Wm., Theol. Tutor at Wymondley; his *Inquiry into the Nature and Extent of the Inspiration of the Apostles, &c.*, referred to, 82 *et al.*
- Pascal, Blaise (1623—1662): references to his *Pensées* (Bossut's ed.), 1, (older ed.), 68; *Lettres Provinciales*, 576, 656.
- Paschasius Radbertus, Abbot of Corbeÿ: his doctrine as to the number of the sacraments, 655; transubstantiation, 676.
- Pastors, called in the N. T. *bishops, elders, &c.* 621, 624, 649. Distinction as to the use of these appellations, 650. Duties and privileges of pastors, 650-1, 676. Propriety of ordination, 628, 651. (See BISHOPS.)
- Patricius, the Apostle of Ireland, 680.
- Patristassianism, 208.
- Paul of Samosata, a Modalist, 209. His abuse of Christian psalmody, 643.
- Paulus, Dr. H. E. G. (1761—1851), Prof. Theol. at Heidelberg, regarded the narrative of the fall as a fable, 371; adopted the theory of accommodation, 511.
- Payson, the late Dr. Edward; his *Memoir* recommended, 5.
- Pearson, Bishop; his *Exposition of the Creed* recommended, 42. His definition of faith, 571.
- Pearce, James (1673—1726), of Exeter, an Arian, 232, 251.
- Pelagians deny the Divine Immutability, 140; and virtually maintain the imperfection of the Divine system of government, 149. Their doctrine opposed to the perfection of the Divine Understanding, Will, and Power, 201; latent in Arianism, 222, 279. Their view of the primitive state of man, 349. Their doctrine of conditional election, 414.
- Pelagius, opposed by Augustine, 280. His distinctive doctrines, 281. His ground of objection to infant-baptism, 666.
- Pelt, Dr. A. F. L. (since 1852 Pastor at Kemnitz, near Greifswald), notice of, 27. His Latin writings recommended, 7.
- Penalty or punishment, defined, 393; essential to the idea of law, 393. (See RETRIBUTION.)
- Penrose, Rev. John; his *Treatise on the Evidence of the Scripture Miracles* (Lond. 1826) recommended, 55.
- Perfectibility of revealed religion, the so-called theory of, examined, 522-5.
- Perkins, Dr. J., on the Nestorians, referred to, 224.
- Permission, otiant, incompatible with the Divine perfection, 155.
- Perseverance of the saints, nature and evidence of, 608-9. The doctrine consistent with Scripture cautions to believers, 610; and with God's highest displeasure against their sins, 610. Objections answered, 610-11. Abuse of the doctrine unreasonable and wicked, 611. The doctrine tends to holiness, 612.
- Persons; meaning of the term in relation to the doctrine of the Trinity, 270-1.
- Petavius, Dion., notice of, and recommendation of his system of divinity, 38.
- Peter of Blois, the first to use the word *Transubstantiatio*, 677.
- Peter the Lombard; his *Libri Sententiarum*, 37, 288. His doctrinal views, 288, 387. His teaching as to the number of the sacraments, 656.
- Peters, Chas.; his *Critical Dissertation on Job* (4to. 1751; 8vo. 1757) referred to, 243.
- Petersen, Dr. John Wm. (1649—1727); his Docetic errors, 486.
- Pharisees, 478.
- Philo affirmed the eternity of matter, 320, 321; the trichotomous consti-

- tution of man, 341; the pre-existence of human souls, 342; the allegorical intention of the narrative of the fall, 371. He does not mention the baptism of proselytes, 663. Use of his writings for the illustration of the N. T., 476. Other references, 81, 327, 371.
- Philological Society of London, Proceedings of, (from 1842,) referred to, 30, 580.
- Philoponus, John, charged with Tritheism, 225.
- Philpot, John (mort. 1555), a noble example of Christian rejoicing in suffering, 614.
- Photinus, a Modalist, 223.
- Phraseology, diverse, an occasion of controversy, 14.
- Physical influence, theory of, 342.
- Pick, Aaron; his *Literal Translation of the Twelve Minor Prophets* (2nd ed. 12mo. 1835) referred to, 498.
- Pictet, B., notice of, 26. His Latin writings recommended, 7. His *Theology* recommended, 44; referred to (in the Latin edition), 540 *et al.* His *Church History* referred to, 643.
- Pike, Sam.; his tractate on the Anthropomorphism of Scripture referred to, 58, 129.
- Pistorius, Herm. Andr.; his additions to Hartley on *Man* referred to, 101.
- Place, on the provision of, for public worship, 652-4.
- Plato; his definition of justice, 174. Sublimity of his speculations, 210. Yet they facilitated the corruption of Christian doctrine, 209. Obstacles to an accurate knowledge of his views, 210. His belief in the eternity of matter, 320, 321; the trichotomous constitution of man, 341; the pre-existence of human souls, 343; universal restitution, 405. Other references to his writings, 1, 331, 346, 356, 375.
- Pliny the younger, suspected by Cudworth of Atheism, 108. His celebrated letter to Trajan referred to, 60, 677.
- Plotinus, 211.
- Plutarch, references to: Inscription at Sais, 131. Cessation of oracular responses, 336. Meaning of *πατριζω*, 658-9.
- Poiret, P., notice of, 227.
- Poliander, J., a Contra-Remonstrant, 296.
- Politian, probably an Atheist, or nearly so, 108. His want of respect for the Scriptures, 108. His letter on the death of Lorenzo de' Medici referred to, 292.
- Polycarp; his conference with Anicetus on the time of keeping Easter, 544. His *Epistle to the Philippians* referred to, 623.
- Polytheism; its origin, 110, 127. Evil spirits, the concealed objects of its worship, 128.
- Pope; strictures on a celebrated couplet of his, 1.
- Porphyry, a Neo-Platonist, 211.
- Porteus, Dr. Beilby (1731-1808), Bishop of London; his *Summary of the evidences of Christianity* recommended, 54; and occasionally referred to.
- Positive precepts, a suitable test of obedience, 177-8, 347, 372.
- Powell, Rev. Baden, Savil. Prof. Geom. Oxon., on the affinity of Tractarianism with infidelity, referred to, 122.
- Power, defined, 198, 559. Power as an attribute of God; defined, 198. Its characteristics and evidences, 198-200. It does not extend to natural or to moral impossibilities, 198-9. Scriptural expressions and representations, 200. Natural and moral powers of man, how related to the effectual grace of God, 559-66.
- Praise, a part of worship, 641. In what it consists, 641. Hymns of praise, ancient and modern, 642-3.
- Præadamite theory, 344.
- Præterition: how related to predestination, 306; implied in election, 307, 419; involves no wrong to any, 190, 307, 419, 420. Doctrine of Scripture on this head, 308, 419. Objections answered, 308-10. The term *reprobation*, 308, 419, 420.
- Praxeas: his doctrine, 208; revived by the Swedenborgians, 208.
- Prayer; the duty enforced, and vindicated against certain objections, 167-9. Duty of intercessory prayer, 644. Question of using forms, 644, 651. Liturgies, 645-6. Prayer indispensable to the satisfactory attainment of divine knowledge, 3, 5, 688.
- Preaching or public speaking, as a means of instruction, highly profitable, 647; and of Divine institution, 647 *et seq.* Scripture allusions, 647-50; inferences, 650-1.
- Predestination: different applications of the term, 306. Moral uses of the doctrine, 421-3. (See ELECTION, PRÆTERITION.)
- Pre-established harmony, theory of, 342.
- Presbyters, an appellation of Christian

- pastors, 621, 624, 649; synonymous with *bishops* in the N. T., 621-2. Presbyters should not be called *priests*, 627.
- Presbyterian theory of the Church, 631-3.
- Preservative against Popery*, by divines of the Church of England (Burnet, Cave, Clagett, Tillotson, &c.), referred to, 633.
- Price, Dr. Richard (1723—1791); his definition of virtue, 354.
- Prichard, Dr. J. C. (d. 1849), maintained the proper unity of the human species, 344.
- Prideaux, Dr. Humphrey (1648—1724); his *Connexion of the History of the O. and N. T.* referred to, 76.
- Priestley, Dr. Joseph, affirmed the proper omnipresence of God, 137. His renunciation of Arianism for Socinianism, 234. His doctrine of universal restoration, 405. His view of the duration of Christ's personal ministry, 509. His notion that the Saviour is still on the earth, 545. His *Institutes* a useful compendium of Socinian doctrine, 44; occasionally referred to. References to his *Notes on the Bible*, 57 *et al.* *Sermon on the Resurrection of Christ*, 64, 98, 542. *History of Early Opinions*, &c. 493.
- Princeton Theological Essays* (original and translated, reprinted from the *Princeton Review*; 8vo. Lond. 1846) referred to, 204.
- Proclus, a Neo-Platonist, 211.
- Progressiveness of the Divine dispensations, and of the plan of revelation, 301, 454 *et seq.*, 684, 688.
- Proof, different kinds of, real or supposed, an occasion of theological differences, 16.
- Prophecy, Scriptural, its designs and characteristics, 67. O.T. prophecies: of the Messiah, 68; of events affecting nations and empires, 68.
- Proselytes, Jewish, two classes of, 476-7. Baptism of proselytes, 663.
- Prosper of Aquitaine, a defender of the doctrines of grace, 285-6.
- Protagoras, possibly an Atheist, 108.
- Providence of God, defined, 351. Objectionable distinctions made by some writers, 169, 351. Evidences and manifestations of Divine Providence, 107, 159-60, 351-2. Its comprehension, as to its objects, 158-60, compared with 352. Its relation to the sinful affections and acts of creatures, 160-1, 352. Objection, from the present distribution of natural good and evil, 161-2; answered, 162-4. A perfect providence not inconsistent with human free-agency and responsibility, 165-6; nor with the duty of prayer, 167-9.
- Prudentius, Aur. Clem.; his Latin hymns referred to, 643.
- Prust, Rev. E. T., of Northampton, on Continental evangelization, referred to, 682.
- Psalms of the O. T.; their use in Christian worship, 642-3.
- Purgold, D. H., an Arian, 232.
- Pusey, Dr. E. B., Reg. Prof. Heb. Oxon.; his work on *The Theology of Germany* (2 vols. 8vo. 1828-30) referred to, 415.
- QUARTERLY REVIEW; extracts and references. Admiralty instructions to Capt. Blackwood, 29. On geological catastrophes, 326.
- Quenstedt, J. A., notice of, and recommendation of his *Theology*, 39. His adherence to the threefold view of the Mediatorial office, 498. His sentiments concerning the extent of the labours of the apostles, 551; and concerning the power of the word of God, 556.
- Quesnel, P., involved in the controversy respecting the doctrines of grace, 299-300, 445; contributed to found the free Catholic Church in Holland, 300. His practical use of the doctrine of election, 423. On the reading of the Scriptures, 679.
- Quistorp, John; his account of the death of Grotius referred to, 233.
- RABANUS MAURUS, Archbishop of Mentz, a persecutor of Gottschalk, 287; an opponent of the doctrines of Paschasius Radbertus, 287, 656.
- Rabbanists, 75.
- Rabe, John Jas., of Anspach; his German translation of the Mishna (6 parts, 4to. 1760-3) referred to, 438, 479.
- Rabelais, suspected of Atheism, 109.
- Rambach, John Jas. (1693—1735), Prof. Theol. at Halle and at Gießen; his *Ecclesiastical History of the O. T.* (edited from his papers by Neubauer, 2 vols. 4to. Frankf. 1737) referred to, 457, 469.
- Randolph, Dr. Thos. (1701—1783); his *Citations from the O. T. in the N. T.* (8vo. 1782) referred to, 80.
- Rathmann, Herm., of Dantzic; his controversy with Corvin and others, 555.
- Ratramnus, a monk of Corbey, defends Gottschalk, 287; and opposes the doctrine of transubstantiation, 676.

- Ravanelli ; his objectionable definition of faith, 572.
- Reason, defined, 84. Different applications of the term, 84-5. Reason and revelation, 89. Universal dictates of reason, 90. Things agreeable to, contrary to, or above reason, 90. Province and use of reason in religion and theology, 94-5.
- Redemption, plan and covenant of, 410-12. The personal objects of redemption decretively determined, 412. (See ELECTION, &c.) Conditions and method of redemption, 424 *et seq.* (See SATISFACTION.) Extent of redemption, 447-53. The Divine plan of redemption gradually unfolded, 454-6. History of this development, 456-80. Person, offices, and states of the Redeemer ; see CHRIST. Application of redemption ; see CALL, REGENERATION, &c.
- Rees, Dr. A., an Arian, 232. The author's last interview with him, 236. His *Cyclopædia* (39 vols. 4to., with 6 vols. of plates) occasionally referred to.
- Reformation of offenders, not the sole nor the chief end of law, 398-9. Reformation does not atone for sin, 428-30.
- Regeneration : its nature and characteristics, 569-70 ; not conferred in baptism, 570 ; how related to conversion, 569, 570 ; and to justification and sanctification, 604.
- Reichard, Henry Godf. (d. 1801), Prof. in the High School at Grimma ; his *Dicta Classica N. T.* referred to, 537.
- Reid, Dr. Thos. ; his writings referred to, 47 *et al.*, 146 *et al.*
- Reimar, Herm. Saml. (1694—1765), of Hamburg ; his sceptical essay on the Resurrection of Christ referred to, 542.
- Reinhard, Dr. F. V., notice of, 39. His *Dogmatik* recommended, 39 ; referred to, 586 *et al.* His definition of religion, 30 ; of theology, 31 ; of a mystery, 93 ; of the Divine Will, 149 ; of faith, 571 ; of justification, 589. His view of the temptation of Eve, 371. His objection to the threefold consideration of the office of Christ, 498.
- Reland, Hadr. (1676—1718) ; his dissertation on the Arch of Titus (*De Spoliis Templi Hierosolymitani*, &c. Traj. 1716, 12mo.) referred to, 60.
- Religion, defined, 29, 30. Etymology of the word, 29-30. Weak arguments for religion, an exciting cause of Atheism, 122. Religious observances cannot expiate sin, 426.
- Remigius, a defender of Gottschalk, 287.
- Remonstrants ; see ARMINIANS.
- Remusat, Abel, on Buddha, referred to, 110.
- Repentance ; its nature, exercises, and characters, 575. Errors on this subject, 576-9. Repentance distinguished from remorse, 426-7. Repentance cannot expiate sin, 426-8.
- Reprobation, proper notion of, 420. (See PRÆTERITION.)
- Resurrection, the final, 686.
- Retribution (Reward and Punishment), proper notion of, 179, 181. It is both natural and positive, 179-80, 183-4, 391-3. Summary of Scripture doctrine on this subject, 180-4. Reference of retribution to individuals, 186-7. Striking examples in the history of the world, 162. Reward does not necessarily imply merit, 187-8. (See PENALTY ; SIN, CONSEQUENCES OF.)
- Revelation, desirable, from the insufficiency of the light of nature, 53. General observations on the evidences, 54-5. *A priori* argument for revelation, 55 ; its value, 56. The O. T. authentic and credible, 56-7. Objections answered, 57-8. The N. T. genuine and authentic, 59. The ἀντιλεγόμενοι, 59, 80. Hostile hypotheses, 59-60. The N. T. credible, 60. Objections answered, 60-1. Argument from miracles, 61-7. Argument from prophecy, 67-9. Internal evidences, 69. The evidences of revelation are diverse, yet harmonious, 55, 70. Experimental evidence may properly be appealed to, 70. Treatment of the evidences in public discourses, 70, 98. The plan of revelation progressive, 77, 454, 684, 688. Office of reason in regard to revelation and its records, 89. Revelation must contain mysteries, 91, 94. Weak arguments for revelation, an exciting cause of Atheism, 122.
- Reyner, Edward ; his unhappy error, 36, 578.
- Reynolds, Dr. Edward (1599—1676), Bishop of Norwich, a Calvinist divine, 297. References to his *Works* (2nd ed. fol. 1679), 356, 366 *et al.*
- Rhodes, Mr. Josiah, a Modalist, 228.
- Ridgley, Dr. T., notice of, 43. His *Body of Divinity* recommended, 43 ; and occasionally referred to. His doctrine respecting the Sonship of Christ, 273.

- Ridicule, the habit of, tends to Atheism, 121.
- Ridley, Dr. Gloster (1702—1774); his dissertation *De Syriacarum Novi Fœderis Versionum Indole*, &c. (1761) referred to, 81.
- Rivet, A., notice of, 21. His Latin writings recommended, 7. His opposition to the Remonstrants, 296.
- Robert, King of France, author of Latin hymns and Church music, 643.
- Robertson, Dr. James (Prof. Orient. Lang. at Edinburgh); his dissertation *De Genuinâ Antiquitate Punctorum Vocalium Hebraicorum* (prefixed to his *Clavis Pentateuchi*, Edinb. 1770) referred to, 80.
- Robertson, Dr. Wm. (1721—1793): references to his *Sermon on Col. i. 26*,—68, 454; *Historical Disquisition concerning the Knowledge which the Ancients had of India* (4to. 1791), 356.
- Robinson, Benj.; his *Review of the Case of Liturgies* (in answer to Thos. Bennet; 8vo. 1710) referred to, 651-2.
- Robinson, Dr. Edward, of New York; his *Biblical Researches and Travels in Palestine*, &c. (3 vols. 8vo. Lond. 1841) referred to, 56 *et al.*
- Robinson, Robt. (1735—1790), of Cambridge, unfair towards Augustine, 279. His *Memoirs of the Reformation in France* referred to, 643.
- Rodland of Arles, a defender of Gottschalk, 287.
- Roell, H. A.; his controversy with the elder Vitringa, 272, 492.
- Rogers, Prof. H., of Spring Hill College; references to his article on *Reason and Faith*, in the *Edinburgh Review*, 56, 63; to his edition of *Truman on Moral Impotency*, 377, 389.
- Röhr, Dr. John Fred. (b. 1777), Gen. Superint. &c., Weimar; an advocate of the accommodation-theory, 511. (*V. Script. Test.* 4th ed. II. 46.)
- Romaine, Rev. Wm. (1714—1795), contributed to the revival of evangelical doctrine in the Church of England, 297. His sentiments concerning the Sonship of Christ, 273; concerning Christian psalmody, 642.
- Roman Catholic doctrines and practices referred to: Canonization, 173. Notion of guardian-angels, 330-1. Worshipping of angels, 332. Doctrine of many mediators, 497.
- Semipelagian view of human nature, 387, 415. Distinction between mortal and venial sins, 366; and between the temporal and the eternal punishment of sin, 378. Doctrine of conditional election, 415. Baptismal regeneration, 570. Contrition and attrition, 576. Nature of justification, 589, 600. Concessions of some with regard to the doctrine of sinless perfection, 606. Doctrine of evangelical counsels, 607. The Church, 617, 633-4. Number and efficacy of sacraments, 655-6. Transubstantiation, 655, 676. Liturgical hymns and prayers, 643, 645. Consecration of churches, 653. Lay baptism, 657.
- Ross; his definition of faith, 571.
- Roscelin, John, condemned as a Tritheist, 225.
- Rosenmüller, Dr. John George (d. 1815), Prof. Theol. at Erlangen and at Leipzig; his *Scholia in N. T.* (Norimb. 1815; 5 vols. 8vo.) referred to, 245. His notion concerning the history of the fall, 371.
- Rosenmüller, Dr. Ern. Fred. Ch. (1768—1835; eldest son of the preceding), Prof. Orient. Lang. at Leipzig; his *Scholia in V. T.* (Lips. 1821—1835; 23 vols. 8vo.) occasionally referred to. Reference to his *Manual of Biblical Antiquities* (4 vols. 8vo. Leipz. 1823-31), 460.
- Rothe on the *Psychology of the O. T.* referred to, 341.
- Rous, Fr. (1579—1659), author of the Scots Version of the Psalms (first published by the Parliament in 1645), 643.
- Rousseau, J. J.; his scepticism promoted by his changes of religious profession, 121. His objection to the duty of prayer, founded on the Divine Immutability, 166.
- Routh, Dr. Martin Jos., Princip. Magd. Coll. Oxon.; his *Reliquiæ Sacre* (1814-15) referred to, 214, 215.
- Rudelbach, Dr. Andr. Gottlob (b. 1792), of Copenhagen; his monograph on Savonarola referred to, 291.
- Rufinus uses the word *Canon* in reference to the Scriptures, 76. His connexion with the Origenistic controversy, 130.
- Rust, Bishop (d. 1670), taught the preexistence of human souls, 343.
- Rutherford (Latinized into Rhetorfortis), Dr. Samuel (d. 1661), Prof. Theol. at St. Andrew's; his *Examen*

- Arminianism*² (Ultraj. 1668) referred to, 296. Errors into which he was betrayed, 414.
- Rutherford, Dr. Thos. (1712—1771), Reg. Prof. Div. at Cambridge; his definition of virtue, 355.
- Ryan, Dr. Edward; his *History of the Effects of Religion on Mankind* (8vo. 1806) referred to, 52 *et al.*
- Ryland, Dr. John (d. 1825), has well applied the distinction between natural and moral inability, 389. References to his writings, 5, 311, 404, 526, 565.
- Ryssen, Leon.; his *Synopsis Impuræ Theologiæ Remonstrantium* (Traj. 1661) referred to, 296.
- SABELLIUS, a Modalist, 209. Schleiermacher's view of his system, 209.
- Sacrament, defined, 654. *Sacrament* not a Scriptural word, 654. Purpose of a sacrament, 655. Number of sacraments, 655-6. Benefit of sacraments, 656. Administration of sacraments, 656. Sacramental institutions under the O. T. dispensations, 655, 658. Christian sacraments; (see BAPTISM, LORD'S SUPPER). Sacraments, in the Greek and Romish Churches, called *mysteries*, 94.
- Sacrifice, defined, 528. The Scriptural doctrine of sacrifices, applied to the sufferings and death of Christ, 438, 528-32.
- Sadducees, 479.
- Salters' Hall Conference, 232.
- Salters' Hall Lectures* against Popery (2 vols. 8vo. 1735) referred to, 75, 677.
- Sanctification, defined, 603-4; how related to regeneration, conversion, and justification, 604. Doctrine of Scripture as to its nature, cause, results, &c., 605. Misrepresented by Antinomians, 608.
- Sandeman, Robert (1723—1771); his error concerning the nature of saving faith, 583.
- Sanderson, Dr. Robt. (1587—1663), Bishop of Lincoln; his *Sermons* referred to, 161.
- Sandius, Christ., father and son, Arians, 231.
- Sarpi, Fra Paolo (1552—1622); his *History of the Council of Trent* referred to, 81-2, 645 *et al.*
- Satisfaction for sin, defined, 425. Propriety of the phrase, 596. Satisfaction cannot be effected by the sinner, or any mere creature, 425-35; but only by a Divine Person, 435. Reasonableness of the doctrine, 436. Necessity and reality of satisfaction, as accomplished by Christ, 424-5, 436-43. Objections and erroneous representations, with replies, 443-6. Value and ground of efficacy of Christ's satisfaction, 446-7. It is effected by his *whole* obedience, 447. Its sufficiency, 449-50, 452. The strict *quid pro quo* theory rejected, 450. Extent of the redemption accomplished by the Saviour, 447-53.
- Saubert, John, the younger (1638—1688), Prof. Theol. at Helmstädt and at Altdorf; his treatise on the sacrifices of the ancients referred to, 438.
- Saurin, on the Divine Eternity, referred to, 139.
- Savonarola; his life and character, 291. His attachment to the doctrines of grace, 291. Roscoe's account of him not to be trusted, 291. His last interview with Lorenzo de' Medici, 292.
- Scepticism, the habit of, tends to Atheism, 121.
- Schelling and his system, 114 *et seq.* His commendation of Giord. Bruno, 108. Schelling reputed to be a Modalist, 229.
- Schism, nature of, 630.
- Schlegel, Theoph. (Gottlieb), a Modalist, 228.
- Schleiermacher, Dr. F. D. E., notices of, 41, 295; said to have been a Modalist, 229-30. His *Christl. Glaube* recommended, 41; referred to, 172, 173, 490. His definition of religion, 30; of the Divine Holiness, 172; of the Divine Justice, 174. His doctrine concerning the Divine decrees, 295. His view of the threefold office of Christ, 498. His *Essay* on Sabellius referred to, 209.
- Schleusner, quoted in illustration of John i. 18; 255. Other references to his *Lexicon in N. T.*, 438 *et al.*
- Schmidt, Erasmus (1560—1637); his *N. T. Concordantiæ* referred to, 569.
- Schmidt, I. J., on the origin of Dualism, referred to, 110.
- Schneider, on the meaning of *ἐπέρ*, referred to, 442.
- Schoettgen, Christian (1687—1751);

² The substance of Lectures delivered by Rutherford to his class in 1640, and edited from his manuscript by Dr. Matthias Nethenus of Utrecht; (of whom see an account in G. Burmann's *Traj. Erud.* p. 239-43).—Ed.

- his *Horæ Hebraicæ et Talmudicæ de Messiâ* (Dresd. 1733; 2nd ed. 1742. 2 vols. 4to.) referred to, 239, 242.
- Scholastic divines, how classified, 38.
- Their systems of divinity, 37-8.
- Their doctrine of antecedent and consequent will in God, 153; and concerning the states of the dead, 480.
- Schubert, Dr. John Ern. (b. 1717), Prof. Theol. at Helmstädt and at Greifswald; his *Compendium Theol. Dogmaticæ* referred to, 37 *et al.*
- Schultens, Albert, the elder (1686—1750): references to his *Institutiones ad Fundamenta Linguae Hebrææ* (Lugd. Bat. 1737. 4to.), 80, 246; *Opera Minora* (? Lugd. Bat. et Leov. 1769), and *Liber Jobi cum Nova Versione et Commentario* (Lugd. Bat. 1737. 4to.), 243.
- Schulthess, John (1763—1836), Prof. Theol. at Zürich; his hypothesis respecting Eden, 346. His leaning to the accommodation-theory, 511; defence of the resurrection of Lazarus, 511; rejection of the narrative of the Ascension, 513, 544. Extract from his treatise on the Lord's Supper, 675. His edition of Zuinglius (1829-42), 38.
- Schwarz, F. H. C., a Modalist, 229-30. *Scientia media, visionis, &c.*, 145-6.
- Scott, Rev. Thos. (1747—1821), contributed greatly to the revival of evangelical doctrine in the Church of England, 297. His *Discourse on Repentance* referred to, 576.
- Scott, Rev. John (son of the preceding); his continuation of Milner's *Church History* (in 3 vols. 8vo. Lond. 1826-31) referred to, 292, 293.
- Scottish Highland Society, 681.
- Scripture, the perfect and sufficient rule of theological truth, 72; in what sense, and to what extent, 73-4. Hostile hypotheses, 74-5. Canon of Scripture, 76. Criteria of canonical authority, 76; applied to the O. T., 76; to the O. T. Apocrypha, 77; to the N. T., 79. How far the O. T. is binding upon Christians, 77-9. Original text of the Scriptures, 80; various readings, 80; translations, 81. Citations from the O. T. in the N. T., 80. Inspiration of the Scriptures, defined, 82; proved, 83. (Compare p. 504-5.) The Scriptures should be studied in the original languages, 7, 11. Rules of interpretation, 11-12, 688. Scripture not at variance with scientific or historical truth, 55. (See REVELATION.)
- Seiler, Dr. George Fred. (1733—1807), Prof. Theol. at Erlangen, on the kind, extent, and mode of human knowledge concerning God, referred to, 133, 134, 237, 318. His view of the Mediatorial office of Christ as threefold, 498. His definition of justification, 588. His *Essay on Prophecy* (1794) referred to, 67.
- Selden, on the "Seven Precepts of Noah," referred to, 477.
- Self-knowledge; its importance in the study of theology, 3, 94.
- Sémeur, Le, a French Protestant journal, referred to: on certain objections to the duty of prayer, 166; on Napoleon Bonaparte's views of Christ, 203.
- Semiarrians, 223.
- Semipelagianism: its origin and early history, 286-7; prevalence in the Middle Ages, 287, 387. Semipelagian doctrine of original sin, &c., 386-7; adopted by the Council of Trent, 387. Semipelagian doctrine of universal grace, conditional election, &c., 415; its absurdity, 567-8.
- Semisch, Dr. Charles, Prof. Theol. at Greifswald; his monograph on Justin Martyr (2 vols. 8vo. Bresl. 1840-2) referred to, 384, 406, 679.
- Semler, Dr. John Sol. (1725—1791), Prof. Theol. at Halle; his *Institut. ad Doctr. Christ. liberaliter descendam* (Hal. Magd. 1774) referred to, 256.
- Seneca, suspected by Cudworth of Atheism, 108. References to his writings: use of the word *δόγμα*, 33; consent of mankind in the belief of a Deity, 107; notion of guardian-spirits (*singulis singulis*), 331; acknowledgment of human depravity, 375.
- Separate state of the departed, 480-2, 540-1, 685-6. On Christ's being in this state, 481, 541. Alleged existence of means of grace in the separate state, 541, 552, 685. Subterranean hypothesis, 481, 541, 685-6.
- Servetus; different errors imputed to him, with regard to the doctrine of the Trinity, 227.
- Severus, Sulpicius: a passage of his *Church History* illustrated, 207.
- Sextus Empiricus, on the sentiments of Xenophanes the Eleatic, referred to, 109.
- Sheppard, John, on the outward form and features of the Saviour, referred to, 485.
- Sherlock, Dr. W. (the father; 1641—

- 1707), charged with Tritheism, 233. His *Discourse concerning the Divine Providence* (1705) referred to, 352.
- Sherlock, Dr. Thos. (the son; 1678—1761), Bishop of London: references to his *Trial of the Witnesses to the Resurrection of Jesus* (1729 and subsequently), 64, 542; *Use and Intent of Prophecy*, &c. (1725 and subsequently), 68, 347.
- Shuckford, Samuel (d. 1754); his *Treatise on the Creation and Fall of Man* (1753; appended as a fourth volume to his *Sacred and Profane History of the World Connected*), referred to, 349, 372.
- Shuttleworth, the late Dr. Philip Nich., Bishop of Chichester; his *Consistency of Revelation with itself and with Human Reason* (1832) referred to, 428.
- Sibbs or Sibbes, Dr. Richard (1577—1635); his definition of faith, 571.
- Silliman, Dr. Benj., Prof. Chem. Yale College; his *Appendix* to the American edition of Bakewell's *Geology* referred to, 325.
- Simeon, the late Rev. Charles; his *Sermons on the Holy Spirit* referred to, 506.
- Simonis, John (d. 1768), Prof. Sacr. Hist. and Antiq. in the Gymnasium of the Reformed Church at Halle, on the O. T. prophets, referred to, 648.
- Simplicity, an attribute of the God-head, 126, 134-5.
- Simpson, Rev. David; his *Plea for Religion and the Sacred Writings* referred to, 394.
- Sin, defined, 363-4. Scriptural terms, 365. Existence of sin manifest, 363. Its essential nature, 364; kinds, 365; aggravations, 366; and evil, 366-7. God not the author of sin, 317, 368. How, and how far, it is an object of the Divine decreative will, 154-5, 368. Ground of possibility of its occurrence, 369. Difficulty of the subject, 369, 370. Scriptural account of the introduction of sin, 370; not allegorical, 371. Sinful state of mankind: proved, 373-6; characterized, 376-8. Distinction between *reatus culpæ* and *reatus pænæ*, 378. Depravity native and hereditary, 378-9; connected with the sin of Adam, 380-2. Objections answered, 382. Explanations and cautions, 383, 387-90. Outline history of doctrine on this subject, 383-90. Natural connexion between sin and suffering, 179, 181, 183, 391-2; cannot be interrupted but by a Divine interposition, 392; for which there must be an adequate reason, 188. Sin deserves and requires *positive* punishment, 162, 180, 184, 392-3. Consequences of sin, natural and positive, 394-6. How one sin may be said to be punished by another, 377, 395-6. Eternal punishment of the impenitent, 396-405. Degrees of suffering, 405. O. T. doctrine, and that of the Jews before Christ, 405. Hypotheses and arguments of opponents, 405-9. How the doctrine should be preached, 409.
- Sincerity of gospel-calls, 189-90, 414.
- Singularity, affection of, a proximate cause of Atheism, 121.
- Sinless perfection, doctrine of, 605-6.
- Skelton, Rev. Philip (1707—1787); his *Deism Revealed* (2 vols. 8vo. 1749; 12mo. 1751) referred to, 48 *et al.*
- Smith, Dr. Adam; his definition of virtue, 355. His suppression of a passage in the later editions of his *Theory of Moral Sentiments*, 434.
- Smith, John (1618—1652), of Cambridge; his *Select Discourses* referred to, 34 *et al.*
- Smith, John, of Campbelton; his *Summary View and Explanation of the Writings of the Prophets* (12mo. Edinb. 1787; 8vo. Cambr. 1804) referred to, 12, 519.
- Smith, Dr. John Pye (1774—1851), other works of, referred to: *Scripture Testimony to the Messiah*, very often,—chiefly in the 3rd ed. 3 vols. 1837, and the 4th ed. 2 vols. 1847. *Four Discourses on the Sacrifice and Priesthood of Jesus Christ*, 188 *et al.* *Letters to Belsham*, 265 *et al.* *Memoir of George Hall* (1807), 5. *Sermons: On the Permission of Sin*, 160, 279, 364 *et seq.*; for the weekly celebration of the Lord's Supper, 675; *On the Adoration of our Lord Jesus Christ*, 245, 266; *Reasons of the Protestant Religion*, 633 *et al.*; *Sermon before the London Missionary Society*, 683; *Comparative Advantages of Prescribed Forms and Free Prayer*, 644, 654; *On the Evidence to the Divine Origin of Christianity from the Resurrection of Jesus*, 542; *Principles of Interpretation as applied to the Prophecies*, 67, 512; *Personality and Divinity of the Holy Spirit*, 268-9, 270, 274, 341; *Necessity of Religion to the Well-Being of a Nation*, 625 *et al.* *Letters to Dr. Lee*, 621 *et al.* *On the Relation between the Holy Scrip-*

- tures and some parts of Geological Science*, 327 *et al.* *Lecture on the Mosaic Account of the Creation and the Deluge* (delivered at the Weigh-House Chapel, 1837), 327. *Reply to R. Taylor*, 60. *Tract on Church Discipline*, 506, 629, 630. *Preface to Lowman's Argument à priori, &c.*, 99. *Introd. Essay to Bates on Spiritual Perfection*, 606. *Introd. Essay to Leighton on the Creed, &c.*, 205. *Contributions to Reviews, &c.: Eclectic* (on the *Improved Version of the N. T.*), 254; (on 1 John v. 7, 8)³, 267. *Evangelical Magazine* (on Milton's Arianism), 231; (on the Millenarian hypothesis), 538, 683. *Congregational Magazine* (on the study of geology), 193. *Monthly Repository*, (on justification and sanctification), 604; (Vindication of certain citizens of Geneva, 1824,—reprinted separately in 1825), 646. Articles in *Kitto's Biblical Cyclopædia*, 344, 458. Rev. J. Medway's *Memoir of Dr. Smith* referred to, 676.
- Smith, Dr. S. S., maintained the proper unity of the human species, 344.
- Smith, Dr. Thomas (1638—1710); his edition of Ignatius referred to, 622.
- Snodgrass, Dr. John, of Paisley, (d. 1797); his *Commentary* on part of the *Apocalypse* (Paisley, 1799) referred to, 266.
- Society of Friends; their doctrine of an immediate Divine suggestion or revelation, 75, 523. Their doctrine of justification, 601. Views of some of the early Friends with regard to Christ's human nature, 486.
- Society, profligate, an exciting cause of Atheism, 122.
- Socinus, Lælius and Faustus, and their followers, 233. Faustus Socinus held faith to be the ground of justification, 600. The Polish Socinians; their doctrine of conditional election, 415. The collection called the *Fratres Poloni*, 233. The old Socinians denied the Divine Omnipresence, &c., 136; and that punitive justice is an essential Divine attribute, 188; insisted on a succession of time with the Deity, 139; maintained the eternity of matter, 320. Their view of the prophetic office of Christ, 525; and the extent of the labours of the apostles, 551.
- Their doctrine of justification, 600. The possibility of late conversion denied by some, 577. Socinian denial of the Divine Immutability; its object and tendency, 140. Denial of mercy and justice as essential Divine attributes, 197. Sources of error in regard to the doctrine of the Trinity, 275-6. Doctrine of Socinians concerning the primitive state of man, 345, 349. Their objections to the doctrine of satisfaction for sin, 442-3, 446; and of the union of the two natures in Christ, 493. Their view of the Mediatorial office, 496. Some of the Remonstrants inclined to Socinianism, 233. Socrates, unjustly charged with Atheism, 108. His testimony that children are not good by nature, 375.
- SON OF GOD: Use of the phrase among the Jews, 255. Examination of passages in the N.T. in which it is applied to Christ, 255-9. Summary of results, 259-60. (See CHRIST, MESSIAH, &c.)
- Sophocles, quoted to illustrate the meaning of *ὑπέρ*, 442.
- Soto, Dominic; his connexion with the controversy on the doctrines of grace, 298.
- South, Dr. Robert (1633—1716), a Calvinist, 297; said to have been a Modalist, 228.
- Spanheim, family of, 20. Their Latin writings recommended, 7.
- , Fred. (the younger); great value of his *Elenchus Controversiarum*, 13. The work referred to, 75 *et al.* His *Church History* referred to, 281.
- Spener, Ph. J., notice of, 35. His controversy with Dillfeld and others, 35, 578.
- Spinosa, a Pantheist, 111.
- Stackhouse, Thos. (1680—1752); the *Apparatus* or Preliminary Discourse to his *History of the Bible* (2 vols. fol. 1733) referred to, 347.
- Stahl, E. H., on Philo's doctrinal system, referred to, 535.
- Stahlschmidt, J. C.; remarkable examples of Divine retributive justice recorded by him, 162.
- Stapf, Ambr. Joseph, Prof. Theol. at Brixen in the Tyrol; his *Moral Theology* referred to, 376, 390, 606 *et al.*
- Stapfer, J. F., notice of, 25. His

³ This article is assigned to Dr. Smith on the ground of *probable* evidence. No record has been found of his contributions to the *Eclectic Review* in the year 1810, to which the paper here referred to belongs. V. Mr. Medway's *Memoir*, p. 187.—ED.

- Latin writings recommended, 7, 13.
His definition of justice, 174; of sin, 364. References to his *Polemic Theology*, 13, 44, *et al.*; *Ethics*, 25, 355.
- State of innocence; its probable duration, 372.
- Stein, Dr. John Fred. (d. 1771); his definition of sin, 364. His essay *De Satisfactione Jesu Christi* (Tüb. 1755. 4to.) referred to, 188 *et al.*
- Steinwender, Rev. Geo. Lewis, Pastor at Paris, near Rastenburg, E. Prussia; his *Christus Deus in V. T. Libris Historicis* (Regim. 1829) referred to, 243 *et al.*
- Stewart, Dugald, on Roscelin's connexion with the Nominalists, referred to, 225.
- Stillingleet, Bishop, opposed Halley's appointment at Oxford, 109. His definition of justice, 174. Remarks on the doctrine of the Trinity, 270. His moderate view of episcopacy, 631. Other references to his writings, 57, 627 *et al.*
- Stockton, Owen, his *Life* recommended, 5.
- Stolz, Dr. John James (d. 1821), Prof. Theol. at Bremen and at Zürich; his German version of the N.T. referred to, 380 *et al.*
- Stonard, Dr., on *the Vision of Zechariah*, referred to, 248, 331, 466.
- Storr, Dr. Theoph. Chr., notice of, 26. His Latin writings recommended, 7; especially his *Theology*, 40. His objection to the threefold consideration of the Mediatorial office, 498.
- Strato of Lampsacus, probably an Atheist, 108.
- Strauss, Dr. Dav. Fred. (b. 1808), the Antisupernaturalist; his denial of the death and resurrection of Christ, 540, 542.
- Strigel, Victorin (1514—1569); his controversy with Flacius, 19. His objection to the threefold consideration of the Mediatorial office, 498.
- Stroud, Dr. Wm., on the physical cause of the death of Christ, referred to, 540.
- Stuart, Prof. Moses (1780—1852), denied the specific imputation of Adam's sin to his posterity, 390. On words relating to future punishment, 407-8; other references to the same work, 403 *et al.* His description of human depravity, 485. His doctrine concerning the Sonship of Christ, 273. References to his *Critical History and Defence of the O.T. Canon*, 56 *et al.*; *Commentaries*, on the Epistle to the Hebrews, 273; on the Epistle to the Romans, 441; on the Apocalypse, 470, 535: translation of Schleiermacher's *Essay on Sabellius*, 209; *Sketches of Angelology*, 332; *Essay on the Mode of Baptism*, 669, 670.
- Sublapsarian and Supralapsarian controversy, remarks upon, 413-4.
- Subordinationists, or Arians and Semiarians, since the Reformation, 230-2.
- Suffering, caused by sin, 179, 181, 183; necessarily and deservedly, 162, 391-2. Sufferings of good men, chiefly caused by themselves, 163; compensated by being made means of improvement, 163,—and of consequent happiness, 164; and by the joys of the world to come, 164. *Punitive* element in these beneficial sufferings, 187. Sufferings voluntarily assumed by the sinner, no atonement for sin, 431-3. Sufferings of Christ in his state of humiliation, 539-40; cannot be accounted for except by regarding him as the substitute of sinners, 441. Their atoning efficacy and sufficiency, 449, 452, 488.
- Suetonius confirms certain statements of the N. T., 60; and records the expectations of the Heathen at the time of Christ's appearing, 68.
- Saicer, John Gasp. (1619—1684); his *Thesaurus Ecclesiasticus* (ed. Amst. 1728, 2 vols. fol.), often referred to.
- Suidas, on *μυστήριον*, 92. On *διαλλαγῆναι*, 597.
- Sumner, Dr. John Bird, Archbishop of Canterbury; his *Records of Creation* referred to, 344.
- Superstition, an exciting cause of Atheism, 122.
- Surenhusius, Wm.; his edition of the Mishna (6 vols. in 3, fol. 1698—1703) referred to, 438, 479.
- Suringar, L., of Leyden; his dissertation *De Veterum Precibus* referred to, 645, 652.
- Sustentation of the dependent universe, necessary, 158. The mode, unknown, 158. How related to the sinful affections and acts of creatures, 160-1.
- Swedenborg, a Modalist, 230. His pretensions to inspiration, 75, 523. Swedenborgians the only sect of Modalists, 230. Their doctrine of the Trinity a revival of that of Praxeas, 208.
- Sykes, A. A., an Arian, 231.
- Synergist theory, 566.

- TACITUS: references to his writings, 60, 68, 122, 239, 508.
- Talmud, 75. Reference, on the moral character of the Pharisees, 478-9. (See MISHNA, GEMARA.)
- Targum of Jonathan Ben Uzziel referred to, 498. Targum of the *Pseudo-Jonathan*, referred to, 343, 346. Reference to both (?) 663. Targum of Onkelos; see ONKELOS.
- Tauler, the mystic, 290.
- Taylor, Rev. Thos. (d. 1831, æt. 97), on the Trinity, referred to, 276.
- Taylor, Rev. Henry; his *Apology of Ben Mordecai* (2 vols. 8vo. 1784) referred to, 251.
- Taylor, Isaac: reference to his *Elements of Thought* (12mo. 1836), 84; to his *Ancient Christianity and the Doctrines of the Oxford Tracts*, &c. (2 vols. 8vo. 1844), 384.
- Taylor, Dr. John (1694—1761), of Norwich; his *Scripture Doctrine of Original Sin* (8vo. 1740; 4th ed. 1767) referred to, 382. His scheme of election to external privilege and "antecedent" blessings, 567, 598—600.
- Taylor, Dr. John (1704—1766), Archdeacon of Buckingham; his *Elements of the Civil Law* (4to. 1755 and subsequently), referred to, 204.
- Taylor, Nath., on Deism, referred to, 52 *et al.*
- Taylor, Dr. Wm. Cooke (d. 1849), on the monuments of Egypt, referred to, 57 *et al.*
- Teller, Wm. Abraham (1734—1804); his view of the history of the fall, 371.
- Temple, Sir Wm., an Atheist, 109.
- Tertullian, probably influenced by Stoicism, 16. His assertion of the corporeity of *all* existence, 131. His views respecting the Trinity, 213. Doubtful expressions, admitting of explanation, 213. The words *Trinitas*, *Substantia*, *Persona*, employed by him, 213. His doctrine of the dichotomous constitution of man, 341; of the fall and its consequences, 386; of the Limbus Patrum, 481; of the duration of Christ's personal ministry, 509. His leaning towards a theory of accommodation, 510. His use of the words *satisfactio*, 596; *sacramentum*, 655. References to the origin and progress of Episcopacy, 622, 624; to infant baptism, 665; to the extension of Christianity in W. Europe, 679. Other references to his writings, 207, 248.
- Theiner, Dr. J. A., and his exposure of the corruptions of the Church of Rome, 634.
- Theodore, referred to: on bishops and presbyters, 623; on 1 Cor. i. 10 and xi. 18, 630.
- Theodorus Cyrenaicus, surnamed the Atheist, 108.
- Theodorus of Mopsuestia, a Universalist, 406.
- Theodosius, the restorer of Nicene orthodoxy, 223.
- Theodotus, a Modalist, 207.
- Theodulus of Coelesyria, 196-7. A passage attributed to him, 196.
- Theognis, cited to illustrate the meaning of *πίστις*, 579.
- Theology, defined, 31. Natural theology, 32. Its value and defects, 32. Revealed theology, 33. Scriptural terms, 33. Different aspects and departments of theology, 33. Its proper subject, 34. Conditions of successful and profitable study, 2 *et seq.* Necessity of regeneration, 3, 34-5. In what sense the theology of the unregenerate is not true, 34-5, 578. Controversies on this question, 35-6, 578. Conduct of the mind, heart, and life, 3-5. Aids of literature and science, 6-9. Objects of theology, 36. Its design, 36. Effects of legitimate theological study, 36. Importance of thorough investigation, 29. Value of a good method, 37, 46. Examples of different methods, 47. Early systems of theology, 37. The most useful modern systems, for study or reference, 38-46. Grounds of authority in theology; sufficiency of the Scriptures, 72-4; proposed substitutes, 74-6. Province and use of reason in theology, 84 *et seq.* General maxims of theological study, 9-11. Exegetical theology, 11-12. Polemical theology, 12 *et seq.* Obviousness of the primary truths of religion, 688. Occasions of theological differences, 14-17. Controversial difficulties relate chiefly to subordinate ramifications or applications of the primary truths, 688.
- Theophilus of Alexandria, a persecutor, 130-1.
- Theophilus of Antioch; his mode of affirming the Divine Immensity, 137. The word *Tp̄las* applied by him to designate the Trinity, 213. His doctrine of the fall, &c., 384.
- Theophylact maintained the universal annunciation of the gospel by the apostles, 551; and the parity and identity of bishops and presbyters, 623.

- Therapeutæ, 480.
- Thesaurus Theologico-Philologicus* referred to, 246, 247, 459, 477.
- Tholuck, Dr. Fred. Aug. Deofidus (b. 1799), Prof. Theol. at Halle. References to his *Commentaries*: on the Gospel of John (6th ed. 1844), 308; Epistle to the Romans (1824; new ed. 1842), 442; Sermon on the Mount (original, 1833; 3rd ed. 1845), 525, (transl. in Clark's *Bibl. Cabinet*), 520. His reply to Strauss (*Glaubwürdigkeit d. Evang. Geschichte*, a German elaboration of Lardner's *Credibility*; Hamb. 1837 and subsequently), 540. Other writings of his, referred to, 241; 300, 579.
- Thomas Aquinas, 289. His doctrine of miracles, 61. Argument to prove the Divine plan the best possible, 148. His adherence to the doctrines of Augustine, 289, 387. His recognition of the threefold office of Christ, 498. Church prayers composed by him, 645. His definition of a sacrament, 654. References to his *Summa Theologiae*, 61 *et al.* Thomists, 289.
- Thomas of Celano, author of the *Dies Iræ*, 643.
- Thomas Palmeranus or Hibernicus, (an Irishman, member of the Sorbonne, and according to some, a Franciscan monk; fl. about the end of the thirteenth century): his *Flores Doctorum* (a methodized anthology, patristic and classical; 32mo. Genev. 1593 and 1622) referred to, 282.
- Tieftrunk, Dr. J. H., notice of, 40; reputed a Modalist, 229. His *Dihucidationes* recommended, 40; and often referred to. On miracles, 61.
- Tilenus, a Remonstrant, 295.
- Tillotson, Archbishop, on the Scripture denunciations of future punishment, referred to, 407.
- Tindal, an Atheist, 109.
- Tittmann, Dr. C. C., 27. His Latin writings recommended, 7. His *Opuscula* referred to, 585.
- Tittmann, Dr. J. H., 27. His Latin writings recommended, 7. His *De Synonymis N. T.* referred to, 27 *et al.*
- Toland, John, a Pantheist, 109. His *Pantheisticon*, 121, 646. His scheme with regard to the origin, &c., of the N. T., 60.
- Toldoth Jesu (Altd. 1681) referred to, 255.
- Tomkins, Martin, (of Stoke Newington,) an Arian, 232.
- Tomline, the late Bishop; his *Refutation of Calvinism* (8vo. 1811) referred to, 570, 656.
- Torrey, Prof. Joseph: his translation of Neander's *Church History*, reprinted by Messrs. Clark of Edinburgh, often referred to.
- Towers, Joseph Lomas; his *Illustrations of Prophecy* (2 vols. 8vo. 1796) referred to, 683.
- Towgood, Micaiah (1700-1792): his *Dissertations on Christian Baptism* (1750; new ed. 12mo. 1815) referred to, 670.
- Townson, Archdeacon (1715-1792), on the narratives of the Resurrection, referred to, 542.
- Tracy, Rev. Joseph: his *Great Awakening* referred to, 579. His *History of the American Board of Commissioners for Foreign Missions*, 681.
- Transubstantiation, doctrine of, 676-7; contrary to reason, 90; based upon a confusion of the notion of natural impossibilities, 199.
- Trechsel, Rev. F., of Véchigen, Cant. Berne, on John Philoponus, 225. His work on the earlier Antitrinitarians referred to, 231, 233.
- Tree of life, 347, 658.
- Trelawney,⁴ Rev. Sir Harry, Bart. (1756-1834), 235.
- Trigland, James (1583-1654), Prof. Theol. at Leyden, a leading Contra-Remonstrant, 296.
- Trigland, James (1652-1705; grandson of the preceding), Prof. Theol. at Leyden, on the Karaites, referred to, 75.
- Trinity, doctrine of; presumptions in its favour, 201, 203-4. Simple faith of the early Christians, 205. Inquiry and discussion occasioned by differences of mental constitution and circumstances, 206; by the obligation and necessity of spiritual growth, 206; by the appearance of Judaizing teachers, 206; and by the influence of Grecian philosophy, 209. Gnostical errors, 208. Modalism, 208, 209, 218. Different treatment of the doctrine in the Eastern and in the Western Churches, 215-7. General facts in the history of the first four centuries, 218-9. The Arian period, 219-24. The doctrine of the Trinity in the Middle Ages, 224-6. Influence of the revival of

⁴ See a short notice of his life, and frequent changes of religious profession, in the *Annual Register* for 1834, Appendix, p. 214.—Ed.

- letters, and of the Reformation, 226-7. Modern forms of error in regard to the doctrine, 227-34. Results of observation; moral argument in favour of Trinitarianism, 234-6. Preliminary remarks and cautions, 237-8. Investigation of the Scripture doctrine; (see MESSIAH, CHRIST, SON OF GOD, HOLY SPIRIT.) Summary of doctrine concerning the Trinity, 269-74. Sources of Antitrinitarian error, 274-6. The practical relations of the doctrine should be kept in view, 215, 218, 276. Oriental and Platonic Trinities, 240.
- Tritheism**, 225; persons charged with, 225-6, 232-3; latent and unsuspected in many minds, 128.
- Trithemius** (originally, John Heidenberg), on Albert the Great, 97. His mistake with regard to Theodulus, 197.
- Trivium and Quadrivium**, 97.
- Troughton**, John, (ejected from Univ. of Oxford; d. 1681, *æt.* 44); his *Letter to a Friend, touching God's Providence about Sinful Actions* (Lond. 1678; in answer to Howe) referred to, 419.
- Truman**, Jos., on natural and moral impotency, referred to, 377, 389.
- Turner**, Daniel (1710—1798); his *Compendium of Social Religion* (1758; 2nd ed. 12mo. Bristol, 1778) referred to, 617 *et al.*
- Turner**, Sharon (1768—1847); his *History of England during the Middle Ages* (3rd ed. 1830) referred to, 288 *et al.*
- Turretin**, Fr., notice of, 23. His Latin writings recommended, 7; especially his *Instit. Theol. Elencticæ*, 44, —afterwards often referred to.
- Turretin**, J. A., notice of, 23. His Latin writings recommended, 7; referred to, 357.
- Twisse**, Dr. Wm., a leading Contra-Remonstrant, 296. His objectionable exposition of the Supralapsarian scheme, 414.
- ULPIAN**; his definition of justice, 174.
- Ultramontaniam** and its opposite, 634.
- Unconverted persons**, how far disqualified for the profitable study of theology, 35; and for the right discharge of the Christian ministry, 578. Solemn appeal to students of this character, 3. Unscriptural preaching to the unconverted, 190, 566. Virtues of the unregenerate, distinguished from evangelical holiness, 607.
- Understanding**, defined, 142; essential to a rational being, 142; an attribute of God, 143. (See KNOWLEDGE. WISDOM). The understanding of man considered in relation to his depravity, 562-4.
- Union and communion with God**, an element of the believer's perfect bliss, 687; not physical absorption, 687.
- Unitarians**, modern, 233-4. Moral argument against their system, 234-6. Sources of Unitarian error, 274-6. Their view of the primitive state of man, 349. Assumption of the preponderance of virtue in the world, 375. Doctrine of universal restitution, 405-6. Their objections to the received doctrine respecting the Person of Christ, 493-4.
- United Brethren**, missions of, 681.
- Unity of God**, 126; not perfectly demonstrable from the connexion and order of the created universe, 126-7; clearly known only from revelation, 127; heathen declarations of, tinged with Pantheism, 127. The doctrine intimately connected with personal religion, 128; perfectly consistent with that of the Trinity, 128.
- Universe**: different senses of the term, 97-8. The created universe: its connexion and order, an argument for the Divine Unity, 126. Its objects, 156. Its dependence and inferiority, 157-8. Its relation to the manifestation of the Divine perfections, 156, 158-60; especially in the rational part of it, 185.
- Urwick**, Dr. Wm., on the second advent, referred to, 683.
- Usher**, Archbishop; his *Body of Divinity* recommended, 42. His account of Patricius referred to, 680.
- Utrecht**, free Catholic Archbishopric of, 300.
- VALLE**, Godfrey à, an infidel, 121, 123.
- Valpy's Classical Journal** referred to: on Ps. xi. 4, 7,—180; on Tit. ii. 13,—265; on 1 John v. 7, 8,—268.
- Vanini**, an infidel, 108, 109. His changes of religious profession, 121. His insidious hostility to religion, 122. His death, 107, 123.
- Vaughan**, Dr. R.; his definition of a miracle, 61. References to his *Age and Christianity*, 58, 61; monograph on Wycliffe, 290.
- Vedelius**, Nich. (1596—1642), Prof. Theol. at Franeker, a Contra-Remonstrant, 296.
- Vega**, Andrew, 298.
- Venema**, H., notice of, 25. His Latin writings recommended, 7. Reference to his *Church History*, 278.
- Venn**, Rev. Henry (1725—1796); his evangelical teaching, 297.

- Veracity of God, 189; engaged for the execution of threatenings, 190.
 . Objections answered, 191-2.
- Verheiden, James, of Nimeguen (fl. 1591) his *Afbeeldingen*⁵ referred to, 292.
- Vermilio, Pet. Martyr, on sin, referred to, 367.
- Vernet, J., an Arian, 232.
- Vicarious substitution, believed in from a very early period, 437, 515, 518.
- Victor, Pope, his quarrel about Easter, 544.
- Vidler, Rev. W. (1758—1816), Unitarian Minister, a Universalist, 404; answered by Fuller, 401.
- Vince, the late Rev. S., Plum. Prof. Astron. Cambr.; his *Confutation of Atheism* (Cambr. 1807) referred to, 104 *et al.*
- Vincentius Lirinensis, a Semipelagian, 386.
- Virgil, references to: (the Pollio), 239; (traditions of creation), 344; (religious ablutions), 663; (Elysium), 686.
- Virtue, defined, 354; opposed to vice in the nature of things, 169, 354; inseparably connected with happiness, 170. (See MORAL GOOD, HOLINESS.)
- Visio beatifica, 687.
- Vitringa, the elder and the younger, notice of, 24. Their Latin writings recommended, 7. Controversy of the elder Vitringa with Roell on the Sonship of Christ, 272. References to his writings, 470, 492.
- Vives, John Ludov. (1492—1541); his testimony concerning Politian, 108-9.
- Volney (1757—1820); his work, *Les Ruines, ou Méditations sur les Révolutions des Empires* (1791 and subsequently), referred to, 60.
- Voltaire; his objection to the duty of prayer, 166.
- Vorstius, Conr. (1569—1622). Prof. Theol. at Leyden, an Arminian, 290; adopted the scheme of acceptilation, 445.
- Vossius, G. J. (1577—1649), an Arminian, 295. His hypothesis with regard to Eden, 346. His *Disputationes XX. de Baptismo* (Amst. 1648, 4to.) referred to, 656, 668, 669, 674.
- Vriemoet, Emo Lucius, Prof. Orient. Lang. at Franeker: references to his *Athenæ Frisiacæ*, 24 *et al.*; *Theological Commonplaces of the O. T.*, 176.
- WACHTER, John George (1673—1757); his *Glossarium Germanicum* (Lips. 1736-7; 2 vols. fol.) referred to, 580.
- Wakefield, Gilbert (1756—1801); his *Commentary on the Gospel of Matthew* (4to. 1782) referred to, 406.
- Walch, John George (1693—1775), Prof. Theol. at Jena; a Subordinationist, according to Mosheim, 274. His *Historische u. theol. Einleitung in d. Religionsstreitigkeiten d. Evangelisch-Lutherischen Kirche* (5 vols. sm. 8vo. Jena, 1730), and his *Hist. u. theol. Einl. in d. Religionsstreitigk. ausser d. Evang. Luth. Kirche* (3rd ed. 5 vols. sm. 8vo. 1733-6), often referred to.
- Waldensian Churches; their adherence to the doctrines of grace, 289.
- Wallis, Dr. John (1616—1703), Savil. Prof. Geom. Oxon.; reputed a Modalist, 228.
- Walton, Bishop Brian (1600—1661); his Polyglott Bible referred to, 243; references to the *Prolegomena*, 80, 81.
- Warburton, Bishop (1698—1779); his *Divine Legation of Moses* (ed. 1765-88, 6 vols. 8vo.) referred to, 372 *et al.*
- Warden, Rev. John; his *System of Revealed Religion* (4to. Edinb. 1769; or in 2 vols. 8vo. 1819) referred to, 169, 360.
- Wardlaw, Rev. Gilbert, on the experimental evidence for the truth of Christianity, referred to, 69.
- Wardlaw, Dr. Ralph (1779—1853), references to his writings: On the assumed existence of a moral sense, 74. On the absence of holiness among the heathen, 552. On Church government, 633. On the Sabbath, 637. On Rev. xx. 5; 686.
- Waterland, Dr. Daniel (1683—1740); his *Regeneration Stated and Explained*, &c. (an 8vo pamphlet; 1740) referred to, 570.
- Watson, Bishop (1737—1815): references to his *Apology for Christianity*, against Gibbon (12mo. 1776 and subsequently), 52 *et al.*; *Collection of Theological Tracts* (6 vols. 8vo. 1785), 598.
- Watson, the late Rev. Richard: his *Theological Institutes* recommended, 45; referred to, 606.

⁵ A series of portraits and historical sketches of divines distinguished for their opposition to the corruptions of Rome. The work seems to have been published in Latin, a year before the appearance of the Dutch version.—ED.

- Watson, Thomas; his *Body of Divinity* recommended, 43.
- Watts, Dr. Isaac, a Modalist, 228. His notion of the preexistence of Christ's human soul, 492. His Psalms and Hymns, 643; objectionable expressions in some of them, 275. His *Strength and Weakness of Human Reason* should be read and analyzed, 54. Other references to his writings, 70, 380, 446, 633, 653, 654.
- Wayland, Dr. Francis, Pres. of Brown University, U.S.: references to his *Elements of Moral Science*, 51-2 *et al.*; *Memoir of Judson*, 681.
- Wegscheider, Dr. J. A. L., 46. His definition of religion, 30; of theology, 31; of justice, 174. On the Divine Holiness, 173. Wegscheider admits that retributive justice is an essential attribute of the Deity, 188,—and that the N. T. teaches the doctrine of sovereign grace, 277; recognizes the historical argument for Divine Providence, 352; treats the history of the fall as a fable, 371; hesitates about discarding the doctrine of eternal punishment, 409; approves the threefold view of the Mediatorial office, 498; defends the theory of accommodation, 511. His insinuations with regard to the resurrection of Christ, 513; and denial of the ascension, 544.
- Weigel, Valentine, said to have been a Modalist, 228.
- Wendelin; his view of the universal annunciation of the gospel by the apostles, 551.⁶
- Wesel, John von, 290.
- Wesley, John, an Arminian, 297. His practical concessions in regard to Divine grace, 422. Doctrine of justification, as held by some Wesleys, 601. Wesleyan missions, 681.
- Wessel, John, 291.
- West, Gilbert (d. 1756); his *Observations on the Resurrection of Christ* (1747) referred to, 542.
- Westminster Assembly's *Larger Catechism*, quoted or referred to; on justification, 597; on the Sabbath, 638.
- Weston, W.; his *Enquiry into the Rejection of the Christian Miracles by the Heathens* (8vo. Cambr. 1746) referred to, 61 *et al.*
- Wetstein, J. J., a Modalist, 227; an Arminian, 296. His edition of the N. T., 227; occasionally referred to.
- Whately, Dr. Richard, Archbishop of Dublin; his *Elements of Logic* recommended, 355; referred to, 628.
- Whiston, Wm., an Arian, 231; taught the annihilation of the wicked, 406. His amended Liturgy, 646. His view of the origin and history of the N. T. referred to, 60.
- Whitby, Dr. Daniel (1638—1726); his *Necessity and Usefulness of the Christian Revelation* referred to, 52.
- White, Dr. Joseph (1746—1814); his *Bampton Lecture* (1784) referred to, 76.
- White, Joseph Blanco (1775—1841); his testimony that the Papal superstition promotes Atheism, 122.
- Whitgift, Archbishop, maintained the doctrine of predestination, 297. His controversy with Cartwright and others, 657.
- Wiggers, Dr. George Fred., Prof. Theol. at Rostock; his *Pragmatische Darstellung d. Augustinismus u. Pelagianismus* (Berl. 1821) referred to, 287.
- Wiggers, Dr. Julius, Prof. Theol. at Rostock; his *History of Missions* referred to, 682, 683.
- Wilberforce, Wm. (1759—1833); his *Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes &c.* (1797 and subsequently) referred to, 70.
- Wilkinson, John; his strictures on the doctrines of the Society of Friends referred to, 75.
- Will, defined, 149, 312, 559; essential to a rational nature, and therefore to the Divine, 149.
- Will of God, Scripture terms for, 150. It must be wholly good, 149. The will and purposes of God are one, 150, 413, 451; eternal, 150, 304; free and sovereign, 150-1; independent, 151-2; unchangeable, 152; infrustrable, 152, 304; certainly efficacious, 152. The Divine Will distinguished by some as ordinary and extraordinary, 153; secret and revealed, 153, 414, 558; antecedent and conse-

⁶ I cannot but fear that the statement in the text is founded on a misapprehension. The reference is probably, indeed almost certainly, to Mark Fred. Wendelin (1584—1632), Rector of the Gymnasium at Zerbst, a distinguished divine of the *Reformed* Communion, and leading opponent of John Gerhard and other Lutherans. He indeed *states* the doctrine here imputed to him, but only for the purpose of *controverting* it. (*V. Buddei Instit. Theol. Dogm.* p. 681, col. 1.)—Ed.

- quent, 153; conditional, 154; efficient and permissive, 154-5. The Divine Will considered in relation to sin, 154, 368; in its reference to the Deity, 166-7; and to the dependent universe, 157 *et seq.* Universal comprehension of the Divine purposes, 305-6.
- Williams, David (1738—1816); his Deistical *Liturgy*, 646.
- Williams, Dr. Edward (1750—1813), Pres. of Rotherham College: his attempt to explain the relation of the Divine Will to sin, 155; failure of justice towards Pres. Edwards, 155. His designation of the ground of possibility of sin, 369. His edition of Edwards's *Works*, 36 *et al.*: of Doddridge's *Works*, 558. His writings in defence of modern Calvinism, referred to, 311, 369, 7413, 570.
- Williams, Thos. (1756—1833); his *Private Life of Christ* (12mo. 1833) referred to, 337.
- Willibrod, 680.
- Wilson, Dr. Daniel, Bishop of Calcutta, on the Lord's Day, referred to, 636.
- Winer, Dr. George Bened. (b. 1789), Prof. Theol. at Leipzig: references to his *Biblisches Realwörterbuch* (Leipz. 1820; 4th ed. 1850), 470, 477; *Grammatik d. N. T.*, 609.
- Winchester, Elhanan, a Universalist, 405; prepared the way for the extreme form of that error, 404.
- Winfrid (Boniface), 680.
- Wisdom, defined, 146; an attribute of God, 146-7. The objects and methods of the Divine Wisdom transcend our capacity of knowledge, 147, 149.
- Witherspoon, Dr. John (1722—1794), on regeneration, referred to, 558, 570.
- Witsius, notice of, 23. His Latin writings recommended, 7; referred to, 58, 423 *et al.*, 447 *et al.* His practical use of the doctrine of election, 423; of perseverance, 612. On the importance of the doctrine of justification, 597. On the revelations of God in nature, referred to, 552.
- Wolf, Christian (1679—1754), Prof. Philos. at Halle; his definition of justice, 174.
- Woods, Dr. Leonard, Prof. Emer. Theol. Sem. Andover, U.S., on the nature and power of disposition, referred to, 87. On the eternal purpose of God, 304, 306. On the early manifestations of depravity, 374. His appropriate use of the distinction between natural and moral inability, 389. Remark on a passage in Halyburton's *Memoirs*, 560. References to his *Letters to Dr. N. Taylor*, 146, 311, 369; *Reply to Dr. Ware*, 304, 308, 311; *Letters to Unitarians*, 306, 311, 374 *et al.*
- Woods, Dr. Leonard, jun.: references to his *Literary and Theological Review* (1831-2), 87, 89; translation of a portion of Neander's *Church History*, 279, 283; translation of Knapp's *Theological Lectures*, 498 *et al.*
- Woodward, Dr.; his *Boyle Lecture* (1710) referred to, 105.
- Woollaston, Wm. (1659—1724); his definition of virtue, 354. His *Religion of Nature Delineated* (4to. 1722 and subsequently), composed by the unacknowledged light of revelation, 52; referred to, 368.
- Wotton, Dr. Wm. (1666—1726), on the Karaites, referred to, 75.
- Wright, Dr. Samuel (1683—1746), on the Romish assertion of tradition, referred to, 75.
- Wycliffe, John De; his view of the doctrine of predestination, 290, 387.
- Wynpersse, Dr. Dion. van de, Prof. Math. at Leyden: his *Demonstration of the True and Eternal Divinity of our Lord Jesus Christ* (*Betoog der ware en eeuwige Godheid e. z. v.*, in the *Transactions of the Society at the Hague for the Defence of the Christian Religion*, 1792; Eng. transl. Lond. 1794) referred to, 252, 262.
- Wytenbach, D., notice of, 44. His definition of justice, 174. His *Theology* recommended, 44; referred to, 311, 312, 317.
- XENOPHANES and his followers, probably Atheists, 108. His fundamental principle recorded by Sextus Empiricus, 109.
- Xenophon; his writings referred to, 356, 442.
- YATES, James, a sermon^s by, referred to, 263.
- Young, Arthur, *On Idolatrous Corruptions in Religion* (2 vols. 1734), referred to, 58, 461.

⁷ The reference at p. 369 should also be added at p. 311.—ED.

⁸ *The Scriptural Meaning of the Title SAVIOUR as applied to our Lord*: a Sermon preached at Glasgow in 1822, before the Scottish Unitarian Association. 2nd ed. 12mo. Lond. 1835.—ED.

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| <p>Young, Dr. Edward (1681—1765); his remarkable and daring utterance of Pelagian sentiments, 281.</p> <p>ZANCHIUS, notice of, 20. His Latin writings recommended, 7; referred to, 367, 413. On the term <i>ἀνθρώπος</i> as applied to the Son, 272.</p> | <p>Zeno held the eternity of matter, 320, 321. His definition of virtue, 355.</p> <p>Zosimus, Pope, and the Pelagian controversy, 280.</p> <p>Zuinglius; his theological text-book referred to, 38. His doctrine concerning the Lord's Supper, 677.</p> |
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